

# NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58—No. 1.

"Prove All Things; Hold Fast That Which is Good."

WHOLE No. 2864.

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NEW ORLEANS, THURSDAY, JANUARY 5, 1911.

CHAS. O. CHALMERS, Publisher.  
Office, No. 512 Camp St.

## THE OLD GOSPEL AND THE NEW THEOLOGY.

By Rev. Naphtali Luccock, D.D.

The last victory for the Christian faith has not yet been won. Some royal battles are just ahead and some are now on. We are to contend, in our generation, for "the faith once for all delivered unto the saints" as earnestly as ever the battle was pushed in all the past. A century ago our fathers were in hot debate over the question, "Whether Christ died for all or only for the elect." Now the question is pressed—whether Christ died for any, or ever lived or died at all. A French philosopher has written a book on "The Non-religion of the Future." He depicts a world from which the idea of God, of worship, and of a future life has quite disappeared. In certain influential circles in Germany there is little more than an official belief in religion. Haeckel's denial of God, of the soul, and of immortality is widely accepted by cultured classes at the top of society, and by rabid socialists at the bottom. President Eliot, of Harvard University, speaking of the "Religion of the Future," declares that in it "there will be no identification of any human being, however festive in character, with the eternal Deity; the new religion will not be bound to any dogma, old, book, or institution." Christ and the Bible are peacefully carved out from authoritative position in the leadership of human thought and life.

The story of civilization hardly supplies a parallel to the immense influx of new ideas and expulsions, characteristic of the present era. A number of men live and work with little thought of the hereafter. Professor William James divides mankind into the "tender" and the "tough," the idealist and the materialist. If one is radical enough, the hurly-burly of the sensible facts of nature, the whirl of business, the excitements of political and social life will seem to be quite enough for him. A writer in the *Fortnightly Review*, for instance, declares that the questions of religion, the being of God and the immortality of the soul have not the faintest interest for him. This materialistic and militant temper rises in revolt against religion and theology. Theology, we are told, is rapidly disappearing from the modern world, its place being taken by sociology. It would be more accurate to say that theology is hearing legitimate fruit in sociology. If sociology be divorced from theology, it will soon wither like a cut flower.

### A Brief for Theology.

This is to be said for theology: It is the foundation for the true social order. One of the first statements of the Declaration of Independence is a theological one. The inalienable rights of humanity, "life, liberty, and the pursuit of happiness," are recognized as gifts of God, to whose maintenance he is committed. The support of civil government is not any material or visible thing, but a firm grip upon spiritual realities. Theology is the background of life. The stakes in a vineyard do not produce grapes; but they hold up the vine to the sunlight, rain, and atmosphere of heaven, and sustain the purple clusters. A well articulated skeleton is essential to the strength, beauty, and very life of the body.

It is the fashion of these days to rail at creeds. But what is a creed? A creed is simply clear mental processes carried through to a conclusion properly formulated to anchor faith and regulate action. The physician makes his diagnosis—creed—of the disease before he gives a dose of medicine; upon the accuracy of his creed the life or death of his patient may depend. The lawyer analyzes and organizes the facts—formulates his creed—of the case before he goes into court; upon his creed, his interpretation of the facts and the law, the case is won or lost.

Clear thinking must always precede wise and successful action. In fact, the theologians have been among the most helpful leaders of the race; they have been true pilots, holding the vessel to the right course through the night; or, to change the figure, they have been alert switchmen, keeping the train of thought and belief, at critical times, on the main lines of truth and progress. The world owes quite as much to Athanasius as to Columbus, to Luther as to Watts, to Wesley as to Franklin.

### Progress in Theology.

Progress in theology means a clearer perception of truth and a more discriminating application of it to living issues. It implies the drawing out of the potentialities of truth and their timely emphasis. No science in modern times has made greater progress than that of chemistry. Yet there has been no change whatever in the character and relation of its atoms and fundamental forces. False theories are discovered as the truth is more accurately and more distinctly apprehended. When Dalton discovered the "law of multiple proportions" and formulated the atomic hypothesis, he reorganized the science of chemistry. Progress in other sciences has moved along a similar pathway, and theology has been no exception. Newton's discovery of the law of gravitation reorganized the science of astronomy. The discovery of America by Columbus reorganized the science of geography. Luther's apprehension of the truth of justification by faith reorganized theology in the sixteenth century. Wesley's apprehension and emphasis of the witness of the Spirit reorganized theology in the eighteenth century. Methodism was, for a time, in popular apprehension, a new theology, not from any vagaries of doctrine, but by reason of a clear apprehension of truth potentially present in the gospel all the time.

### The New Theology.

The new theology is an attempt to apprehend more distinctly and to state more logically the truths of our religion; to make them more intelligible and attractive to the modern mind; to rescue a distressed faith by interpreting theological conceptions in the terms of a present-day philosophy. Whether this will prove to be a fresh impulse along the main line of progress or an open switch that threatens to wreck the train remains to be seen. Its chief apostle, Mr. R. J. Campbell, like Harnack, inherited rare spiritual susceptibility, and is exceptionally gifted with speculative power. Principal Fairhair is reported as saying that no one at Oxford in his day surpassed Mr. Campbell in dialectic skill. There lies his danger. Mere intellectual analysis can never give the entire content of spiritual truth. Its appeal is to the whole man. As one of the early fathers remarked, "the intellect is often Satan's seat," for in the cloister we frequently get but a partial and distorted view of the truth. Certain minds, observed Bacon, have the poetic sensibility that observes resemblances, but lack the philosophic power that observes differences. It is more than possible that Mr. Campbell belongs in this class. Carlyle's remark concerning Dean Stanley is also pertinent: "There is a lovely character who is holding holes in the bottom of the old ship of Zion and does not know it." At all events the New Theology, as Mr. Campbell expounds it, seems but a broken cistern which he would vainly substitute for the fountain of life. This will doubtless be fully apparent after certain crucial tests.

### God.

The apostles of the New Theology attempt to conceive of God in terms of the intellect. They claim to bring him back into his own world. "How," asks Mr. Campbell, "can there be anything in the universe outside of God? Remember that the real God is the God expressed in the universe and in yourself. To all eternity God is what he is and never can be other;

but it will take him all eternity to live out all that he is. In order to manifest even to himself the possibilities of his being, God must limit that being. Thus we get two modes of God—the infinite, perfect, unconditional, primordial being, and the finite, imperfect, unconditioned, and limited being, of which we are ourselves expressions."

In this language Mr. Campbell clearly teaches that the activities of the human soul are the activities of the limited self of God. To use his own figure: "The selfhood of the individual is to the selfhood of God as the bay is to the all-comprehending ocean. This pathetic little pool of personality thinks of itself as separate from the far-spreading ocean of divine personality. But this is a simple delusion."

Now this gives us some queer results. John Smith is not a separate and independent personality as we have supposed, but is an integral part of God, as the atom is an integral part of the mountain. John Smith is simply God limited, and, even in his sinning, is the manifestation of the activity of God. Great as the shock may be to our moral sense, there is no escape from the implication of the avowed principles.

### Sin.

The fundamental principle in the New Theology is that there is but one thing in the universe—that is mind, or spirit, or God. Clearly that monistic principle tends to obliterate all distinctions, even vital ones. If there be but one thing in the universe and that is God, then everything in the last analysis, is of God. If there be but one cause in the universe, there can be no radical distinction between God and evil. Sin disappears. "Sin," Mr. Campbell tells us, "is the attempt to minister to self at the expense of that which is outside of self. It lives by death to others, or seeks to do so." In a word sin is selfishness.

There is a measure of truth in this, but not the whole truth. Unselfishness is the fruit and manifestation of a righteous character; but not the full measure of moral obligation. Professor Clifford endeavored to derive conscience from a perception of one's tribal relations. From a recognition of the things which made for the welfare of the tribe or otherwise, he contended, arose conscience in the individual and a sense of duty. The New Theology, from a perception of what makes for the good of the whole, would derive the sense of sin. But the range is far too narrow and misses the vital thing in sin. Kant tells us, in an immortal sentence, that there is nothing strictly bad but a bad will. Mr. Campbell reluctantly confesses, "In strict logic I find no place for the freedom of the will." This means, of course, that he finds no logical place for sin. Mistakes, errors, blunders there may be without the freedom of the will; sin, however, only emerges when the will goes against whatever of law or light or love is known. Hear the witnesses: Paul declares, "I had not known sin except by the law;" James affirms, "To him that knoweth to do good and doeth it not, it is sin;" John says, "Sin is the transgression of the law."

The truth is, man is everlastingly akin to God, yet everlastingly other than God, and our otherness from God is an immediate fact of our experience. The consciousness of sin comes to us from a far more immediate source than the story in Genesis or the logic of Paul. It asserts itself in consciousness and does not have to be proved at all. Among the primal facts of consciousness, fixed as deep and firmly as that of personality, are the facts of freedom, of responsibility, of sin; no logic can overthrow them, no dialectic acids can dissolve them, no speculative mists can long obscure them.

### Attainment.

The New Theology teaches, according to Mr. Campbell, that every man is a potential Christ; that he may come to the very level upon which Christ him-



self stood. "Everything," he tells us, "that is said about the love of Christ can be said about the love of any one whom Jesus came to call to God. Every man who is doing anything that is worth doing at all for humanity is manifesting the truth, whether he knows it or not. His work is the expression of the redemptive force which is gathering men together. He is a part of the atonement."

But, surely, Christianity as a religion absolutely depends upon the unique character of its Founder. If Christ is merely man, and is only divine in the sense, in which each one of us is divine, then he stands upon the same level as Plato, Confucius, or Mohammed, or any other religious teacher. The doctrine of divine immanence can be so construed as to utterly destroy the foundations of faith and hope. The subtle element we call ether is immanent in every particle of matter, including those which constitute our own bodies; but it does not follow that we are ether. So the presence of God is immanent through the whole creation; but it does not follow that the whole creation, or we, as part of it, are God.

The New Theology is Buddhism with a Western accent. To surrender faith in the reality and worth of individual consciousness, in the divinity of our Lord Jesus Christ, and his unique relation to the Father and to the human race, is to make the whole life a dissolving view. The soul has no place to stand and nothing to hope for. Such a faith is little better, if any, than bald, cheerless agnosticism.

George Elliot once said of the great realities that brace one in the way of high endeavor—God, immortality, duty—"the first is inconceivable, the second is unbelievable, the third is peremptory." But duty without relation to God and immortality is like a cable detached at both ends; it has no regulating or staying power. Only a firm and unshaken grip of spiritual certainties can give buoyancy and strength to life. These certainties shine out on the face of Scripture as distinctly as the unfading stars in the sky. The plain teaching of the New Testament, "the faith once delivered unto the saints," is that "God was in Christ reconciling the world unto himself, who is the propitiation for our sins and who is alive forever more." The supreme fact of time and history is the sacrifice of Christ upon Calvary, "the just for the unjust, that he might bring us to God." "God forbid that I should glory save in the cross of our Lord Jesus Christ." "If any man preach any other gospel than this with the cross at the center—let him be anathema." "Beware lest any man spoil you through philosophy and vain deceit; after the traditions of men, after the rudiments of the world, and not after Christ."—Western Christian Advocate.

#### MR. CARNEGIE'S TRUST DEED.

(The following is the full text of the informal trust deed which Mr. Carnegie read to the trustees of his \$10,000,000 peace donation in Washington, D. C., on December 14, 1910):

"Gentlemen—I have transferred to you as trustees of the Carnegie Peace Fund ten million of five per cent. first mortgage bonds, value \$11,500,000, the revenue of which is to be administered by you to hasten the abolition of international war, the foulest blot upon our civilization.

"Although we no longer eat our fellow men, nor torture prisoners, nor sack cities, killing their inhabitants, we still kill each other in war like barbarians. Only wild beasts are excusable for doing that in this twentieth century of the Christian era, for the crime of war is inherent, since it decides not in favor of the right, but always of the strong.

"The nation is criminal which refuses arbitration and drives its adversary to a tribunal which knows nothing of righteous judgment.

"I believe the shortest and easiest path of peace lies in adopting President Taft's platform, who said in his address before the Peace and Arbitration Society, New York, March 22, 1910:

#### Favors Taft Platform.

"I have noticed exceptions—in our arbitration treaties as to reference of questions of national honor to courts of arbitration. Personally I do not see any more reason why matters of national honor should not be referred to a court of arbitration than matters of property or of national proprietorship. I know that is going farther than most men are willing to go, but I do not see why questions of honor may not be submitted to a tribunal composed of men of honor who understand questions of national honor to abide by their decisions, as well as any other questions of difference arising between nations."

"I venture to quote from my address as president of the Peace Congress in New York, 1907:

"Honor is the most dishonored word in our language. No man ever touched another man's honor; no nation ever dishonored another nation; all honor wounds are self-inflicted."

"At the opening of the International Bureau of

American Republics, at Washington, April 26, 1910, President Taft said:

"We twenty-one republics cannot afford to have any two or any three of us quarrel. We must stop this, and Mr. Carnegie and I will not be satisfied until nineteen of us can intervene by proper measures to suppress a quarrel between any other two."

#### Follow President's Ideas.

"I hope the trustees will begin by pressing forward upon this line, testing it thoroughly and doubting not.

"The judge who presides over a cause, in which he is interested dies in infamy if discovered. The citizen who constitutes himself a judge in his own cause as against his fellow-citizen and presumes to attack him, is a law-breaker, and as such disgraced. So should a nation be held disgraced which insists upon sitting in judgment in its own cause in case of an international dispute.

"I call your attention to the following resolution introduced by the Committee on Foreign Relations in the first session, Fiftyeth Congress, June 14, 1888:

"Resolved by the Senate (the House of Representatives concurring). That the President be, and is hereby, requested to invite, from time to time, as fit occasions may arise, negotiations with any government with which the United States has or may have diplomatic relations, to the end that any differences or disputes arising between the two governments, which cannot be adjusted by diplomatic agency, may be referred to arbitration and be peaceably adjusted by such means. (Resolution not reached on calendar during session, but reintroduced and passed Senate on February 14, 1890. Passed House April 3, 1890.)"

"This resolution was presented to the British Parliament, which adopted a resolution approving the action of the Congress of the United States, and expressing the hope that her majesty's government would lend their ready co-operation to the government of the United States for the accomplishment of the object in view. (Resolution of the House of Commons, July 16, 1893 for rel. 1893, 346,352.)"

#### Use Arbitration Methods.

"Here we find an expression of spirit which resulted in the first international Hague conference of 1899, the second Hague conference of 1907 and eighty treaties of obligatory arbitration between the great nations of the world, our own country being a party to twenty-three of them.

"It was my privilege to introduce to President Cleveland in 1897 a committee of members of Parliament of Britain, headed by Sir William Randall Cromer, in response to the action of Congress proposing a treaty agreeing to settle all disputes that might arise between America and Great Britain by arbitration. Such a treaty was concluded by Lord Pauncefoot and Secretary Olney in 1897. It failed on passage by the necessary two-thirds majority of the Senate by only three votes.

"There is reason to believe the British government has not been desirous of having that treaty ratified by our government or ready to agree to another of similar character, so that President Taft's policy seems within easy reach of success. If the English-speaking race adopts such a treaty we shall not have to wait long for other nations to join, and as it will be noticed that the resolution of Congress in 1890 embraces any government with which the United States has or may have diplomatic relations, all nations seem still open to the invitation he is requested to give, there being no limitations as to time.

"If the independence and rights of nations to their respective international policies were first formally recognized in such treaties, no dispute concerning these elements of sovereignty could arise.

#### Corporation With Powers.

"The trustees have power to sell, invest or reinvest all funds, either in the United States or in other countries, subject as respects investments in the United States to no more restriction than is imposed upon savings banks or insurance companies in the State of New York.

"In order to give effect to this it will be suitable that the trustees herein named shall form a corporation with lawful powers appropriate to the accomplishment of the purposes herein expressed and authorize the conveyance of the fund to such a corporation.

"No personal liability will attach to trustees for their action nor non-action as trustees. They have power to fill vacancies or to add to their number, and to employ all officials and to fix their compensation. Trustees shall be reimbursed for all expenses incurred in connection with their duties as trustees, including traveling expenses, attending meetings, including expenses of wife or daughter to each annual meeting. The president shall be granted such honoraries as the trustees think proper and as he can be prevailed upon to accept.

"Lines of future action cannot be wisely laid down. Many may have to be tried, and having full confidence in my trustees, I leave to them the widest discretion as to the measures and policy they shall from time to time adopt, only promising that the one end they shall keep unceasingly in view until it is attained is the speedy abolition of international war between so-called civilized nations.

#### No Definite Outline.

"When civilized nations enter into such treaties as named, or war is discarded as disgraceful to civilized men, as personal war (duelling), and man selling and buying (slavery) have been discarded within the wide boundaries of our English-speaking race, the trustees will please then consider what is the next most degrading remaining evil or evils whose banishment, or what new elevating element or elements if introduced or fostered, or both combined, what most will advance the progress, elevation and happiness of man, and from century to century without end, my trustees of each age shall determine how they can best aid man in the upward march to higher and higher stages of development unceasingly; for now we know that as a law of his being man was created with the desire and capacity for improvement, to which, perchance, there may be no limit short of perfection even here in this life upon earth."

"Let my trustees, therefore, ask themselves from time to time, from age to age, how they can best help man in his glorious ascent onward and upward, and to this end devote the fund.

"Thanking you for your cordial acceptance of the trust, and your hearty approval of its object, I am very gratefully yours,

"ANDREW CARNEGIE."

#### TO ALL PASTORS

In the Patronizing Conferences of the New Orleans Christian Advocate.

The Board of Directors of the "Sunday League of America" desire you to read carefully the statements below:

This League has been in our Discipline for a number of years by the side of the "American Bible Society"—the two interdenominational organizations we jointly own with the other leading Protestant faiths. Our General Conference has repeatedly commended the work of the Sunday League of America. The last General Conference by unanimous vote took the following action:

"From the Report No. 4 of the Committee on Temperance and other Moral and Social Questions:

"First—That never before has humanity so much needed to devote one day in seven to rest and communion with God in these days of absorption in material affairs, preoccupation with the multiplied sources of worldly enjoyment and social unrest; and, at the same time, never has the temptation to obliterate the Lord's Day been so great.

"Second—That we therefore appreciate and commend the faithful effort of the Sunday League of America to secure in sentiment, in law, and in customs the proper observance of this day throughout our great nation.

"Third—That we render our endorsement of the League, and commend its purpose, plan and representatives to the cordial co-operation of all our people.

"Fourth—That we note the proposition to erect an administrative building in the city of Fort Worth, Texas, partly in the memory of the lamented Bishop Duncan's service in behalf of the Sabbath, and the request that our Church raise the sum of \$5,000 for the same; and we respectfully ask all our pastors and people to give it such support as their liberal consideration may suggest."

The directors of this organization appreciate this action. We are seeking to make this a permanent incorporation. To do so we must have property. Therefore we are raising this year a fund of \$50,000 for an international headquarters. Twenty years and more we have paid house rent for our General Manager and office rent, and sometimes storage for our literature and belongings. In this building will be set apart a suite of rooms for our General Manager and his family, for an office, and rooms for storage. The rest of the building will be rented for good purposes.

With the opening of next year our work will extend from Alaska to Patagonia, from the West Indies to the Philippines; hence we are planting this headquarters at the logical center of this territory, and from it our work is to radiate in all directions. This money is being raised from all the co-operating denominations. The General Conference seemed to feel that one-tenth of this amount would be more than the share of the M. E. Church, South. After the action of the General Conference above quoted, the question arose: "How shall we get the money?" The committee appointed to look after it felt at first that it could be raised quietly by appeals to the wealthy men of the Church. We had had some success already in this way with other denominations: for instance, in reply to our appeal \$300 came in from a member of the M. E. Church in Chicago, and \$300 from another of the same Church in the same city. Five hundred came from another M. E. man in St. Louis, and \$100 each from members of the same Church in various States as far East as New Hampshire. Two Presbyterians contributed \$500 each. One Christian Scientist, \$500. The largest thus far from a Baptist brother is \$300; the largest from a Congregationalist, \$200, and from an Episcopalian, \$150. But not one dollar came from one of the rich men of the M. E. Church, South, in response to the same ap-



peal. We have found, however, that these brethren will contribute when appealed to at the close of the sermon. Two have given \$25 each, several \$12, \$10 and \$5. But it would take too long for an agent to go around and hunt them all up; so, we have given up the idea of raising this money from the rich alone.

Next we appealed to the pastors in the better appointments, asking them to raise it. From nearly a thousand letters, we received ten kindly replies, enclosing \$10 each. If this would keep up steady, we could get in the \$5,000 in about fifty years. So our Committee wants to stir all pastors to the situation. Surely you want the M. E. Church, South, to do her share in this work.

Since this headquarters is to be put in our territory, the people of the North feel that they ought not to do it all. Now, we have a plan which, if you pastors will take hold of, will bring results, and at once. Please consider.

First, make January 8th, Sunday League Day; on that morning, let every pastor preach on this subject. No matter what the situation, it will not hurt to give a genuine deliverance on the Sabbath question.

Second, tell of the work of the Sunday League of America these many years.

Third, read the action of the General Conference cited above.

Fourth, state that the Sunday League of America belongs to our Church as much as does the American Bible Society.

Fifth, that the Sunday League of America has never before in all the years asked our Church for a general collection or assessment.

Sixth, now it does solicit our help to establish itself on a property basis, so it may live into the centuries, and do work from Alaska to Patagonia and from the West Indies to the Philippines.

Seventh, it wants the money now, and expects Southern Methodism to take its interests at once into her heart.

Eighth, explain that every person who gives \$10 or more will have his name put on the list that will hang in Memorial Hall.

Ninth, that every church which contributes \$10 or more will have its name and that of its pastor placed on the same list.

Tenth, that all smaller amounts will be credited to the respective Conferences so that every penny contributed by our Church will appear in permanent form on this Memorial.

Eleventh, don't be afraid to take a good collection, for if more than \$5,000 should be raised, we will return the surplus. All we want is the sum suggested by the General Conference.

Twelfth, don't apologize to your people for doing this, but tell them that they ought to esteem it a great privilege to take part in this work.

Thirteenth, send in results of your effort, with check, to Sunday League of America, Fort Worth, Texas, by January 10th, if possible. There are many reasons for this request.

First, whatever the M. E. Church, South, pays in by January 15th will be duplicated from another source. Don't you want to help to "provoke others unto good works?"

Second, our General Manager begins a Northern tour on January 20th, and we want him to be able to say that the M. E. Church, South, has redeemed the promise of the General Conference. It will have a fine effect.

Brothers, it is within your power to do this, and to do it in one grand effort, and to say to all the country that our Church is not to be considered slow or indifferent in this great work and at this important time.

THE COMMITTEE.

#### MEETING OF THE BISHOPS.

On Wednesday, December 21, the College of Bishops met in Nashville to consider whether the Chancery Court should be asked to modify the injunction granted in the Vanderbilt University suit, permitting the Board of Trust to sell a portion of the campus to Peabody College for Teachers. There were present Bishops A. W. Wilson, E. E. Hoss, W. A. Candler, James Atkins, Collins Denny, R. G. Waterhouse, W. R. Lambuth, W. B. Murrain, E. D. Mouzon, and J. H. McCoy. Their decision in this matter is announced in the following statement, which is signed by Bishop Collins Denny, Secretary:

"The General Conference of the Methodist Episcopal Church, South, held in 1906, the supreme legislative body of the Church, appointed a commission of eminent lawyers to consider some questions touching the Vanderbilt University, and to define the charter rights of the College of Bishops. The Bishops were instructed to act according to the rights thus ascertained and defined.

"The Commission unanimously decided that the Bishops were common law visitors of the university. In addition, the General Conference of 1910 charged the Bishops with the responsibility of protecting the rights of the Church in the Vanderbilt University, even should it be necessary to invoke the aid of the court to accomplish this end. To secure on some mooted points a decision that could be en-

forced, an appeal to the courts unfortunately became necessary.

"In turning to the courts for this authoritative answer to important questions, the College of Bishops was but meeting a plain obligation imposed by the Church.

"Acting on what purported to be authentic information, the only information then accessible, that the rights of the Church were imperiled, the College of Bishops, on Oct. 25, 1910, asked and secured from the Chancery Court an injunction against the sale, transfer, or exchange of a portion of the Vanderbilt campus, and for certain other things.

"After filing the bill and applying for the injunction, the College of Bishops was informed that in order to carry out some plans which involved and depended upon a sale of a part of the Vanderbilt campus and a purchase of the Peabody campus in South Nashville, two donations, each of \$150,000, one from Mr. William K. Vanderbilt, the other from the General Education Board, had been promised, and that these gifts might be imperiled by the continuance of that part of the injunction preventing this sale.

"In order to give the fullest consideration to the situation, the College of Bishops met in Nashville on December 21, 1910, and requested that all papers in the case be presented. The original letters containing the terms of the gift, and also the original deeds of sale and purchase, were then for the first time laid before the Bishops.

"A consideration of these letters and deeds showed that no conditions detrimental to the rights of the Church in the Vanderbilt University were attached to these gifts, and being advised by counsel that, without detriment to these rights, the College of Bishops could consent to the contemplated sale of a portion of the campus, it was resolved to ask the court to so modify the injunction as to allow the sale and purchase of land to be consummated; but this is not in any way to prejudice the rights of the Church in any other matter.

"The Bishops present were unanimously of the opinion that in this transaction the University was not receiving the value of the portion of the campus disposed of, and was paying for the Peabody campus an excessive price.

"By direction of the College of Bishops of the Methodist Episcopal Church, South.

COLLINS DENNY, Secretary.

With this agreement on the part of the Bishops the sale or exchange of properties between the two institutions can be consummated, and the University will receive in the near future three hundred thousand dollars. The General Education Board had offered one hundred and fifty thousand dollars, provided the amount should be duplicated by the friends of Vanderbilt University. Mr. W. K. Vanderbilt had agreed to give this amount, provided the transfer of properties of the two institutions could be effected. The way is open, therefore, for Vanderbilt University to receive this donation of three hundred thousand dollars.—Nashville Christian Advocate.

#### WHAT IS BEST FOR THE BOYS?

By Rev. W. D. Wendel.

The boy problem is hard to solve. Like Banquo's ghost, it will not down. It is always a burning question at home. Sometimes, like a skyrocket, it explodes within the august presence of an Annual Conference.

Many things are said right then and there, pro and con. In debates it is very easy for the younger men of the Conference to consider the older men too conservative and to try and run roughshod over them. This, of course, is not right, and rarely ever occurs. The younger men should hold their "fathers in Israel" in utmost veneration, and never call in question their motives. No sincere man does this. On the other hand, it is very easy for the older men of a Conference to make the mistake of considering the younger men who may disagree with them sometimes too rash. "You will cut your eye teeth after awhile." "I have been all along the road, and you haven't." I make these quotations in the kindest spirit. Such objections have been hurled in the face of a weak but aggressive minority in all of the walks of life during all the centuries. Many times that weak minority has become a strong majority, and a better state of affairs has prevailed because of the use of wiser methods. Your humble scribe is inclined to love the old paths that our fathers trod, but there are some new macadamized roads with automobiles on them now.

It is not begging the question to say, "We will make the best of the situation before us—take the world as we find it, and not as we wish it was." "The Gospel for an Age of Doubt," and its sequel, "The Gospel for a World of Sin," by Dr. Van Dyke, have been widely circulated, and have done much good in this new world where we are all workers together with Christ who came to save the three-fold man. Regulation is the order of the day now. It is the method by which statesmen propose to solve and are solving the great problems of government in all of its departments. Nor is God being ignored—left out of account.

Neither is sin condoned. An iniquitous institu-

tion should be given no quarter. It should be destroyed as soon as possible. That which is not an evil itself, but has in it potentialities for good if properly regulated, should not be forbidden though there might be some "giants of Anak" around about. The "giants of Anak" have been dead, however, for a good while. Their ghosts are with us. The productions of brain and heart of the people who routed those monsters of old and possessed their land, are with us still. They are our richest inheritance to-day.

Our heavenly Father has given us a great deal of latitude and the world is not wholly bad. It is getting better every day. There may come periods of spiritual lethargy, as in the past, but each succeeding wave of spiritual revival and moral reformation lifts humanity to a higher plane than ever before in all of its history.

Let not the people about us, old or young, get the idea that we are seeking to coerce them into our way of thinking. If we will lay upon their consciences the solemn duty, and call to their attention the gracious privilege of living the best possible life for God and humanity, in the majority of cases the minor details of life will take care of themselves. If not, we are not to blame. The "don't" of the old dispensation is being supplanted by the "do" of the new dispensation. This always results in the "he" character. Let us exercise the greatest caution and patience in our dealings with our fellow-men, commending their good qualities and kindly seeking to inspire them to obey the calls of duty from any quarter. We can always hold up before them in our own lives and actions the loftiest standard. A still hunt for boys by means of a kind and gentle personal evangelism is the need of the day. You can't break brush or rustle leaves when hunting deer. The boys about us are boys just as we were in the "long ago." We forget sometimes that we ran and jumped, climbed the highest trees (fell out, once, twice—and are alive), swam the creeks and rivers for miles around. Some of us were drowned, but we came to our senses again. With all of our trials and temptations, misfortunes, possible, probable and actual, we are still alive and see each other's faces for a few days each succeeding year.

It is a well-known fact that the elder brethren of the two Conferences of the M. E. Church, South, situated within the good State of Mississippi, under the leadership of as gallant and chivalrous a leader as ever led an army to battle, drove from our midst the most diabolical institution that ever blighted our fair land. May the good work go on all over the world. But in regard to things not evil in themselves, let us adopt the methods of the wise men in the various walks of life. Jesus said on one occasion, "the children of this world are in their generation wiser than the children of light."

Let us instill into our youth around our fireside a consuming love for Christ and an intense hatred for sin. Let us call mourners at home—teaching our children to study the Bible and to pray out loud before us in the family altar. Let us teach them the Bible and pray before them daily ourselves, and all will be well with our boys and girls at home and abroad. There is no class of men who have a warmer place in the heart of this writer than the Methodist preachers of the North Mississippi Conference. Oh, that the way were open for the sons and daughters—all of them—of these noble servants of God to take the full course of instruction in our most worthy educational institutions—Millsaps and Grenada Colleges.

With such men as we by our own authority, with the co-operation of wide-awake and consecrated trustees, have put in charge of these institutions, we can trust the issues of the future.

I hope to live to see a thousand students at Millsaps—and perhaps as many at Grenada. If God wills my only child—a noble son—shall be one among that thousand within a decade.

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## Church News

The Methodists of Chicago are seeking to capture the next General Conference of the Methodist Episcopal Church for that city. It will convene in May, 1912.

The Presbyterian, of Philadelphia, is authority for the statement that "eighty-five per cent. of all religious organizations in the United States use English only in their services."

Dr. Robert Stuart MacArthur, of New York, and Dr. Mullins, of the Baptist Theological Seminary at Louisville, Ky., have been suggested for the presidency of the Baptist World Alliance, which is to meet in Philadelphia this year.

The progress of Christianity in Korea within the past two and a half decades has been phenomenal. Twenty-five years ago there were within its boundaries only seven professing Christians; to-day the number is estimated at 200,000.

The membership of the Methodist Episcopal Church is rapidly increasing in foreign lands. During the last ten years it has grown from 176,743 to 324,583, a gain of 147,840. The largest growth was in India, where the increase was 62,743.

Bishop and Mrs. J. C. Kilgo have lately been visiting in Florida, where the former has been looking after the interests of the Church. The Bishop dedicated the Hyde Park Church in Tampa, which is said to be a handsome structure, a short time since.

The Young Men's Christian Association of India held its Triennial Convention at Bombay from December 28, 1910, to January 1, 1911. Bishop W. F. McDowell, who is one of the really strong men of American Methodism, had an important place on the program.

The Alabama Christian Advocate is seeking to carry forward a campaign for 1,000 new subscribers in the great county of Jefferson (in which Birmingham is situated), and for 5,000 in the State. We trust that the movement will eventuate in success, and that the incoming year will bring large prosperity to our worthy contemporary.

Mr. George Edgar Vincent, Professor of Sociology in the University of Chicago, and a son of Bishop John H. Vincent of the M. E. Church, has been elected President of the University of Minnesota, and will enter upon the duties of his new office on April 1. He is said to be both a scholar and administrator of distinguished ability.

From a recent issue of the Central Methodist Advocate, of Louisville, Ky., we take the following: "The Louisiana Conference has invited the next General Conference of our Church to meet in New Orleans, and a strong committee has been appointed to present the matter to the proper authorities. There seems to be good reason to accept the invitation of the Crescent City." Thank you, Doctor Mann.

The First Baptist Church of Baltimore has recently celebrated with appropriate ceremonies its one hundred and twenty-fifth anniversary. The exercises were participated in by distinguished speakers from both the North and South. During its long history this Church has had only seven pastors, and when any one of these had to retire on account of age, a support has been provided for him.

Dr. H. A. Brown, of North Carolina, a Baptist, in a recent letter to the Christian Index, the organ of the Baptists of Georgia, comments as follows upon the manner in which a Conference of Methodist preachers receive their assignments to their various fields of labor at the hands of a Bishop: "It is hard to imagine the intense anxiety that dwells in the bosoms of Methodist preachers just before the appointments are 'read out.' But it is wonderful how gladly they accept their appointments as having come from God, and go their way notwithstanding some of the changes involve considerable financial loss and increased labor and sacrifice." This is a generous, but not undeserved, tribute.

The Methodists of the Old Dominion are quite anxious to have Bishop Collins Denny reside among them. The city mentioned as the most suitable dwelling-place for him by the Virginians is Richmond. The Times-Dispatch of that city thus comments upon the possibility of having the Bishop become one of their citizens: "If it shall be the decision of Bishop Collins Denny, of the Methodist Church, to remain in Richmond, Va., as a resident, he is assured in advance of a hearty welcome. A Virginian by birth, an alumnus of the University of Virginia, it would be most fitting if he should remain here. A true scholar, a real ecclesiastical statesman, a man of varied and valuable experience, he would be an acquisition to this city whose worth could not easily be measured."

A consent decree was handed down in chancery court yesterday allowing the exchange of campus land between the George Peabody College for Teachers of Vanderbilt University, in the case of State of Tennessee ex rel. A. W. Wilson et al. against the Board of Trust of the University. For a consideration of \$125,000, Vanderbilt University is "permitted to consummate with the George Peabody College for Teachers the exchange or sale to George Peabody College for Teachers of 13.93 acres of land on both sides of Garland avenue in Nashville. The decree also allows Vanderbilt University "to purchase from the George Peabody College for Teachers for the consideration of \$158,820, certain property in South Nashville" "containing 15.40 acres." The latter property is bounded on the north by Middleton avenue, on the east by University street, on the south by Lindsley avenue and on the west by Second avenue, North. It is agreed that the modification of the order of Oct. 25, 1910, shall in nowise prejudice the complainants in this cause as to any other matters or things embraced in this bill. From the Nashville Tennessean, of December 30th.

At the close of the year a printed report was issued by the congregation of Rayne Memorial Church, of this city, showing the progress of its work during the past quadrennium under the pastorate of Dr. John A. Rice, lately transferred to Fort Worth, Texas. From this leaflet we quote the following: "There were three hundred and sixty-five members that could be located at the beginning of the quadrennium, two hundred and seventy-nine have been received, and there are now four hundred and seventy-eight, a net solid gain of 32.3 per cent. This, however, does not at all, even remotely, suggest the real substantial gain in the life and power of the church along all lines and at every point of its activity. This church has taken a deep interest in all the work of our denomination in the city. The coming forward of the laymen this year promises great things for the work of the future. The growth in missionary spirit is shown by our undertaking the support of our own missionary in Japan, Mr. James S. Oxford. The Church House conducted near the Lane Mills has touched probably a thousand people, giving unobtrusively the message of Methodism to the Great Outside."

## Secular News and Comment

Cooking on the new ships of the United States Navy will be done by means of electricity.

A \$300,000 building in honor of the late John Hay, world-famed as a diplomat, has been erected at Brown University in Providence, Rhode Island. He was graduated from that institution in 1858.

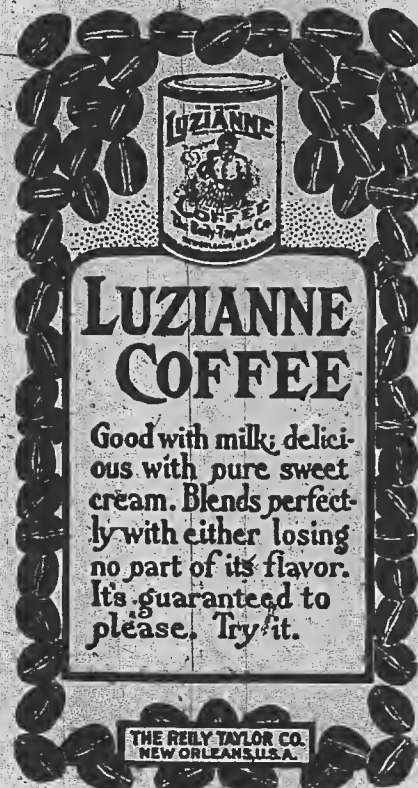
Memorial stamps of Charles Dickens, the famous novelist, are being sold in England as a means of helping his descendants, who are poor. February 7, 1912, will mark the hundredth anniversary of the birth of the distinguished author. He died forty years ago last June, and sleeps in Westminster Abbey.

Yale University has received a bequest of \$50,000 from the estate of the late Martin Kellogg, who was formerly president of the University of California. The whole of the estate of \$150,000 went originally to the widow, but in her will filed for probate yesterday, the gift to the Eastern university is announced. The fund is to be used for the promotion of classical learning by the establishment of a scholarship at Yale under the name of Martin Kellogg.

Mr. Samuel Henry Butcher, who had been a Unionist member of the British Parliament for Cambridge University since 1906, died on December 29th in the sixtieth year of his age. He was a well known scholar, having been president of the British Academy of Letters in 1909. He taught successfully at Oxford and the University of Edinburgh, and in 1904 was a lecturer at Harvard. He had also written extensively on Greek subjects.

Columbia, Marion County, Miss., is said to have the only sanitarium for the treatment of hookworm in the world. It is under the management of Dr. John Cully, assisted by local physicians, and is reported to be doing a remarkable work. It has been announced that the Mississippi State Board of Health will soon issue a book dealing with this disease, which, according to the information given out, is widely prevalent in some sections of that commonwealth.

As a final result of the English elections, the Government has gained one vote. The new Parliament will be constituted as follows: Unionists, 272; Liberals, 272; Laborites, 42; Nationalists, 74; Independent Nationalists, 10; coalition majority, 126. The total number of votes cast was 5,229,071, distributed as follows: Unionists, 2,415,280; Liberals, 2,293,894;



Laborites, 382,158; Redmondites, 95,426; O'Brienites, 39,470; miscellaneous, 2,843. The composition of the last Parliament was as follows: Liberals, 275; Unionists, 273; Laborites, 40; Nationalists, 71, and Independent Nationalists 11. The Independent.

Both President Taft and Colonel Roosevelt will deliver addresses at the Southern Commercial Congress which is to assemble in Atlanta next March. The theme of the former will be, "A Greater Nation Through a Greater South," and that of the latter, "The South's Obligation in Statesmanship and Business Endeavor." Other distinguished speakers will be Ambassador Jusserand; Colonel Henry Waterson, of the Courier-Journal; Senator Duncan U. Fletcher; Hon. Asa Candler; Secretary Wilson, of the Department of Agriculture, and the Hon. John Barrett, Director of the International Bureau of American Republics.

Andrew Carnegie has given \$1,250,000 for a "Carnegie foundation for life savers" in Germany. The fund is in the hands of the Emperor, who, as its patron, has appointed a commission of twelve to administer it. The president of the Commission is Rudolph Von Valentini, chief of his Majesty's Civil Cabinet, and his associates include the American Ambassador. This is the fourth "Hero Fund" set apart by Mr. Carnegie, the others being that of the United States, which includes Canada and Newfoundland, that of Great Britain which was established in 1908, and that of France in 1909. In all, Mr. Carnegie has now set apart for this purpose \$8,500,000.

Two of the world's foremost aviators were killed on Saturday, December 31: Archie Hoxsey, who was flying in a Wright biplane, at Los Angeles, and John B. Moisant, who was operating a Bleriot Monoplane, at Harahan, ten miles north of New Orleans. The former held the record of having ascended higher into the air than any other aerial navigator, and the latter was the first man to cross the English Channel in an airship carrying a passenger, and won a \$10,000 trophy by a spectacular flight around the Statue of Liberty in New York harbor last fall. According to the figures contained in some of the secular papers, there have been 35 deaths in the development of aviation. Of this number 30 are said to have occurred during the present year; 4 during 1909, and 1 in 1908.

Andrew Carnegie's gift of \$10,000,000 for the furtherance of international peace brings the total of his benefactions to something like \$180,000,000. The following is a list of his largest known benefactions: Libraries, \$53,000,000; educational foundation, \$15,000,000; Pittsburgh Institute, \$16,000,000; Washington Institute, \$12,000,000; Peace foundation, \$10,000,000; Scotch universities, \$10,000,000; Hero fund, \$5,000,000; Carnegie Steel Company employees, \$5,000,000; Dunfermline endowment, \$5,000,000; Polytechnic School, Pittsburgh, \$2,000,000; Peace Temple at The Hague, \$1,750,000; Allied Engineers' Societies, \$1,500,000; Bureau American Republics, \$750,000; small colleges in United States, \$20,000,000; miscellaneous in United States (estimated), \$20,000,000; miscellaneous in Europe (estimated), \$2,500,000; total, \$179,500,000. Mr. Carnegie's latest endowment widens the gap between him and John D. Rockefeller, who alone rivals the retired steel master in his public benefactions. A conservative estimate places Mr. Rockefeller's gifts to institutions at \$120,000,000. All but a small part of this was for educational purposes.



## The Home Circle

### SARAH COOPER'S NEW YEAR CALL.

Little Sarah Coopcar finished her morning's work as speedily as possible, and exchanged her clean, white apron for one of clean white lawn. She took pains to select her very best one, with the knitted trimming four inches deep. Four-inch knitted trimming on one's white apron was luxury enough for the big house across the street.

"I wonder if Cynthia Broadstreet will put on hers to 'receive' in," she thought, whimsically. Sarah Cooper was a humor-loving little person, and enjoyed her own little witticisms when there was no one else to enjoy them. The notion of stately Mrs. J. Henry Broadstreet receiving New Year's calls in a white apron, no matter how "deep" its knitted edging, was worth smiling over.

"Still, Cynthia used to be simple-minded enough, even after she married J. Henry Broadstreet—John Henry he was then, plain John Henry. But I guess it turned both o' their heads getting so well off. I guess it's liable to. Probably it would turn mine and Pliny's. I guess it would Pliny: it would not be safe for us to get rich!"

She looked around the bare little room, involuntarily noting all the patched places in the carpet and the crafty make-shifts of poverty. Perhaps, after all, it would not be necessary to mention it to Pliny.

Then she drew up the corners of her pleasant mouth again, and went back to her appointed task of watching for Cynthia Broadstreet's callers. They would be coming along any time now; by and by there would be a little stream of them—inflowing and outflowing. And some would come in carriages—old Dr. Truro, and young Horace Dalrymple, and the man that hired Pliny.

"He might call here," laughed the little woman, gently. "It would only be showing proper respect to Pliny's wife!—and I have my best apron all on! Hi, hum! I wonder how it would feel to 'receive' a New Year's call? I'm going to shut my eyes and make believe."

Sarah Cooper—when she had been little Sally Munn, and from "there on"—had been addicted to making believe. Pliny said it was her besetting sin, but he didn't mean it. In Pliny Cooper's eyes, Sally had no sins.

She had made believe her dolls were alive, and her bits of broken china were gold-rimmed plates and cups. She had made believe she had been to college, and could read and speak eleven languages. She had made believe Pliny handsome, and learned, and rich. She had always made believe, like a little child, and enjoyed herself doing it. The sweetest, the most sacred thing she had ever made believe was a little white-spread cradle, and a little head denting the pillow.

"I'm just putting on my best bombazine," she smiled, dreamily. "Cynthia's been over—Mrs. J. Henry Broadstreet, I mean, and asked me to come across and receive with her. 'I need you,' she says, 'you're just the one I want.' Now I'm receiving! Now I'm shaking hands with the man that hires Pliny. 'A happy New Year, madam!' he says, and 'The same to you!' I says. There's a lot more coming in the door."

"The room is getting pretty crowded. Why, here comes Pliny, in a swallow-tail coat, to call on me!" That woke the dreamer up. Her eyes flew open, and she began to laugh softly to herself.

"I can't make believe that!" she cried. "I guess that's a good place to stop at." And she went back to her watching at the window. Several men were going into the great front door of the big house; probably she had missed some while she day-dreamed; and served her right! But she settled down now to the watching, determined to miss no more.

Pliny Cooper was poor. There was no making believe that could alter that fact. He hadn't "faculty," people said—poor Pliny! But he wasn't in debt. Sometimes his little wife counted up the "pros" in favor of Pliny on her fingers, and that always came first. He wasn't in debt; he had a little whitewashed, cool-in-summer, warm-in-winter home; there was a spare room in it—there were roses in the front yard of it, and always a row of pies on the pantry shelf. And the little wife was contented. It was only on New Year's day that she had her little wistful longings to be rich, and that was because she lived across the street from Cynthia Broadstreet's big house, and was so far-sighted! She might have pulled down her shades, of course, but she didn't do it; she pulled them up.

"Well, they're having a beautiful time over there," she sighed, gently, "and you're having a beautiful time over here, Sarah Cooper. You know Pliny's going to be home all the afternoon, and there's roast chicken for dinner. Go and baste it, my dear, this minute, and be thankful for all your mercies!"

It was while she was gone away from the window that her New Year's caller came. It was a shrunken, cowering little figure, and it came hurrying up the walk with anxious back glances over its shoulders. It did not stop to knock.

Sarah Cooper looked up from her basting, and started at the sight that met her eyes. A drop of melted butter spilled over her hand and burned her.

"Maria Thacher!" she ejaculated, sharply.

"Yes, it's me, Sally. Hide me, hide me, quick!"

"For—the-goodness—sake! I guess you're crazy, Maria!"

"No, but I'm on the verge—I'm on the totterin' verge!" groaned the New Year's caller. "If you don't let me have a place to hide in before they come, I shall topple clear over the edge, Sally."

"They? Who come?"

"The selectmen. They're coming to carry me to the poorhouse. They've been a-threatenin', and a-threatenin'. Then they came; I saw them through the front window. I had just time to run out o' the back door over here. Sally Cooper, you get up off'n your knees and look at me! When we was little together you uster be makin' believe you was me, and they were comin' to take you to the poorhouse. Make believe your heart was broke. Make believe you'd rather lay down an' fold your hands an' die, an' you would 've, only there wasn't any money left to bury you with—"

The shrill, excited voice came to a sudden stop, but the low-celled little kitchen seemed to ring with it still. It rang in Sarah Cooper's ears. She had not closed her eyes, or swayed dreamily in a rocking chair, but she had made believe it all. There had been time, standing there facing the little weird, wild figure of her New Year's caller.

"Maria Thacher," she caught the shrunken shoulders with her strong, gentle hands, and pushed the little figure before her into the other room—"you lay down there on that sofa and rest you! Don't think about selectmen and poorhouses again, and don't you worry, I'll see to everything."

"But they'll find me here! I wisht you'd hide me, Sally," shrilled the broken voice.

"I'm not going to hide you, Maria," calmly; "you're going to lay right there in plain sight. I guess you've got as good a right to stay in the open as anybody. Now you drop off—a little mite of sleep will do you a sight o' good. I tell you I'll see to everything." She was gone instantly, before the excited voice could wail again. And she had closed the door behind her.

Half-way across the kitchen floor she encountered two men. They stood awkwardly, hat in hand, and smiled apologetically at her.

"Good morning, Mrs. Cooper."

"Good-mornin', Sally." The older man had trotted her on his knees. "We come right in after we'd knocked a couple o' times. We calculated you didn't hear."

"Why, Mr. Vose! Why, Uncle Silas! Walk right in!" The little fun wrinkles were in Sarah Cooper's gray eyes. "I wish both o' you a happy New Year! It was real neighborly in you to call on me, but you made a mistake in the door. I don't receive New Year's calls in the kitchen—"

"Er—er—wait, Mrs. Cooper," interposed the younger man, nervously. "An er—explanation is needful. We are out this morning in our official capacity—er, capacities—to perform a painful duty."

"Oh, does it hurt?" smiled the little hostess, wickedly. "I never made a New Year's call myself, but I didn't suppose it hurt—"

"Sally," laughed Uncle Silas, "you jest quit your foolin'! We're in solemn earnest. It ain't alays a pleasin' duty to take a poor innocent soul to the town house!"

"Then don't take me," promptly. "Besides, Uncle Silas, no knowin' but Pliny would object!"

"You piece o' mischief! You ain't growed up much since I trotted ye on my knees an' tied yer blue hair ribbon into my whiskers an' let me go to meetin' with it! But serious, Sally, we're looking for poor Maria Thacher. She's got to the last end of her rope, an' has been starvin' herself on nothin' this nobody knows how long."

"Poor Maria!" Sally was serious enough now.

"Yes, poor soul! It'll come hard to a Thacher to go thar, but she'll be took care of an' have a warm room an' victuals—somethin' she ain't had lately. The town's got to interfere. Pleasant or not pleasant, it's a matter of duty."

"Yes, duty, Mrs. Cooper," echoed the younger selectman, with important stress on the little word. "We failed to find—er—Miss Thacher at her place, and so came over hereto inquire for her."

"Yes, she's here. She's laying on my sofa, and I here to goodness she's dropped off and can't hear us talking. Her heart is broken, Uncle Silas, Mr. Vose."

"Poor little soul!"

"And she'd have taken time for dying out o' the Lord's hands if there'd been any money left to be buried with. Wicked? Yes, but we don't any of us know what it's like to be a Thacher and come on the town. Maybe we'd all be wicked. Now, what I want to say is, Maria Thacher ain't coming on the town while I've a spare room and pies on my pantry shelf! She's coming on me. I haven't seen Pliny yet, but I know Pliny. Now I have to haste my chicken again."

When Pliny Cooper came home at noon the whole little house he stepped into was savory with good, warm smells, and a smiling wife in a white apron with edging four inches deep, met him at the door.

"Happy New Year, Pliny! You came home just on

the minute; the chicken's done to a turn. But wait, Pliny. Pliny, we've had a New Year's caller.

"Sho!—no?"

"Yes, and I've given her the spare room and the seat nearest the stove at the table to set in as long as she lives. I've got her knife and fork on. It's going to be a happy New Year to Maria Thacher, Pliny."

"Maria Thacher!" He sat down on one of the wooden chairs, a little bewildered by the suddenness of it all. Sarah Cooper sat down, too—on the same chair.

"Pliny, you're a good man," she said, softly, touching his rough cheek with her small loving fingers. "Set right here as long as you're mind to, and get used to it. I want you to go into the sitting-room and look at Maria Thacher's face. I've told her, Pliny. This morning I made believe I received New Year's calls. Cynthia Broadstreet received with me. I didn't know I was going to have one!"

It did not take Pliny Cooper long to become used to anything. Sally proposed. He rose presently and tipped clumsily into the outer room. He was gone some time. When he came back he kissed Sally first.

"She's smilin' in her sleep," he whispered. "She looks all wore out, but as if she'd got to a restin' place at last. I never saw a peacefuller smile than that."

Then Pliny Cooper, rough, plain, and lacking "faculty," made as beautiful a speech as was ever made.

"Sally," he said, "the Lord 'received' with you."—Woman's Journal.

### A GREAT DAY AT GREENWOOD.

Dear Brother Meek: We raised nearly \$1,000 last Sunday at Greenwood for the Orphans' Home. Dr. W. T. Johnson gave \$200, R. T. Jones, \$100, and several other splendid contributions were received. Great is Greenwood and great is its pastor, Rev. H. S. Spragins. Dr. Johnson and his committee will push the canvass till I am sure they will make it \$1,200 or more. We must raise that \$5,000. If any of the preachers have failed to take a collection for the building, they ought to do it at once.

E. S. LEWIS.

Dec. 31, 1910.

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SOME REFLECTIONS OF THE RECENT SESSION  
OF THE MISSISSIPPI CONFERENCE.

By Rev. H. P. Lewis, Sr.

The year 1910 is gone. The ninety-seventh session of the Mississippi Conference is numbered with the past. The class of 1857, which then numbered seventeen, is reduced to two—namely, Rev. George Jackson, of the Louisiana Conference, and myself. One by one we pass away. I know of only two now living who were members of our Conference prior to 1857. They are Robt. A. Sibley, of our Conference, and Joseph Newsom, now of the North Mississippi Conference.

To me the recent session of our Conference was in some respects a sad one. My brother, William Bryant Lewis, and myself, had for fifty-two years been greeting each other and spending pleasant moments together on Conference occasions. His name was called by the Secretary, but he did not answer. He had answered to another call to "Come up higher." He was the last one of five brothers to pass away. Then our dear brother, J. A. B. Jones, whom I loved like a brother, has gone home. And besides these, seven others of our brethren were called to answer to the final roll call.

Never before, within the time of one year have our ranks been so reduced. If I mistake not, we have lost by death, transfer and location, more than we gained by admission, readmission and otherwise.

Our Conference session was a very harmonious one. So far as I have heard, but few, if any, of our preachers were dissatisfied with their appointments.

Our list of superannuates has grown very large. One mistake we make is in admitting men on trial who are somewhat advanced in life. Another is in receiving men who are not sound in body. Another is in receiving men from other churches who have made failures there. Rev. Barnabas Pipkin was right when he said in a message to his brethren when on his death bed more than thirty-two years ago: "Preach Christ and Him crucified, and guard the door." We have men in our Conference now on the superannuate list who have been of but little real service to us. And yet they get from the Joint Board as much (and in some instances, more) as others who served the Church fifty years or more before superannuation. Then, again, if the applicant is a man of family, we have a right to know something about his family. We have some preachers among us—good men and splendid preachers—who, on account of their home folks, are a great drawback to us. The question is sometimes asked: "Why is Brother A. B. moved every year?" The answer is: "His family."

A preacher has no business marrying till he finds the right woman. "How may one know?" you ask. "Talk to the Lord about it." Every preacher, old and young, ought to keep in close touch with the Lord. "If you ask anything in my name, I will do it." Why not trust him to help you to find a suitable companion? You ask me if I did so. I answer: "I certainly did." At a dinner table in Columbia, Miss., I was asked to give an account of my courtship and marriage. When I finished the recital, a Christian young woman, sitting in front of me, said: "Brother Lewis, that match was made up yonder," at the same time pointing upward. Yes, some matches are made "up yonder"; but oftener there is a misfit down here, partly because we are not careful to follow out the example of Abraham in securing a wife for his son. (See Gen. 24.)

## A POINT OF COURTESY.

There is one little piece of kindness which almost all people, old and young, have opportunities to perform, and by whose practice they can very materially add to the comfort and happiness of less fortunate persons. It is to avoid looking at deformities or marks of disease, when they are met in the street or the home. If a person has a misshapen foot, or lacks an arm or a leg, or bears upon the face some disfigurement, or is evidently suffering from disease, we may be sure that the fact is sufficiently impressed upon his mind, by his own thoughts and by the marked attention of the unkind or the thoughtless, without any stares or remarks of our own. The keen suffering given to a sensitive person—and all persons with a noticeable deformity may well be supposed to be sensitive, on that subject—is such as one who has felt it can alone understand to the full. Of course, it is the most natural thing for the eye to fall upon that which is marked or unusual; but, that is a poor excuse for unkindness. We ought deliberately to school ourselves not to add, by look or word, to the unhappiness of those who have already enough to bear. Sunday School Times.

If you could once make up your mind never to undertake more work of any sort than you can carry on calmly, quietly, without hurry or flurry, and the instant you feel yourself growing nervous and like one out of breath, would stop and take breath, you would find this single common sense rule doing for you what no prayers or tears could ever accomplish. Elizabeth Prentiss.

BILL OF INJUNCTION FILED BY THE BISHOPS  
IN THE VANDERBILT CASE.

In the Chancery Court of Davidson County, Tenn.

The State of Tennessee, by A. B. Anderson, Attorney-General of the Tenth Judicial District of Tennessee, on the relation of:

A. W. Wilson, W. A. Candler, H. C. Morrison, E. E. Hoss, James Atkins, Collins Denny, J. C. Kilgo, W. B. Murrah, W. R. Lambuth, R. G. Waterhouse, E. D. Mouzon, and J. H. McCoy, members of the College of Bishops of the Methodist Episcopal Church, South, joining herein as such; and also as constituting the Visitors or Board of Supervisors of Vanderbilt University; N. E. Harris, a citizen of the State of Georgia; V. A. Godbey, a citizen of the State of Texas; and Albert W. Biggs, a citizen of Shelby County, Tennessee, Complainants,

vs.

The Board of Trust of Vanderbilt University, consisting of the following members:

E. R. Hendrix, President, a citizen of the State of Missouri; W. R. Cole, Secretary, a citizen of Davidson County, Tennessee; J. H. Kirkland, G. M. Neely, G. B. Winton, C. W. Byrd, Nathaniel Baxter, E. B. Chappell, citizens of Davidson County, Tennessee; Charles N. Burch, John R. Pepper, citizens of Memphis, Tennessee; William Hughes, a citizen of Spring Hill, Tennessee; George W. Martin, Martin, Tennessee; Allen R. Carter, a citizen and resident of Kentucky; Maj. R. W. Millsaps, Newman Cayce, citizens and residents of the State of Mississippi; W. C. Ratcliffe, J. H. Dye, William L. Moose, citizens and residents of the State of Arkansas; Samuel Cupples, Elliott H. Jones, citizens and residents of the State of Missouri; W. T. Sanders, a citizen and resident of the State of Alabama; William D. Bradford, Joseph S. Key, citizens and residents of the State of Texas; Robert F. Maddux, a citizen and resident of the State of Georgia; Jas. C. McReynolds, a citizen and resident of the State of New York; Eugene J. Buffington, a citizen and resident of the State of Illinois; Horace H. White, a citizen and resident of the State of Louisiana; William J. Young, a citizen and resident of the State of Virginia, who constitute the Board of Trust of Vanderbilt University, as aforesaid; and Claude Waller, a citizen and resident of Davidson County, Tennessee; J. A. Robins, a citizen and resident of Carroll County, Tennessee; and R. F. Jackson, a citizen and resident of Davidson County, Tennessee, who claim to be, and are acting as, members of the Board of Trust of Vanderbilt University as aforesaid; and Vanderbilt University, a Tennessee corporation, domiciled at Nashville, in Davidson County, Tennessee, Defendants.

To the Honorable John Allison, Chancellor presiding in the Chancery Court of Davidson County, Tennessee:

Your complainant respectfully represents and shows unto your honor:

I.

1. The relators, A. W. Wilson, W. A. Candler, H. C. Morrison, E. E. Hoss, James Atkins, Collins Denny, J. C. Kilgo, W. B. Murrah, W. R. Lambuth, R. G. Waterhouse, E. D. Mouzon, and J. H. McCoy, are members of the College of Bishops of the Methodist Episcopal Church, South, and constitute all of the members of said College now in active service except the defendant, E. R. Hendrix. As such Bishops they constitute the Visitors of Vanderbilt University and Board of Supervisors of said University, to whom is confided visitatorial power over Vanderbilt University. Bishops O. P. Fitzgerald and J. S. Key are superannuated members of the College of Bishops, but have been, by the General Conference, relieved of active duties as such.

2. The relators, V. A. Godbey, N. E. Harris, and A. W. Biggs, are citizens and residents as stated in the caption, and join as relators on account of their election by the General Conference of the Methodist Episcopal Church, South, at its regular session, held in Asheville, North Carolina, in May, 1910, as members of the Board of Trust of Vanderbilt University, their election to said Board of Trust and acceptance being set out more fully hereinafter.

3. The defendants are members of the Board of Trust of Vanderbilt University, except the defendants, Claude Waller, James A. Robins, and R. F. Jackson, who are now claiming to be members of said Board of Trust; the basis of their said claim will be made more fully to appear hereafter in this bill. The citizenship of the parties is stated in the caption.

4. The Methodist Episcopal Church, South, is a voluntary religious society, of episcopal form of government. By its Book of Discipline, which is the accepted authoritative declaration of the distribution of its powers, it is provided, and is, in fact, that the General Conference of the Church is the highest governmental agency of the society, from which and through which all subordinate bodies and officials derive their authority and power. The General Conference, an elective representative body, meets quadrennially and is the sole legislative body of the Church. The Bishops, elected by the General Conference, are the chief executives of the Church. There are thirteen Bishops of the Methodist Episcopal Church, South, in active service, all of whom, except

Bishop E. R. Hendrix, join as complainants herein.

The Annual Conferences govern in their respective territories set out by the General Conference. Among the enterprises of the said Church, and as an incident of its main purpose, is that of providing and maintaining institutions of learning. These are maintained by endowments secured through the influence of Conference representatives, either General or Annual, and by assessments upon the membership of the Church, which are collected and apportioned under the authority of the respective Conferences. Of the institutions of learning so projected, endowed, and maintained by the Methodist Episcopal Church, South, is Vanderbilt University, established, governed, and maintained as herein stated. While the several Annual Conferences herein named began that particular enterprise, it was determined among them and the other Annual Conferences as represented in the General Conference that the latter should assume toward Vanderbilt University the sole authority as the patronizing body, and it was done at the General Conference at Baltimore, Maryland, in 1898, by the assent of the original patronizing Conferences and of the Vanderbilt University.

This was not intended by the parties to be, and, in fact, was not, a change of the relation of the University to the Church, but was a change in the internal regulation of the Church with respect to the subject of the Church's university.

II.

1. The Vanderbilt University is a corporation organized under Chapter 54 of the Acts of the General Assembly of the State of Tennessee of 1871. It was organized under the corporate name of "The Central University of the Methodist Episcopal Church, South," and the charter of incorporation was granted by the Chancery Court of Davidson County, Tennessee, at the April term, 1872. The name of the corporation was subsequently changed by the said Court at the April term, 1873, to "The Vanderbilt University," by which name it has since been known.

III.

1. The Central University of the Methodist Episcopal Church, South, was established as a university of and by certain Annual Conferences of said Church, in order to provide for the youth of the Church and the country an institution of learning of the highest order, founded upon the surest basis, where they could prosecute theological, literary, scientific, and professional studies to an extent as great and in a manner as thorough as their wants might demand and their means admit.

2. The Church had long felt the need of a great central college or university, but the first authoritative step taken in that direction was a resolution offered by Rev. Wellborn Mooney at the Tennessee Conference of the Methodist Episcopal Church, South, held at Lebanon, Tennessee, October 4 to 9, 1871, reading as follows:

"Resolved, That we request the presiding Bishop to appoint a committee of three to confer with the Memphis, North Alabama, North Mississippi, and any other Conferences likely to co-operate with us in reference to the establishment and endowment of a Methodist university of high grade and large endowment."

This resolution was adopted, and a committee consisting of Drs. D. C. Kelley, A. L. P. Green, and R. A. Young was appointed.

3. At the Memphis Conference of said Church, held at Trenton, November 17, 1871, after a brief address by Dr. A. L. P. Green, that Conference by a resolution authorized the appointment of a committee of three to confer with the committee appointed by the Tennessee and other Conferences with reference to said proposed university. Revs. W. C. Johnson, S. W. Moore, and T. L. Boswell were appointed as such committee. The subsequent day of the Memphis Conference the following resolution was adopted:

"Resolved: 1. That three laymen be added to the committee on the proposed university.

"2. That Conferences acting hereafter in favor of this enterprise be requested each to appoint a committee of six, three preachers and three laymen.

"3. That the committees already appointed be requested to nominate to the Bishops who preside at their sessions proper persons to be appointed by them on the committees, so as to conform to this action."

The Bishop appointed the following laymen on the committee of the proposed university—to wit: Hons. Milton Brown, R. J. Morgan, and M. J. Wicks. Similar action was taken and committees appointed by the North Alabama Conference of said Church at its annual meeting held at Florence, November 16, 1871; by the Mississippi Conference at its meeting at Meridian, Mississippi, on December 3-19, 1871; by the North Mississippi Conference of said Church at its annual meeting held at Columbus December 1, 1871; by the Alabama Conference at its annual meeting held at Mobile December 2, 1871; by the Arkansas Conference of the Methodist Episcopal Church, South, at its session held at Bentonville, Arkansas, in 1871; also by the White River and the Louisiana Conferences of said Church, in the same year.

4. These committees, together with Bishops McTyeire and Paine, of the Methodist Episcopal Church, South, met in a convention in the city of Memphis, Tennessee, on the 24th of January, 1872, which con-



vention lasted until and including the 27th day of January of said year. At said convention, called solely for the purpose of taking steps to establish a university under the patronage and control of those Conferences of the Church which would participate, the following resolutions (hereinafter referred to as the Memphis Resolutions), were adopted:

"1. Resolved by the Convention, That measures be adopted looking to the establishment as speedily as practicable of an institution of learning of the highest order and upon the surest basis, where the youth of the Church and country may prosecute theological, literary, scientific and professional studies to an extent as great and in a manner as thorough as their wants demand.

"2. That this institution shall be called the Central University of the Methodist Episcopal Church, South.

"3. That it shall consist at present of five schools or departments—viz.: (1) a theological school for the training of our young preachers, who, on application for admission, shall present a recommendation from a Quarterly or an Annual Conference, and shall have attained a standard of education equal to that required for admission on trial into an Annual Conference; and instruction to them shall be free both in the theological and the literary and scientific departments; (2) a literary and scientific school; (3) a normal school; (4) a law school; (5) a medical school.

"4. That the sum of one million dollars is necessary in order to realize fully the object desired, and not less than five hundred thousand dollars must be secured as a condition precedent to the opening of any department of the university.

"5. That the location of the university shall be left to the decision of the College of Bishops of the Methodist Episcopal Church, South.

"6. That the carrying out of this whole scheme is hereby committed to the following persons—viz.: William C. Johnson, Robert J. Morgan, Smith W. Warren, Milton Brown, Alexander L. P. Green, Jordan Stokes, David C. Kelley, Edward H. East, Robert A. Young, Landon C. Garland, Philip Tuggle, John M. Steel, James H. McFerrin, Christopher D. Oliver, William M. Bryce, William L. C. Hunnicutt, Thomas Christian, James S. Borden, William H. Foster, Andrew Hunter, James L. DeYampert, and David T. Reynolds, who shall take immediate steps for securing a suitable charter and incorporation, and shall be a Board of Trust, with power to solicit and invest funds, appoint an agent or agents, and do whatever else is necessary for the extension of this scheme.

"7. That seven of the Board of Trust at any meeting regularly called shall constitute a quorum.

"8. That provisions be made in the charter for giving a fair representation in the management of the University to any Annual Conference hereafter co-operating with us.

"9. That the Bishops of the Methodist Episcopal Church, South, be and hereby are requested to act as a Board of Supervision of the University, or any of its departments, and jointly with the Board of Trust to elect officers and professors, and prescribe the course of study and the plan of government."

5. In accordance with said resolutions, the parties named in Paragraph 6 of the Memphis resolutions proceeded at once to employ counsel—to-wit, Hon. Thomas H. Malone, a prominent lawyer of Nashville—and a petition was presented to the Chancery Court of Davidson County, Tennessee, in behalf of the said parties, acting as representatives of the several Conferences therein named of the Methodist Episcopal Church, South (the petition so stating), reciting the Memphis convention and the resolutions adopted there, and praying for a charter of incorporation under the laws of the State of Tennessee. In accordance with the prayer of the petition, the Chancery Court of Davidson County, Tennessee, did, at its April term, 1872, grant a charter of incorporation to "The Central University of the Methodist Episcopal Church, South." The said decree, which by law constituted the charter, is in the following words and figures, to-wit:

THE CENTRAL UNIVERSITY OF THE METHODIST EPISCOPAL CHURCH, SOUTH. Ex Parte.

"This matter came up on this day to be heard before the Hon. Nathaniel Baxter, Judge, etc., of the Circuit Court of Davidson County, sitting by interchange with the Hon. Edward H. East, the Chancellor presiding, but who was incompetent to preside and hear this cause for the reason that he was interested herein; and the same was heard upon the petition of W. C. Johnson, Robert J. Morgan, Smith W. Moore, and Milton Brown, citizens and residents of the State of Tennessee and representatives of the Memphis Conference of the Methodist Episcopal Church, South; and Alexander L. P. Green, Jordan Stokes, David C. Kelley, Edward H. East, David T. Reynolds, and Robert A. Young, citizens and residents of Tennessee and representatives of the Tennessee Conference; and Landon C. Garland, a citizen and resident of Mississippi, and Philip Tuggle, a citizen and resident of Tennessee, the two latter representing the North Mississippi Conference; and James H. McFerrin and John M. Steel, citizens of the State of Arkansas and representatives of the White River Conference; and Christopher D. Oliver and William M. Bryce, citizens of the State of Alabama and repre-

sentatives of the North Alabama Conference; and Edward Wadsworth and W. W. Byrd, citizens of the State of Alabama and representatives of the Alabama Conference; and W. L. C. Hunnicutt and Thomas Christian, citizens of the State of Mississippi and representatives of the Mississippi Conference; and James L. Borden and William H. Foster, citizens of the State of Louisiana and representatives of the Louisiana Conference; and Andrew Hunter and J. L. DeYampert, citizens of the State of Arkansas and representatives of the Little Rock Conference; and it appearing to the court that said persons, in their said petition, prayed to be incorporated under the name and style of the Central University of the Methodist Episcopal Church, South, the object and plan of said university having been fully set forth in resolutions passed by the delegates of said Conferences at a convention of the same held in the city of Memphis on January 24, 25, 26, and 27, 1872, and which resolutions are in words and figures as follows:

"1. Resolved by the Convention, That measures be adopted looking to the establishment as speedily as practicable of an institution of learning of the highest order and upon the surest basis, where the youth of the Church and country may prosecute theological, literary, scientific, and professional studies to an extent as great and in manner as thorough as their wants demand.

"2. That this institution shall be called the Central University of the Methodist Episcopal Church, South.

"3. That it shall consist at present of five schools or departments—viz.: (1) a theological school for the training of our young preachers, who, on application for admission, shall present a recommendation from a Quarterly or Annual Conference, and shall have attained a standard of education equal to that required for admission on trial into an Annual Conference; and instruction to them shall be free both in the theological and the literary and scientific departments; (2) a literary and scientific school; (3) a normal school; (4) a law school; (5) a medical school.

"4. That the sum of one million dollars is necessary in order to realize fully the object desired, and not less than five hundred thousand dollars must be secured as a condition precedent to the opening of any department of the university.

"5. That the location of the university shall be left to the decision of the College of Bishops of the Methodist Episcopal Church, South.

"6. That the carrying out of this whole scheme is hereby committed to the following persons—viz.: William C. Johnson, Robert J. Morgan, Smith W. Warren, Milton Brown, Alexander L. P. Green, Jordan Stokes, David C. Kelley, Edward H. East, Robert A. Young, Landon C. Garland, Philip Tuggle, John M. Steel, James H. McFerrin, Christopher D. Oliver, William M. Bryce, William L. C. Hunnicutt, Thomas Christian, James S. Borden, William H. Foster, Andrew Hunter, James L. DeYampert, and David T. Reynolds, who shall take immediate steps for securing a suitable charter and incorporation, and shall be a Board of Trust, with power to solicit and invest funds, appoint an agent or agents, and do whatever else is necessary for the extension of this scheme.

"7. That seven of the Board of Trust at any meeting regularly called shall constitute a quorum.

"8. That provisions be made in the charter for giving a fair representation in the management of the university to any Annual Conference hereafter co-operating with us.

"9. That the Bishops of the Methodist Episcopal Church, South, be and hereby are requested to act as a Board of Supervision of the university or any of its departments, and jointly with the Board of Trust to elect officers and professors, and prescribe the course of study and the plan of government."

"And it further appearing to the Court that, upon the filing of said petition, the Clerk and Master of this Court caused, by an order at rules, the same to be advertised, in pursuance of the statute in such cases made and prescribed; and it further appearing to the Court that no one has appeared and made known any objection to the granting of the prayer of the petition, and the Court, upon inspection of the designs and objects of said corporation, finds nothing therein contained to be against public policy or good morals or in conflict with the Constitution and laws of the State or of the United States, is pleased to grant the prayer of the same, and doth hereby order and adjudge and decree that the petitioners be declared a body politic and corporate under the name and style of 'The Central University of the Methodist Episcopal Church, South,' and in that name may sue and be sued, plead and be impleaded in the courts of this State or of the other States of the Union, or of the United States of America; may have a common seal, which may be altered at pleasure; shall have perpetual succession; may solicit and receive subscriptions, donations, legacies, and devises; may hold real estate and personal property in such amounts as the business of the corporation requires, and may receive the same by contract, gift, will, or devise; and shall hold the same for the purpose of said incorporation with all the lawful conditions imposed by the donor; may appoint such subordinate officers and agents as the business of the

corporation requires, prescribe their duties and fix their compensation; may make by-laws not inconsistent with the laws of the land or this charter or the resolutions of the convention at Memphis, as set out herein, which resolutions are hereby adopted as a part of this charter, but shall make all by-laws necessary and proper to carry out the objects of said resolutions, as well as for the management of its property and the regulation of its affairs; and may also have power to pass all by-laws necessary to the use of the powers therein given, or which by law may hereafter be conferred; and all said powers, rights and privileges, together with such others as are not herein specially given and referred to, are hereby conferred upon said corporation in as full, complete and ample manner as by the laws of the State the same can or might be; and said corporation shall have the power to confer all the degrees of merit and honor usually conferred by universities. It is further decreed that petitioners pay the costs of this proceeding, and that the Clerk and Master issue to them a certified copy of this decree.

"Nathaniel Baxter, Judge.

"I, Nathaniel Baxter, Jr., Clerk and Master of the Chancery Court at Nashville, Tenn., do hereby certify that the foregoing is a true and perfect copy of a decree entered in Minute Book W, page 267, rendered at April term, in the cause set out in the caption, and which is now on file in my office.

"In testimony whereof I have hereunto set my hand and affixed the official seal of said court, at Nashville, on this the nineteenth day of August, 1872, and ninety-seventh year of American independence.

"Nathaniel Baxter, Jr., Clerk and Master.  
"By Alex B. Hodge, Deputy Clerk and Master."  
(Seal.)

On August 22, 1872, the incorporators accepted the charter as above granted.

(To be Continued.)

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# Christian Advocate

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CHAS. O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS  
AS SECOND-CLASS MAIL MATTER.  
OFFICE: 512 CAMP STREET, NEW ORLEANS.

## TERMS.

One Copy, one year, \$1.50; eight months, \$1.00. To  
preachers of all Denominations, \$1.00.

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## Editorial.

### ANENT THE ADVOCATE.

The Advocate wishes every Methodist in Louisiana and Mississippi and its friends and readers in other States a happy New Year. Let us make 1911 memorable by our united work for the Master and Methodism.

Many of the clubs sent in last year are now expiring. We urgently request our pastors to endeavor to renew them at once. We do not desire to lose a single subscriber. The extent of the Advocate's influence is measured by its circulation.

"Tidings from the Field" is one of the most popular departments of our paper. The people like to hear what is going on from the pastors themselves. We are pleased to have the brethren tell of their work, but these reports need to be brief and pointed, with uninteresting details left out. In giving an account of services held, it is seldom well to give the numbers of the hymns used, etc. Results are what we want. In this, as well as in other things, it should be remembered that there are others.

We are pleased to have communications from those who have something to say to the public, but, of course, we cannot print everything that comes to hand. Our friends must accord us the right of selecting our matter. In sending in copy we urge all contributors to write plainly with ink and avoid abbreviations. It is easier for us to abbreviate, if necessary, than to supply omissions on a closely printed page. When you speak through the columns of the New Orleans Advocate, you are addressing 20,000 or more readers; hence it is well to prepare your message with care.

The pastor who succeeds in introducing a really good religious newspaper into a family where none has been taken here before does a work the beneficial effects of which will multiply beyond computation. Some pastors are doing this work. Some seem to be asleep.—Bishop Fitzgerald.

The Wesleyan Christian Advocate has one hundred and fifty chapters in which every official member takes his Conference organ. Our "Honor Roll" is just beginning. No. 1 is Mansfield, La., where Rev. A. W. Turner is pastor; No. 2, is Bogalusa, La., where Rev. J. M. Alford is in charge. Who will report No. 3? What is the matter with Mississippi?

### HIS REPRESENTATIVES.

"As thou hast sent me into the world, even so have I also sent them into the world." These words are from the lips of the God-man, of him who spoke as never man spoke. They were uttered in his remarkable intercessory prayer which was offered on Thursday night, shortly before his betrayal. The cross was in sight and his public ministry of three years was about to end in the bloody tragedy on Calvary. The tremendous issues at stake evoked from the Master this lengthiest and loftiest of all his extraordinary supplications. No small part of his extended petition related to his followers into whose hands he was about to commit the work which had brought him in humiliation to earth, and which lay so near his heart. He prayed that they might be kept from the evil one; that they might be sanctified through the truth; that their unity might be maintained; and that they might finally dwell with him in the heavenly home and behold his glory. It was in this connection that the statement quoted above was made. What is the meaning of this utterance of our Lord that he had sent his disciples into the world, as the Father had sent him among the millions of mankind? Does it not mean that he has commissioned his followers to be his representatives on earth, as he was the representative of him who sits upon the eternal throne in stooping to wear the human form and execute the scheme of race redemption? Such apparently is the weighty significance of these wondrous words.

1. The Christian should represent Christ by re-

vealing him to men, as he revealed the infinite Father to them. Only God incarnate could give to the finite mind an adequate conception of invisible Deity; and the ascended Christ can now be truly known only by being re-incarnated in human beings. Having him "formed within them, the hope of glory," his disciples should show him to the world. Jesus "as he is, has been the mightiest lifting power upon our planet ever since he trod its soil.

When disclosed in the beauty, charm, and glory of his unique personality, the Master's ability to break the fascination of sin and draw men to him has been the miracle and marvel of the ages. The passionate, hurried cry of the human soul, often not analyzed or understood, has ever been to find one like him to lean upon—he is truly "the desire of all nations." The knowledge that our unsaved fellow-creatures must learn of Jesus chiefly through us, should incite us to seek earnestly and persistently the highest degree of holiness attainable in our present sphere of existence. Only a pure heart can mirror and faithfully reflect the mind and spirit of the Man of Galilee. The marred image of our Lord has been the weakness and greatest hindrance of Christianity. The distorted conceptions of him that we by our inconsistencies have given out have repelled and driven away the sin-stricken ones who need the touch of his healing hand. When those who profess his name are in character and disposition like Christ, nothing can long stay the conquering march of the Church as she moves forward to tell the story of redeeming love.

2. Christians should represent Christ in their unwavering loyalty to revealed truth. Jesus came bringing God's complete and final revelation to man. He said, "I have given them the words which thou gavest me, and they have received them." These "words" are the priceless heritage of the Church. They disclose what the feeble human intellect could never have discovered. They proclaim that behind the stupendous power that created and which maintains and governs the universe there is a Father's loving heart. They show mankind fallen, but with glorious redemption within reach. They admit the reign of death all around the globe, but tell of a time when it shall forever end. They show beyond the sweep of telescopic vision "a city that hath foundations" into which at last shall be gathered all the pure and good, to dwell evermore with their triumphant and reigning Lord. The disciples of Christ should bear uncompromising testimony to the authenticity of the Scriptures in this age of doubt. Having verified their teachings in the depths of their own consciousness, the cavillings of skeptics, whether in or out of the Church, should not disturb them. In the message of salvation which they carry to the lost there should be no note of uncertainty. To represent the Master properly one must have and exhibit perfect confidence in the transforming power of the gospel.

3. Christians are Christ's representatives in the service which they render. Our victorious Lord has "all power in heaven and on earth," but that power operates chiefly through human instrumentalities. Jesus principally speaks and ministers and achieves through his followers. He expects their voices to speak for him, their hands to convey his blessings, and their feet to speed upon his gracious errands. The work which he inaugurated and appointed us to carry forward, we should faithfully perform. And what is that work? Incidentally it includes many things, but primarily, as he expressed it, it is "to seek and save the lost." Fred Robertson, the great Brighton preacher says: "That which was melancholy marred, and miserable in the world was more congenial to the heart of Christ than that which was proudly happy. It was in the midst of a triumph and the pomp of a procession that he paused to weep over Jerusalem. And if we ask why the character of Christ was marked by this melancholy condescension, the answer is that he was in the midst of a world of ruins where there was but little to gladden his heart, but much to touch it with grief. He was here to restore that which was broken down and crumbling into decay. An enthusiastic antiquarian, standing amidst the fragments of an ancient temple, surrounded by dust and moss, by broken pillars and defaced architrave, with magnificent projects in his mind of restoring all of this to its former majesty, of drawing out into light from mere rubbish the ruined glories, and therefore stooping down amongst the dank ivy and the rank nettles—such was Christ amid the wreck of human nature. He was striving to lift it out of its degradation; he was searching out in revolting places that which had fallen down, that he might build up again in fair proportions—a holy temple to the Lord. Therefore, he labored among the guilty; therefore he was the companion of outcasts; therefore he spoke kindly to those whom society had undone; therefore his breath fanned the spark that seemed to be dying in the wick of the expiring taper, when men thought it was too late and that the hour of hopeless profligacy was come." In this eloquent description of the mission and work of the Master we catch some conception of what should be our tasks as his accredited representatives in the world. Following in the footsteps of our great Exemplar, it behooves us to do the utmost in our power to uplift our fallen fellowmen and make their lives brighter and better. The disciple who has no aspiration to

aid in the recovery of the lost is either mistaken in his profession, or following his Lord afar off. In proportion as they become imbued with the spirit of Christ, do men address themselves with flaming zeal to the noble work of rescuing the perishing.

4. But the serving disciples are not the only representatives of Christ in the world—those who are served also represent him. So near and dear is needy humanity to him that he identifies himself with it and accepts as his own any assistance given it. "Inasmuch as ye have done unto one of the least of these, ye have done it to me," was his doctrine in his graphic sermon on the judgment. This assurance has been the mainspring of the world's philanthropy for the past nineteen centuries. Strange as it may seem the poet's teaching is Scriptural and true:

I bend to help a little straying child

And soothe away its fears,

When lo! the Wondrous Babe, all undefiled,  
Looks at me through its tears.

Beside a cot I kneel with pitying eyes,

A dying brow I fan—

The pallet seems a cross and on it lies  
One like the Son of Man!

The way is long, and when I pause to share

My cup, my crust of bread,

With some poor wanderer—O vision rare—  
A halo crowns his head!

O'er sin's dark stream there comes a drowning cry,

Its woful tide I stem

And grasp for one who sinks—the Christ is there,  
I touch his garment's hem.

O Presence, ever new and ever dear,

My Master, can it be

In thy great day of coming I shall hear,  
"Thou did'st it unto me?"

### THE KAISER A READER OF THE BIBLE.

The utterances of great men concerning Christianity have attracted much attention. What Napoleon is reported to have said concerning Christ and his kingdom when he was upon the isle of St. Helena has been the subject of comment in all civilized lands. Daniel Webster's declaration of his faith in the divinity of the gospel has been chiseled upon his tombstone at Marshfield, Massachusetts, and will doubtless be quoted as long as the English language is spoken. Ordinary people have a desire to know how the Man of Galilee has appeared to the master spirits of the race. It is interesting to note that he has seemed as lofty and superhuman to them as he has to those gifted with no extraordinary endowment of mind.

And he commands the reverence and homage of the distinguished personalities of our day not less than those of former times. It is thought by not a few that the two most remarkable men now upon the stage of action in the world are Theodore Roosevelt and Emperor William of Germany. And both of them are strong believers in the religion of Christ. Mr. Roosevelt has so often expressed publicly his religious convictions that his views are well known, but the German Emperor has not been so free and open in the proclamation of his faith. However, he is known to be thoroughly loyal to the cause of Christianity. It is said that he is writing a life of Frederick the Great, and that despite his admiration for his illustrious ancestor, he has scant patience with the fondness that he showed for Voltaire, and has recorded his disapproval of Frederick's course toward the famous French infidel in his forthcoming volume. And recently in conversation with his pastor the Kaiser spoke as follows concerning the Book of Holy Writ:

"I read often and with pleasure in the Bible, which lies on my night table and in which I have understood the most precious thoughts. I cannot understand how so many men neglect the Word of God. In all my thinking and action I always put before myself, What would the Bible say to that? In hours of trouble and anxiety I turn to it for comfort. . . . I cannot think of a life innerly alienated from God. We must all pass through Gethsemane hours, hours in which our pride is humbled. This is hard for us, as we would willingly be our own masters."

### THE VANDERBILT BILL OF INJUNCTION.

We begin in this issue the publication of the bill of injunction filed by the lawyers of the Church in the Vanderbilt University case, as we promised to do some three or four weeks ago. This able document contains a vast deal of valuable information of a historical character, and we desire to give the Methodists in our patronizing territory an opportunity to familiarize themselves with it. It is but fair and just to all concerned in the controversy that the facts involved should be publicly set forth, so that the contentions of both sides may be weighed and passed upon by the great masses of Methodism. It is the claim of those who stand for the control of the institution by the Church that justice and equity are on their side, no matter what may be the decision of the



courts. The only way to establish this claim is to submit the evidence which we think sustains it. And this is what we are now proceeding to do, and we hope that no reader of the Advocate will fail to peruse carefully the statement of the case made by our able counsel. If there be those who think that they have not properly set forth the facts in the Bill which they have filed, we stand ready to give them a hearing. We have no disposition to do any one the slightest wrong or injustice. The Advocate has been, and is, open to those who champion the cause of the University Trustees, as well as to those who are in accord with the General Conference and the Church. We want the truth brought to light, whatever it may be, that all who have participated in the unfortunate controversy may either be held responsible or acquitted before the great bar of public opinion. It is better to be morally right than to triumph in a law court by appealing to legal technicalities.

#### PERSONAL AND OTHER NOTES.

Rev. R. E. Witt and family have reached their new work at Long Beach, Miss., and are happy and hopeful for the new year.

Rev. R. W. Vaughan, financial agent for our Orphanage at Ruston, was in the city one day last week, and made a pleasant call at the Advocate office.

Rev. O. P. Armour is happy in the cordial reception given him by the people of his new charge, the Kosciusko Circuit. He speaks most kindly of the work of his predecessor.

Rev. G. W. Gordon, of Valden, Miss., has met a hearty reception on his new charge, evidenced by many substantial tokens. He enters upon his work full of hope for a prosperous year.

Rev. W. W. Hatfield expresses himself as delighted with his charge, Mooreville, Miss., and as sanguine of a fine year's work. We thank him for encouraging words concerning the Advocate.

Rev. J. H. Bell has been transferred from the Cedar Bluff Circuit to Black Hawk to take the place of Rev. B. B. Sullivan, deceased. Who will now have charge at Cedar Bluff we are not informed.

Rev. T. J. O'Neill, presiding elder of the Newton District, writes that most of his preachers are in their places and are planning for a successful year. Under his wise leadership, we have no doubt splendid results will follow their labors.

Rev. M. H. Moore, of Poplarville, was a pleasant caller at the Advocate office last Saturday. He has been returned to his present charge for the third year, and speaks in terms highly commendatory of his people.

Rev. S. D. Howard, who was appointed to the Bienville charge at Conference, has since been changed to Baker. He requests that notice be made of his new assignment. His postoffice address is Baker, La.

Rev. Jno. F. Foster, the diligent pastor and cultured gentleman who so faithfully served our Algiers Church for three years is entering hopefully upon his new work at DeRidder, La. The outlook for the new year is encouraging.

The Wesley House at Biloxi continues to have success in the great work it has undertaken. The sewing class now numbers 52, and the night school has a large enrollment. The Christmas entertainment was largely attended.

Mr. J. A. Jones, Vice-President of the Gulf and Ship Island Railroad, whose death was reported last week, was a great friend to the churches and pastors along the road and on the Gulf Coast, as was shown by many substantial favors.

We thank Rev. B. P. Fulllove, of Booneville, Miss., for a list of subscribers secured at the first Quarterly Conference on his new charge. There is no better way of beginning the new year than by putting the Advocate into the homes of the people.

Brother M. H. Turner, a loyal layman of Vossburg, Miss., shows his interest in the work of the church by renewing his subscription to the Advocate for four years in advance. The Church has a tremendous asset in the zeal and interest of such men.

The Advocate office enjoyed a call last Wednesday from Mrs. C. C. Miller and son, of Hammond, La. Mrs. Miller is the wife of the presiding elder of the Baton Rouge District, and the author of the book, "A-le-the-la," which is having a large circulation.

Rev. Hilary S. Westbrook received a most cordial reception to his new work, DeSoto, Miss. He moved into a new parsonage, and his people showed their love and loyalty by generously filling the pantry. Methodist people know how to take care of their preachers.

We acknowledge a friendly call from Rev. J. Cude Rousseau and wife while passing through the city en route to their new charge, Texas Avenue, Shreveport, and from Rev. Rev. P. H. Fontaine, who spent some days in the city. We are always glad to have our friends come in to see us when in New Orleans.

Rev. T. M. Bradley, in obedience to the Bishop's orders, is in pace at Rosedale, Miss., where he hopes to accomplish something for the upbuilding of the kingdom. He has been given the oversight of a choice flock, and we are not surprised to be informed that they have received him in a kindly and gracious manner.

Rev. W. L. Linfield, who was appointed to Biloxi at the recent session of the Mississippi Conference, was kept from his post for some time by the illness of his wife, but is now on the ground ready to push the work in his usual energetic fashion. Biloxi Methodism is to be congratulated on having such an efficient pastor.

Sailors' Rest, at Gufport, under the efficient superintendency of Rev. W. T. Griffin, entertained a large number of seamen with a concert and refreshments on the evening of Dec. 26. A Christmas tree was an enjoyable feature of the occasion. No one can doubt that this institution is accomplishing great good among those far from home.

On Monday evening, Feb. 13, Hon. W. J. Bryan will deliver an address on "Civic Righteousness" at the Athenaeum in this city, under the auspices of the Law Enforcement League of Louisiana. This organization, of which Mr. E. W. Vacher is president, and Rev. J. Benjamin Lawrence, Secretary, is doing much to arouse the civic conscience of this city and State.

We are indebted to Judge W. K. McLaurin, of Vicksburg, for the renewal of Mrs. McLaurin's subscription to the Advocate and also enclosing \$1.50 additional to send the paper to some person not able to take it. Judge McLaurin, who is a distinguished lawyer and an agreeable gentleman, is a brother of the late United States Senator A. J. McLaurin, of Mississippi, who also was a staunch Methodist.

Mrs. Bessie W. Lipscomb, of Whitworth College, in a note to the editor states that Miss Janie Watkins left Jackson, Miss., for China on the afternoon of December 31. She is expected to sail from San Francisco on the steamship Mongolia on January 7th. Sister Lipscomb requests the prayers of all Christians, and of the members of the Foreign Missionary Society especially, that Miss Watkins may have journeying mercies and a safe voyage.

"I am well pleased with my new work. Nice home; good people. Come to see us." So writes Rev. W. L. Stormont, of Shelby, Miss. And he will be even more delighted with his flock when he has known those who constitute it longer. If he isn't, and the matter can be arranged, we will exchange tasks with him and let him edit the Advocate, while we serve Shelby, which in point of pleasantness is second to no pastorate in North Mississippi.

Rev. J. J. Brooks, of Gunnison, Miss., has been the recipient of many kindnesses at the hands of his parishioners during the Christmas and New Year season. It is his habit to win his way into the hearts of those whom he serves as pastor. Brother Brooks celebrated his sixtieth birthday on December 27th. If he were a little older, we would not be so venturesome as to proclaim the number of summers and winters through which he has passed.

The editor acknowledges the reception of an attractive card bringing the greeting of the season from the Alpha Wesley Class of the Tupelo Sunday school, of which Mrs. Vic Thompson Hoyle is the capable and beloved teacher. This is one of the most active and wide-awake adult classes in the connection, and antedated the General Conference in appropriating the name of Wesley. We wish these friends a year of large success both in the study of the Word and in the service of the Master.

Rev. J. A. Bowen, who again has been made a missionary evangelist in the North Alabama Conference, is spending some days with relatives at Leesburg in that State, where he is resting, reading, studying and making ready for the campaign that lies out before him, and which he hopes to make a memorable one. He will return to Birmingham about the middle of January, where he may be addressed in care of the Alabama Christian Advocate. Brother Bowen says he is "well pleased with his appointment, and that his work has opened with the promise of large results."

The following clipping from the Yazoo Herald, is a deserved tribute to the faithfulness and efficiency of a man whose habit it is to do good work: "Rev. J. E. Gray, who for two years has been pastor of the Methodist Churches at Benton, Midway and Tranquill, passed through Yazoo City Wednesday on his way to Fayette, where he was assigned for the next year as pastor of that church. The Herald commends Mr. Gray to the good people of that section as a man and minister with whom they will be delighted. He is one of the best young preachers of the Conference."

From our good friends of the University Training School at Oxford, the Rev. and Mrs. J. M. Wyatt, came friendly words of greeting and good wishes a few days since. Mrs. Wyatt is a sister of Senator Gore, of Oklahoma, and one of the most brilliant women in Mississippi. Brother Wyatt is a worthy Christian gentleman, whom everybody loves, and who has accomplished a vast amount of good in the work of the ministry. It is pleasing to know that this noble

couple yet hold us in remembrance, and we pray that heaven's choicest blessings may be showered upon them through all the days to come.

Rev. W. G. Harbin, of Haynesville, La., who is widely and favorably known as an evangelist throughout Louisiana and the States adjacent, is at present taking a needed and well-earned rest. He will resume his labors about March 1, and will have with him during the months of June, July, and August, Rev. D. B. Boddie, now at Centenary College, who will direct the personal work. Brother Harbin has already made a number of dates for 1911, but yet has some time unengaged. Those desiring his services would do well to write him at once. He is a brilliant preacher, and a revivalist whom the Lord honors and uses.

While passing through Lexington, Miss., en route home last Friday, it was our very great pleasure to spend a few minutes in the parsonage which is now occupied by the Rev. and Mrs. T. H. Lipscomb and their two interesting little sons. We counted ourselves fortunate in being privileged to greet again these friends, who so often sheltered us when we were a weary itinerant burdened with the cares of the great Delta District of the North Mississippi Conference. It is scarcely needful to say that Brother Lipscomb has made a fine impression in his new field. He is one of the truest and manliest, as well as one of the most capable, young ministers of our acquaintance, and the people of Holmes County's capital city are highly favored in having him to serve them.

From the Jackson Daily News of December 29th we take the following: "In the presence of a large and fashionable assembly that filled the Methodist Church at Hazlehurst, Miss., to overflowing, the marriage of Miss Kathleen Sexton, daughter of Mr. and Mrs. J. S. Sexton, to First Lieutenant Robert Kent Spiller, of the United States Army, took place at 6 o'clock last evening. The prominence and popularity of the contracting parties attracted scores of guests from other cities and States, and the occasion was one of State-wide interest. The ceremony was marked by impressive simplicity and stateliness as befitting the high social standing of the gallant young officer and his beautiful bride, and the eminence of two of the foremost families of Mississippi and Virginia, who were thus so happily united."

Mr. James David Tillman, Jr., of Carrollton, Miss., and Miss Anne Sigismunda Hamilton were married at the residence of the bride's parents, Mr. and Mrs. John Moore Taylor Hamilton, in Meridian, Miss., at high noon on January 3d. Mrs. Tillman is a young lady of many attractions and accomplishments, and has a wide circle of friends and admirers in east Mississippi. The groom belongs to one of the oldest and most substantial families in Carroll County (of the same State), and is a most superior young man in every respect. He is a graduate of Millsaps College, possesses a high order of business capacity, and is thoroughly exemplary in his life and character. The editor acknowledges the reception of an invitation to the wedding, and wishes the young couple great happiness and success.

At the residence of the bride's parents, at Adair, Miss., on the afternoon of Christmas day, Dr. N. D. Kittrell and Miss Emmie Lee, were united in marriage, Rev. R. A. Meek officiating. Mrs. Kittrell is a daughter of Mr. Jesse Lee, one of the leading citizens of Carroll County, and is a young lady of intellectuality and many noble traits of character. The groom is a nephew of Dr. B. F. Kittrell, who stood in the forefront of the medical profession in Mississippi for many years, and a son of Dr. R. N. Kittrell, who was an honor man at the University of Mississippi in the class of 1882, and who won the Founder's Medal in the Medical Department of Vanderbilt University. The happy couple will reside at Black Hawk, Miss., where Dr. Kittrell is engaged in the practice of medicine.

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## Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

JOSEPHUS McEAVEN died Nov. 10, 1910, in Johnston Station, Miss. He leaves a father, mother, two brothers, four sisters, a wife, five daughters, one son and a large circle of friends to mourn his sad death. "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

"A precious one from us is gone,  
A voice we loved is stilled,  
A place is vacant in our home  
Which never can be filled."

JOSEPHINE.

Mrs. KATE KELLEY left her home near Harrisville, Miss., Nov. 5, 1910, aged 54 years, for that home prepared for the people of God. She was converted at the age of 15, and joined the Methodist Church. I was her pastor two years, and found her true to God, and loyal to the Church. She leaves a husband, one son, and a host of relatives and friends to mourn their loss. She was ready to go, and we know where to find her, at the right hand of the Father.

R. T. NOLEN.

Saturday, Dec. 9, 1910, little DOROTHY, daughter of Rev. and Mrs. C. B. Powell, was called to the better land. She was a beautiful and happy child, 11 months old—dear not only to the members of her family, but to all in the community. She was only ill a few days, but all that loving hands and medical skill could do, was done to keep her with us, but the Lord had need of the little flower. Rev. R. W. Harper, of Natchitoches, conducted the funeral services at the Methodist Church. He spoke touchingly and lovingly, using as a text the words of David, "I shall go to him, but he shall not return to me." That the sympathy and love of the entire community were with Brother Powell and his family, was shown by a church full of reverent, tearful faces. We know she will always be missed from the family circle. There is comfort in the thought that dear little Dorothy never will know or hear what is wrong and the loving angels will teach her their song.

A FRIEND.

Mrs. NANCIE CORNELIA McKENZIE, wife of W. A. McKenzie, and daughter of Allen and Sarah Travis, was born Oct. 15, 1865, and died Oct. 16, 1910, aged 45 years and 1 day. She was the youngest of a large family of children. Her mother died when she was very young. She became the pet of all the family, but her nature was one that could not be spoiled. She was so kind and gentle, ever ready to do something for every one. The care of her home and five children prevented her from visiting her neighbors often, socially, but she was always ready to visit them in time of sickness and trouble. I have known her from childhood and I never knew a nobler and purer-hearted Christian woman. She spent her life in caring for other people. She was sick nine weeks with typhoid fever, but was patient and uncomplaining. Her loved ones and friends prayed that she might be spared to them, but her mission was filled. God knew best. He wanted her in heaven. She leaves a husband, five children, four brothers and four sisters and a host of friends to mourn their loss. Weep not dear ones, but let us live so we will meet where there is no parting.

ONE WHO LOVED HER.

### THE ECUMENICAL METHODIST CONFERENCE.

Preparations for the Fourth Ecumenical Methodist Conference, which will be the great event in the Meth-

odist world in 1911, are well under way. It is to meet in Toronto, Canada, Oct. 4-17, 1911. The program has been completed, and the essays and addresses divided between the Eastern and Western sections.

The Fourth Conference will differ from its predecessors in several particulars.

First, it will embrace the two Sundays as well as the week days. Second, it will provide for platform meetings Sunday afternoons. Third, it will present four sermons besides the opening sermon, which will be preached by the Rev. Henry Haigh, President-elect of the British Wesleyan Conference, the honor of the selection falling according to precedent to the section which does not entertain the Conference.

The Sunday afternoon addresses will deal with popular subjects in a popular way. The sermons may be expected to illustrate the character of good Methodist preaching in the Old World and the New.

The topics are all of vital character, such as concern the Methodism of to-day and not that of the dead past. Both the British and the Western Committee agree that the academic and merely historical shall have no place in the Conference, which is to represent the Methodism of 1911 as it faces its world tasks. The practical concerns of the Church are to have wider attention than in any previous Conference.

The Executive and Program Committees of the Western section each gave, during Christmas week, a full day to business carefully prepared for it. The Program Committee selected persons to prepare the sermons, essays, and invited addresses falling to the Western section, and also appointed those who are to preside over half of the sessions of the Conference.

It is now definitely known that these American Methodist Churches will be represented in the Conference: The Methodist Episcopal, 130 delegates; the Methodist Episcopal, South, 68 delegates; the Methodist of Canada, 24 delegates; the African Methodist Episcopal, 21 delegates; the African Methodist Episcopal Zion, 20 delegates; the Methodist Protestant, 9 delegates; the Colored Methodist Episcopal, 9 delegates; and the United Evangelical, 3 delegates; also several bodies entitled to one delegate each.

The 300 delegates of the Western section will include upwards of forty Bishops and general superintendents, and will represent not only the United States and its possessions and the broad provinces of Canada, but many foreign fields, practically all the continents.

The Conference as an official body will consist of 500 delegates, of whom 200 will come from England, Wales, Scotland, Ireland, France, Australia, New Zealand, and South Africa.

Of the Executive Committee, consisting of twenty-one members, the following attended the recent meetings: Bishops Hamilton and Cranston, Drs. W. E. Conner, N. Luccock, T. E. Fleming, C. B. Spencer and H. K. Carroll, Secretary of the Methodist Episcopal Church; Drs. H. M. DuBose, T. N. Ivey, and B. F. Lipscomb, and Mr. John R. Pepper, of the Methodist Episcopal Church, South; Dr. A. Carman, General Superintendent, and the Hon. Justice MacLaren, of the Methodist Church, of Canada; Dr. F. T. Little, of the Methodist Protestant Church; Bishop C. S. Smith, Bishop A. Walters, and Bishop C. H. Phillips, of the African, African Zion and Colored Methodist Episcopal Churches, respectively, and Bishop U. F. Swengel, of the United Evangelical Church. Mr. T. T. Fishburne, of the Methodist Episcopal Church, South, was kept at home by a painful accident, a dislocated wrist. Prior engagements accounted for the absence of other members, including ex-Vice-President Fairbanks.

It is expected that the next meeting of the Committees will be held early in March. H. K. CARROLL, Sec.

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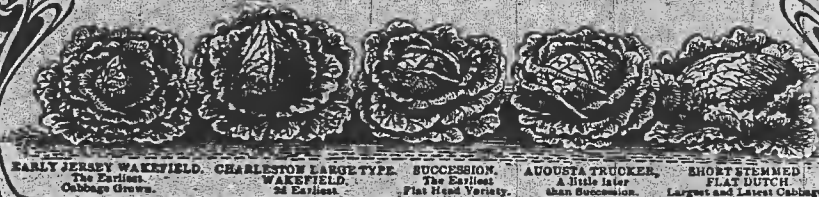
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A woman's beauty is dependent on her health. To keep her beauty, she must keep her health. Sickness and suffering leave their trace, pain leaves its marring-imprint. Ladies have come to realize that to be beautiful and attractive they must give attention to physical fitness and health.

Countless women suffer from ailments designated generally as "female complaint," thinking it is the natural lot of their sex to suffer.

This is a mistaken belief. Nature invariably has a cure for her children's ills. Thousands of women have found permanent relief for their sufferings by using that natural, herbal medicine,—Wine of Cardui. Cardui is a pure, non-intoxicating remedy, specifically for women, which has grown steadily in favor during the past fifty years. Letters pour in every day, expressing the gratitude of the writers, who have been relieved of their misery and restored to health.

When you are nervous or sick, get Cardui from your druggist, and try it.

N. B. Upon request, we will send you, free of charge, our valuable, illustrated 64 page book "Home Treatment for Women." In it you will find valuable information regarding the treatment of female troubles.

Address: Chattanooga Medicine Co., Chattanooga, Tenn.

## SEWING MACHINES.

SINGER SEWING MACHINES ARE BETTER THAN ANY OTHER MAKE. LIGHT RUNNING AND EVERLASTING. PRICES TO SUIT ALL PURSES. WE SELL NEEDLES AND PARTS FOR ALL MAKES OF SEWING MACHINES. WE HAVE THE BEST OIL IN LOUISIANA. SEE THE DARNER DEMONSTRATED AT OUR 1011 CANAL STREET STORE. IT IS THE BEST DARNER, AND NO HOUSEHOLD IS COMPLETE WITHOUT IT.

## FREE to you for \$1.00

Box of Lark's rheumatic remedy will be sent you free. Use it according to directions. If it cures your rheumatism send us \$1.00. If not, you owe us nothing. THE LARKS CO., Dept. 11, MILWAUKEE, WIS.



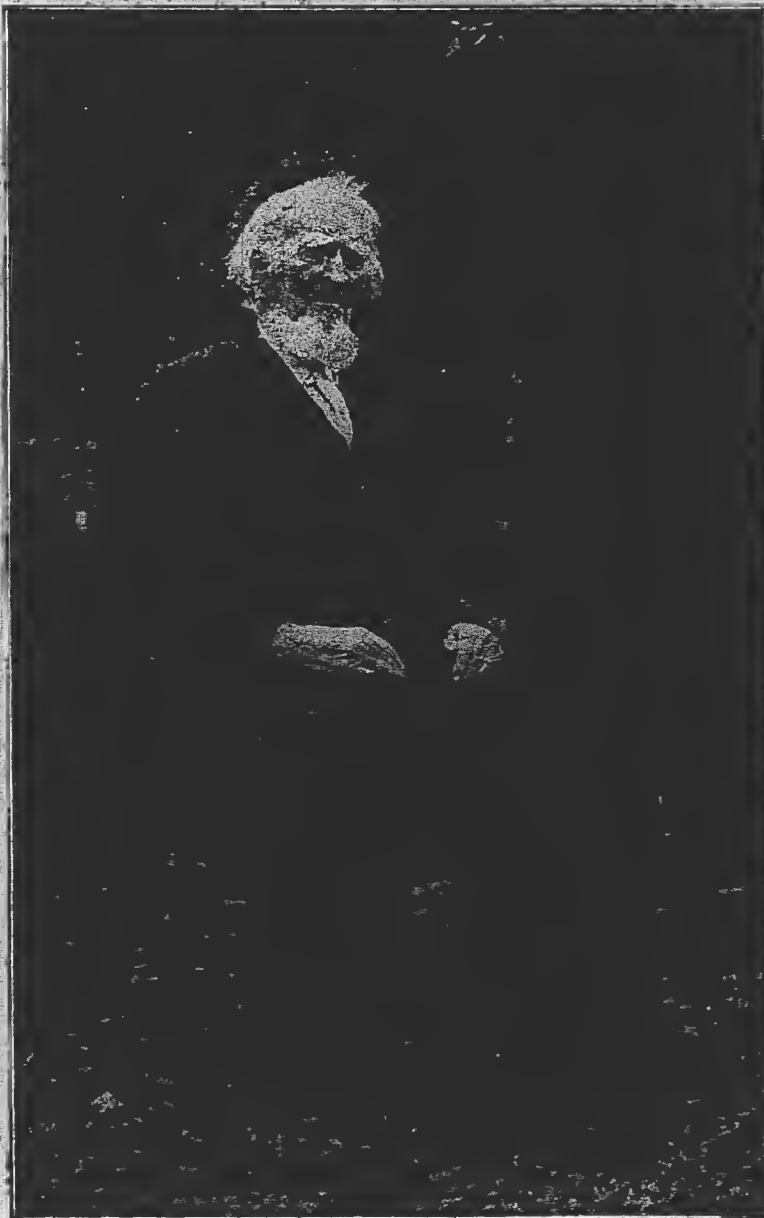
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## BELLS

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Special discount to readers of this publication.



THE REV. JOHN RANDLE,  
Late of the Memphis Conference.

Brother John Randle died at West Point, Miss., November 19, 1910, and would have been 100 years old January 12, 1911. He left three daughters—Mrs. N. E. Campbell and Miss Angie E. Randle, of West Point, Miss., and

Mrs. T. C. McNeill, of Paris, Tenn.—and two sons, John Randle, of Trenton, Tenn., and Wm. H. Randle, of Nashville. He was also the grandfather of the Rev. W. M. Campbell, of the North Mississippi Conference.

## COMMENDATORY RESOLUTIONS.

(Adopted by the Presbyterians and other residents of the town of De Kalb, Miss.)

Whereas, Rev. R. H. Barr has been the very efficient pastor of the Methodist Church in our town for the past three years; and whereas, he has been a strong factor in helping to promote every worthy cause in the town and surrounding country, and exerting a powerful influence against all evils; and whereas, we regard him as able a preacher and as good a citizen as we have ever had in our town; and whereas, under the government of the M. E. Church, South, he will not be permitted to return for the ensuing year; therefore, be it resolved: First, That we take this opportunity of expressing to him our appreciation of his most valuable services as a preacher and pastor, and of thanking him for his influence as an earnest, consecrated, Christian gentleman.

Second, That we regret to have him leave our town, and that we assure him and his estimable family that our best wishes and prayers for their usefulness and success will go with them.

Third, That we commend him to the people of his new charge as being worthy and able to fill with honor the place assigned to him.

Fourth, That a copy of these resolutions be sent him, the New Orleans Christian Advocate, and The Kemper-Herald Star.

Dec. 25, 1910.

## AN IMPORTANT MEETING.

Dear Brother Meek: Please publish the following: The District Stewards

and Sunday school superintendents and lay leaders of the Aberdeen and Corinth Districts will meet in Tupelo, Feb. 1-2. Bishop McCoy will preach the opening sermon the night of Feb. 1. A Sunday School Round Table will be under the direction of Miss Elizabeth Kilpatrick, of the Young Men's Bible Class, Corinth. As you know, Miss Kilpatrick has been employed by the Sunday School Board of the North Mississippi Conference as secretary. A happy selection, indeed. While most of her work will be done from her office, she will go not a little into the open field. We are also expecting our own J. R. Bingham there to lead the laymen. Again, I must say, a happy selection. Brother Jacob and myself agreed to this union meeting, and Tupelo unanimously agreed to care for us—and we all ask that the editor of our Conference organ be present, and promise him a place and a hearing.

I hereby take the liberty of inviting all the presiding elders of the Conference to meet with us. Come, brethren, and let us join in planning for a campaign such as North Mississippi has never known, looking to revivals, Sunday school work, and meeting our larger obligations as laymen.

Cordially, JAMES H. FELTS.  
Aberdeen, Miss.

## NOTICE.

The District Stewards will meet at the Methodist Church, in Gibsland, Jan. 20, at 1:30 p. m. Let all be present. The pastors are invited to come.

R. W. TUCKER, P. E.

## How to Get Rid of Catarrh

A Simple, Safe, Reliable Way,  
and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

## FERRY'S SEEDS

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## 10,000 SEEDS 10c.

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Seeds	Cabbage	Best Varieties	3 pkts.
2,500	Batavia	4	4
1,000	Calmar	2	2
1,000	Radish	2	2
300	Tomato	3	3
2,500	Turnip	4	4
2,500	Flowers	3 Grand Flowering Varieties	

In all 10,000 Seeds, and our new Seed Book with a 10c Credit Check good for 10c selection, postpaid, 10c. FAIRVIEW SEED FARMS, Box 172, Syracuse, N. Y.



## MISSISSIPPI CONFERENCE.

## Seashore District—First Round.

Brooklyn and Bond, at	
Brooklyn	Jan. 7, 8
Gulfport, 29th St. and	
Handsboro, at 29th St.	Jan. 14, 15
Howison and Saucier, at	
Saucier	Jan. 18
Oakvale, at Oakvale	Jan. 21, 22
Columbia	Jan. 23
Hub, at Hub	Jan. 24
Mentorum, at Alexander	
Memorial	Jan. 28, 29
Americus, at Pleasant Hill	
Friday, 11 a. m.	Feb. 3
Escatawpa, at Escatawpa	Feb. 4, 5
Pascagoula and Ocean Sp.	
at P.	Feb. 4, 5
Moss Point	Feb. 6
Vanceave, at Vanceave	Feb. 11, 12
Mississippi City	Feb. 15
Carriere and McNeill, at	
McNeill	Feb. 17
Poplarville	Feb. 18, 19
Lumberton	Feb. 20
Gulfport, 25th Ave.	Feb. 22
Long Beach	Feb. 25, 26
Bay St. Louis, 7:30 p. m.	Feb. 28
Lostown, 7:30 p. m.	Mar. 1
Coalville, at Coalville	Mar. 4, 5
Wolf River Mission, at	
Beaulab, 10 a. m.	Mar. 8
Bllox	Mar. 11, 12
McHenry and Wiggins, at	
McHenry	Mar. 18, 19

W. B. JONES, P. E.

## Jackson District—First Round.

Madison	Jan. 7, 8
Jackson, Galloway Chapel,	
7:30 p. m.	Jan. 11
Camden	Jan. 14, 15
Sharon, 7:30 p. m.	Jan. 15, 16
Canton, 7:30 p. m.	Jan. 16
Mendenhall	Jan. 18
Eden	Jan. 20
Deasonville, at Vaughan	Jan. 21, 22
Fannin, at Oakdale	Jan. 25
Terry	Jan. 28, 29
Jackson, Capitol St., 7:30	
p. m.	Feb. 1
Edwards	Feb. 5, 6
Jackson, First Church,	
7:30 p. m.	Feb. 8
Benton, at Midway	Feb. 11, 12
Harrisville	Feb. 15
Florence	Feb. 18, 19
Jackson, Rankin St., 7:30	
p. m.	Feb. 19
Yazoo City	Feb. 26
Lintonia, 7:30 p. m.	Feb. 26
Jackson, Galloway Chapel, Mar. 5,	
Jackson, First Church,	
7:30 p. m.	Mar. 5
Polton	Mar. 12, 13
Flora	Mar. 19, 20
Satartia, at Phocix	Mar. 25, 26

The District Stewards are requested to meet at First Church, Jackson, on Wednesday, January 11, 1911, at 11:30 a. m. The preachers of the District are also invited to be present for a brief conference concerning the work for the new year.

J. R. JONES, P. E.

## Hattiesburg Dist.—First Round.

Collins, at Collins	Jan. 8, 9
Mt. Olive, at Mt. O.	Jan. 12
Mace, at Mace	Jan. 13
Summerland, at Summer-	
land	Jan. 14, 15
Taylorville, at	Jan. 15, 16
Purvis, at Purvis	Jan. 18
Lucedale, at Lucedale	Jan. 20
McLain, at Pine Grove	Jan. 21, 22
Leakesville, at Leakesville	Jan. 22, 23
Oloh, at Oloh	Jan. 28, 29
Sumrall, at Sumrall	Jan. 29, 30
Richon, at Richon	Feb. 1
New Augusta, at N. A.	Feb. 4, 5
Eastabuchie, at	Feb. 8
Eucutta, at Eucutta	Feb. 11, 12
Fusburg, at Heidelberg	Feb. 12, 13
Sanford, at Good Hope	Feb. 13, 14
Seminary, at Seminary	Feb. 19, 20
Silver Creek, at S. C.	Feb. 24, 25
Prentiss, at Prentiss	Feb. 26, 27

M. B. SHARBROUGH, P. E.

## Brookhaven Dist.—First Round.

Osyka and Liberty, at O.	Jan. 7, 8
Magnolia	Jan. 8, 9
Adams, at Adams	Jan. 14, 15
Gallman, at Bethesda	Jan. 21, 22
Hazlehurst	Jan. 22, 23
Crystal Springs	Jan. 28, 29

Bogue Chitto and Norfield,	
at Bogue Chitto	Feb. 4, 5
Brookhaven	Feb. 5, 6
Monticello, at Monticello	Feb. 11, 12
Bayou Pelre, at Center Pt.	Feb. 18
Barlow, at Barlow	Feb. 19
North Wesson, at Bezure-	
gard	Feb. 25, 26
Wesson	Feb. 26, 27
Scotland, at Bethesda	Mar. 4, 5
Topisaw, at Topisaw	Mar. 11, 12
Summitt, at East McComb	Mar. 12
Buford, at Waterholes	Mar. 18, 19
Tylertown, at Tylertown	Mar. 19, 20
Pearlhaven, at Hawkins	Mar. 25
Meadville, at Meadville	Mar. 25, 26

The District Stewards are called to meet in the Methodist Church, Brookhaven, Miss., Wednesday, Jan. 11, 1911. The pastors of the district are invited to the meeting.

J. T. LEGGETT, P. E.

## Port Gibson Dist.—First Round.

Port Gibson	Jan. 7, 8
Rolling Fork	Jan. 14, 15
Angulla	Jan. 15, 16
Sunflower	Jan. 17
Vicksburg, Crawford St.	Jan. 21, 22
Vicksburg, S. Washington	Jan. 22, 23
Gloster	Jan. 25
Harriston	Jan. 28, 29
Washington, at W.	Feb. 4
Natchez, Jefferson St.	Feb. 3, 5
Natchez, Pearl St.	Feb. 5, 6
Fayette, 11 a. m.	Feb. 6
Nebo, at N.	Feb. 11, 12
Hamburg, at McNair	Feb. 12, 13
Centerville, at C., 11 a. m.	Feb. 17
Woodville	Feb. 18, 19
Silver City	Feb. 25, 26
Mayersville	Mar. 4, 5
Oak Ridge	Mar. 11, 12
Hermanville	Mar. 18, 19
Rocky Springs	Mar. 25, 26
Wilkinson at Hopewell	Apr. 1, 2
Homochitto at Mt. Olive	Apr. 8, 9

The District Stewards will meet at Port Gibson on Friday, Jan. 6th, 11 a. m. The preachers in charge are earnestly requested to be present.

H. W. FEATHERSTUN, P. E.

Gloster, Miss.

## Newton Dist.—First Round.

Rose Hill, at R. H.	Jan. 7, 8
Chunkey, at Chunkey, Fri.	Jan. 13
Hickory, at Hickory	Jan. 14, 15
Carthage, at Bethel, Fri.	Jan. 20
Walnut Grove, at W. G.	Jan. 21, 22
Lake, at Lake, Wed.	Jan. 25
Laurel, at King, Fri.	Jan. 27
Laurel, 6th Street	Jan. 28, 29
Laurel, First Church	Jan. 29, 30
Decatur, at Union, Fri.	Feb. 3
Stallo, at Mt. Pisgah	Feb. 4, 5
Hillsboro, at Lane's Chapel,	
Friday	Feb. 10
Forest, at Harpersville	Feb. 11, 12
Indian Mission	Sat. Feb. 18
Neshoba	Feb. 18, 19
Philadelphia, at Phil.	Feb. 19, 20
Homewood, at H. Thu.	Feb. 23
Shiloh, at Shiloh, Fri.	Feb. 24
Trenton, at Pine Grove	Feb. 25, 26
Morton and Peiahatchie, at	
Morton	Feb. 26, 27
Newton	Tues. Feb. 28

T. J. O'NEIL, P. E.

## Meridian Dist.—First Round.

Enterprise and Stonewall,	
at Enterprise	Jan. 8, 9
Porterville, at Porterville	Jan. 15, 16
Shubuta and Quitman, at S.	Jan. 22, 23
Lauderdale, at Lauderdale	Jan. 25
DeKalb, at Marvin	Jan. 27
Moscow, at Mellen	Jan. 28, 29
Scobba, at Scobba	Jan. 31
Blinnsville and Wahalak, at	
Wahalak	Feb. 1
Meridian, Central, a. m.	Feb. 5
Meridian, Fifth St., p. m.	Feb. 5
Daleville, at Daleville	Feb. 11, 12
Matherville, at Liberty	Feb. 18, 19
DeSoto, at DeSoto	Feb. 25, 26
Poplar Springs, a. m.	Mar. 5
Meridian, South Side, p. m.	Mar. 5
Bucatusna, at Bucatusna	Mar. 10
Waynesboro Ct., at Fedora	Mar. 11, 12
Waynesboro	p. m. Mar. 12, 13

W. H. LEWIS, P. E.

## LOUISIANA CONFERENCE.

## Ruston Dist.—First Round.

Plaindealing, at P.	Jan. 8, 9
Gibland, at Gibland	Jan. 14, 15
Arcadia	Jan. 15, 16
Haynesville Mission, at	
Dykesville	Jan. 21
Haynesville at Haynesville	Jan. 22
Vernon, at Long Straw	Jan. 28, 29
Winfield	Feb. 4, 5
Jonesboro, at Jonesboro	Feb. 5, 6
Bernice, at Bernice	Feb. 11, 12
Ruston, 7:30 p. m.	Feb. 12, 15
Ringgold	Feb. 18, 19
Slmsboro, at Salem	Feb. 25, 26
Boys Mission, at Boys	Mar. 4, 5
Bienville, at Bienville	Mar. 5, 6
Minden	Mar. 11, 12
Cotton Valley, at Spring	
Hill	Mar. 12, 13
Haughton, at Haughton	Mar. 18, 19
Lanesville, at Lanesville	Mar. 19, 20
Lisbon, at Lisbon	Mar. 25, 26

R. W. TUCKER, P. E.

## Monroe Dist.—First Round.

Winsboro	11 a. m. Jan. 14, 15
Gilbert	7:30 p. m. Jan. 15
Tallulah	Jan. 21, 22
Waterproof	11 a. m. Jan. 28, 29
Florence, at Ferriday	7:30 p. m. Jan. 29
Oak Grove	Feb. 4, 5
Lake Providence	Feb. 11, 12
Mangham, at Little Creek	Feb. 18, 19
Rayville	7:30 p. m. Feb. 19
Bonita	Feb. 25, 26
Eros	Mar. 4, 5
Brooklyn, at Franton	Mar. 4
Downsville, at Douglas	Mar. 11, 12
Merrouge	Mar. 18, 19

District Stewards will meet in Monroe Church, at 1 p. m., Feb. 21.

S. S. KEENER, P. E.

## Alexandria Dist.—First Round.

Oaldale, at Fullerton	Jan. 15, 16
Merryville, at Longville	Jan. 22, 23
Marksville Mission, at Ever	
green	Jan. 28, 29
Bunkie, at Bunkie	Jan. 29, 30
Boyce and Lecompte, at B.	Feb. 5, 6
Tloga, at Tloga	Feb. 9, 10
Natchitoches	Feb. 12, 13
Alexandria	Feb. 16
Jena	Feb. 18, 19
Trout	Feb. 19, 20
Harrisonburg, at H.	Feb. 26, 27
Columbia	Mar. 5, 6
Colfax	Mar. 12, 13
Opelousas	Mar. 19, 20
Melville	Mar. 21, 22
Glenmora	Mar. 26, 27

PAUL M. BROWN, P. E.

## Lafayette Dist.—First Round.

New Iberia	Jan. 8, 9
Franklin	Jan. 14, 15
Morgan City	Jan. 15, 16
Patterson	Jan. 21, 22
Houma	Jan. 22, 23
Vermillion, at Henry	Jan. 28, 29
Gueydan and Abbeville, at	
Abbeville	Jan. 29, 30
Rayne	Feb. 4, 5
Iudian Bayou, at I. B.	Feb. 5, 6
Church Point, at Branch	Feb. 11, 12
Crowley	Feb. 12, 13
Eunice, at Iota	Feb. 18, 19
Jennings	Feb. 19, 20
Sulphur, at Vinton	Feb. 25, 26
Lake Charles	Feb. 26, 27
Bell City, at Bell City	Mar. 4, 5
Lake Arthur	Mar. 5, 6
Lafayette	Mar. 8
St. Martinsville	Mar. 11, 12

Special attention is called to question 14 of Discipline of 1910. District Stewards will meet me at New Iberia, Jan. 9th.

J. E. DENSON, P. E.

## AL-E-THE-IA.

Mrs. Clinton Smith, president of the W. C. T. U. in Washington, D. C., writes of Mrs. Miller's temperance story:

"I have read the book most thoroughly and carefully. I admire your ability to use such good and clear language to make your meaning plain. I found the book interesting, and, better still, convincing, and will recommend it when ever I can."

Price, 25 cents. For sale by Mrs. C. C. Miller, Hammond, La., or New Orleans Christian Advocate.



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Crystal Gelatine will save you more pin money than any other article of food you can buy. Each package makes two quarts of delicious, "tender" jelly, which is truly as "clear as crystal". Simple to prepare, never curdles, agrees with the most delicate stomach. Thousands will use no other kind.

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## NORTH MISSISSIPPI CONFERENCE.

## Sardis Dist.—First Round.

Pleasant Hill, at P. H. Jan. 7, 8  
 Hernando and H. L., at H. Jan. 8, 9  
 Byhalia, at Byhalia Jan. 14, 15  
 Mt. Pleasant, at Mt. Jan. 17  
 Olive Branch, at Miller Jan. 19  
 Coldwater, at Coldwater Jan. 22, 23  
 Lake Cormorant and Hinds, at Hinds Jan. 24  
 Como Jan. 29, 30  
 Long Town, at Pleasant G. Feb. 2  
 Cockrum, at Cockrum Feb. 4, 5  
 Wall Hill, at Wall Hill Feb. 5, 6  
 Courtland, at Pope Feb. 9  
 Arkabutla, at Arkabutla Feb. 11, 12  
 Senatobia Feb. 18, 19  
 Crenshaw, at Mastodon Feb. 21  
 Tyro, at Freedom Jan. 25, 26  
 The District Stewards will meet at Coldwater the 23d of January. The lay leaders of the district will please meet us at the same time and place.  
 W. M. YOUNG, P. E.

## Winona Dist.—First Round.

Schlatter Jan. 7, 8  
 Carrollton, at Carrollton Jan. 14, 15  
 N. Carrollton, at N. Carrollton Jan. 15, 16  
 Mars Hill, at Chapel Hill Jan. 21, 22  
 Indianola, at Indianola Jan. 27  
 Belzoni, at Belzoni Jan. 28, 29  
 Inverness, at Inverness Jan. 29, 30  
 Webb, at Webb Feb. 4, 5  
 Ruleville, at Drew Feb. 5, 6  
 Tutwiler, at Tutwiler Feb. 11, 12  
 Lambert, at Vance Feb. 12, 13  
 Bellefontaine, at Shady Grove Feb. 17  
 Slate Springs, at Slate Springs Feb. 18, 19  
 Eupora, at Eupora Feb. 25, 26  
 Winona Circuit, at New Hope, Mch. 4  
 Kilmichael, at Kilmichael Mch. 5, 6  
 Minter City Mch. 12  
 The District Stewards will please meet at the Methodist Church in Winona, Thursday, January 5th, at 11 o'clock a. m.  
 E. S. LEWIS, P. E.

## Aberdeen Dist.—First Round.

Pittsboro, at Pittsboro Jan. 7, 8  
 V. and C. City, at Vardaman Jan. 8, 9  
 Houston Jan. 7 p. m. Jan. 9  
 Palestine, at Algoma Jan. 10  
 Pontotoc Jan. 7 p. m. Jan. 10  
 Houka, at Wesley Chp. Jan. 11  
 Okolona Jan. 7 p. m. Jan. 12  
 Okolona Circuit Jan. 12  
 Shannon, at Shannon Jan. 14, 15  
 Verona, at Verona Jan. 15, 16  
 Tupelo Jan. 7 p. m. Jan. 16  
 Amory and Nettleton, at N. Jan. 17  
 Nettleton Ct., at New Chp. Jan. 18  
 Greenwood Springs, at G. S. Jan. 19  
 Buena Vista, at B. V. Jan. 21, 22  
 Prairie, at Muldon Jan. 22, 23  
 Wren, at Tranquill Jan. 24  
 Derma, at Hurricane Jan. 26  
 Montpelier, at Woodland Jan. 27  
 Smithville, at Antioch Jan. 28  
 Fulton, at Hardins Chp. Jan. 29, 30  
 Tremont, at Mt. Olive Jan. 31  
 JAMES H. FELTS, P. E.

## Good News For The Deaf.

A celebrated New York Aurist has been selected to demonstrate to deaf people that deafness is a disease and can be cured rapidly and easily in your own home. He proposes to prove this fact by sending to any person having trouble with their ears a trial treatment of the new method absolutely free. We advise all people who have trouble with their ears to immediately address Dr. Edward Gardner, Suit No. 480, No. 40 West Thirty-third street, New York City, and they will receive by return mail absolutely free a Trial Treatment.

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**MONUMENTS! AGENTS WANTED.**  
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## 5 Fine POST CARDS Free

Send only 2c stamp and receive 5 colored Gold and Embossed Cards FREE to introduce post card offer. Capital Card Co., Dept. 252, Topeka, Kan.

## Durant District—First Round.

Lexington Jan. 15, 16  
 Sidon, at Tchula Jan. 15, 16  
 Pickens, at Pickens Jan. 22, 23  
 Durant Jan. 23  
 West, at West Jan. 28, 29  
 Valden, at Valden Jan. 29, 30  
 McCool, at Bowle Feb. 4  
 Kosciusko Ct. at Kosciusko Feb. 6  
 Kosciusko Station Feb. 6  
 Sallis, at Salem Feb. 7  
 Rural Hill, at Rural Hill Feb. 11, 12  
 High Point, at High Point Feb. 18, 19  
 Louisville, at Louisville Feb. 20  
 Ackerman, at Ackerman Feb. 21  
 Chester, at Nebo Feb. 25, 26  
 Poplar Creek at Bethel Mch. 4, 5  
 Ebenezzer, at Hebron Mch. 11, 12  
 Black Hawk, at Black Hawk Mar. 18, 19  
 District Stewards meet at Durant at 11 a. m. January 24th.  
 W. G. AUGUSTUS, P. E.

## Columbus District—First Round.

Mathiston Jan. 7, 8  
 Cedar Bluff, at Pheba Jan. 8, 9  
 West Point Jan. 12  
 Macon Jan. 13  
 Shuqualak Jan. 14, 15  
 Columbus, 1st Church Jan. 16  
 Columbus, 2nd Church Jan. 17  
 Starkville Jan. 18  
 Sturgis Jan. 19  
 Mashulaville, at N. Hope Jan. 21, 22  
 Brooksville Jan. 28, 29  
 Starkville Circuit Feb. 3  
 Mayhew Feb. 4, 5  
 Crawford Feb. 11, 12  
 Cochran Feb. 18, 19  
 Columbus Circuit, at Flint Hill Feb. 25, 26  
 The District Stewards will meet in West Point Thursday, January 12th, at 1:30 p. m., in Methodist Church.  
 J. E. THOMAS, P. E.

## Oxford District—First Round.

Taylor, at Taylor Jan. 6  
 Paris, at Paris Jan. 7  
 Water Valley, at Main St. Jan. 7, 8  
 Water Valley, at Fst Ch. Feb. 8, 9  
 Pine Valley, at Pine Val. Jan. 14, 15  
 Coffeeville, at Coffeeville Jan. 15, 16  
 Charleston, at Charleston Jan. 19  
 Duck Hill, at Duck Hill Jan. 20  
 Grenada Ct., Spg. Hill Jan. 21, 22  
 Grenada Jan. 22, 23  
 Randolph, at Randolph Jan. 28, 29  
 Lafayette, at Lib. Hill Jan. 30  
 Toccoola, at Laf. Spgs. Jan. 31  
 Oxford Jan. 31  
 Holly Spgs. Ct., at Lamar Feb. 4  
 Abbeville, at Abbeville Feb. 5, 6  
 Waterford, at Waterford Feb. 11  
 Holly Springs Feb. 12, 13  
 Potts Camp, at Potts Cmp. Feb. 18, 19  
 Ashland, at Ashland Feb. 25, 26  
 The District Stewards will meet in First Church, Water Valley, on January 10th, at 1 p. m.  
 P. E. CUNNINGHAM, P. E.

## Corinth Dist.—First Round.

East Booneville Ct., at Siloam Dec. 28  
 New Albany Ct., at Union Hill Dec. 31  
 New Albany Sta., at N. A. Jan. 1  
 Myrtle Ct., at M. Jan. 2  
 Ripley Ct., at Marvin Chp. Jan. 3  
 Dumas Ct., at New Hope Jan. 4  
 Ripley and Blue Mountain, at Blue Mountain Jan. 5  
 Jonesboro Ct., at State Line Jan. 6  
 Corinth Ct., at Box Chp. Jan. 7, 8  
 Corinth, South Side Jan. 8, 9  
 Tishomingo Ct., at T. Jan. 14, 15  
 Belmont Ct., at Old Bethel Jan. 15, 16  
 Riens Ct., at Thrasher Jan. 18  
 Hatchie Mission, at El Bethel Jan. 19  
 Kossuth Ct., at Wesley Jan. 20  
 Mantachie Ct., at Oak G. Jan. 21  
 Guntown and B., at Saltillo Jan. 22, 23  
 Sherman Ct., at Sherman Jan. 25  
 Mooreville Ct., at Allen Jan. 26  
 Dry Run Mission, at Mt. Hebron Jan. 28  
 Baldwyn Ct., at Double Springs Jan. 29  
 SPECIAL NOTICE.  
 Joint meeting of District Stewards. The District Stewards of Corinth and Aberdeen Districts will meet at Tu-

pelo, Miss., in the Methodist Church, February 1st and 2nd, 1911. The pastors of all the charges and other interested workers are asked to attend. Bishop J. H. McCoy and other leading men will be present. Yours, etc.,  
 BEN P. JACO, P. E.

## Greenville Dist.—First Round.

Glen Allen Dec. 11, 12  
 Benolt Dec. 17, 18  
 Rosedale Dec. 18, 19  
 Greenville Dec. 25, 26  
 Cleveland Jan. 1, 2  
 New Salem Jan. 7, 8  
 Boyle Jan. 8, 9  
 Tunica Jan. 14, 15  
 Clarksdale Jan. 15, 16  
 Lula Jan. 16  
 Jonestown Jan. 17  
 Coahoma Jan. 19  
 Friars' Point Jan. 22, 23  
 Shelby Jan. 29, 30  
 Leland Feb. 4, 5  
 Hollendale Feb. 5, 6  
 Gunnison Feb. 12, 13  
 Shaw Feb. 19, 20  
 W. W. WOOLLARD, P. E.

## SHREVEPORT DISTRICT STEWARDS.

The District Stewards of the Shreveport District will meet on Tuesday morning, January 10, 1911, at 9 o'clock sharp, at the First Methodist Church, Shreveport.  
 I hope all the District Stewards will come. We will heartily welcome all pastors who can come.  
 H. R. SINGLETON, P. E.

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J. E. DENSON, P. E.

Dec. 22, 1910.

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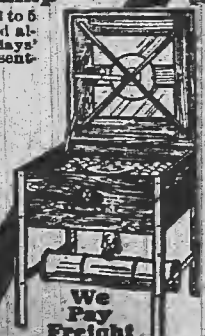
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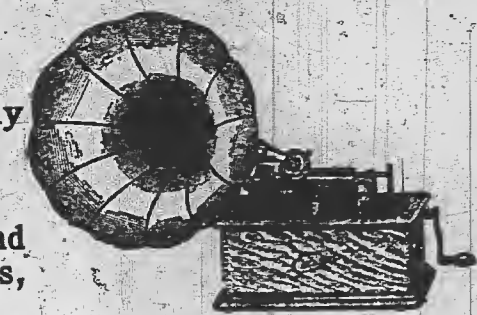


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## Tidings from the Field

### Second Church, New Orleans:

Since I will not have the pleasure of saying "au revoir" face to face, I send this note: We leave New Orleans Tuesday, Dec. 27, for our new home in Arcadia, La. We have had so many tokens of appreciation from the Arcadians that we are already delighted with our new charge, even before we reach it. But it is not easy to tear oneself away from such kind people as these Second Church folk. They surprised us with a nice fat purse on last Thursday night. You may depend on my securing subscribers for the Advocate. A happy New Year to you! Your brother—A. Inman Townsley.

### Nettleton Circuit:

We were returned to this charge for another year. We have been heartily received. We have some as true and loyal people here as can be found anywhere else. Our congregations at every point (Shilo excepted) have been good, and a fine spirit is prevailing. The good ladies of the Carolina community remembered us most kindly Christmas, a large box arriving in ample time to supply the parsonage with a variety of good things to eat, so that we did not have to leave home to have a good Christmas dinner. They have our sincere thanks. This charge has some possibilities before it. The lands are fertile and the people know how to manage and are abreast with the times. The young people compare favorably with those of any other community. Three of our young men are in school at Millsaps. Two of our girls at Grenada, and there are others who ought to go. Upon the whole, Mr. Editor, we are pleased with our charge, and we pray that this may be a good year for us all here, and that many who are not saved may be brought to our Lord and his Christ.—Thos. E. Yancey.

### Second Church, Memphis:

Will you please say in the Advocate that I would be glad to receive the names of any Methodists who may move to Memphis, so that I may look after them, or may tell other Methodist preachers in the city, and we will try to take care of all who come? I have met a very cordial reception here; on the night of the 15 my congregation gave a reception in the church parlors in our honor, and it was attended by a large number of the members and friends of the church. On this occasion, there were welcome addresses from the Board of Stewards, Ladies' Aid, Foreign and Home Mission Societies, Sunday school and Epworth League. This is a great field here. I miss the association of the North Mississippi boys and will not soon get used to being separated from them. I love the preachers of North Mississippi very devotedly, and only gave my consent to leave in answer to what seemed to be a call to a larger field. I ask the earnest prayers of all the brethren that while I labor in this city I may make myself felt as a power for righteousness. I lead no paper, of course, with so much pleasure as the New Orleans Advocate. The work begins well here, and my people seem to be enthusiastic for a great year. Pray for us.—Robt. A. Clark.

### Fort Barrancas, Florida:

Under another cover I am sending you programs of our Christmas tree

and Christmas services, and I take advantage of the opportunity to wish for you and all your readers a happy and prosperous New Year. Since my return from Conference at Sardis, I have held a meeting among the men of this post, which resulted in about twenty conversions. The interest in our work here is growing and we hope to be able to do much good. I really had a great time at Conference this year. Last year I was such a stranger and seemed to be so out of touch with things in the Conference that I felt very much like an orphan, but this year I was better acquainted and got more into the heart of things and felt more at home. In all my wanderings I have found no body of men that appeared to measure up to the best standards more fully than the men composing the dear old North Mississippi Conference. I hope to be with them at Macon next year and to meet a number of them at the Seashore next summer. We are having deal weather here. All this morning we have been enjoying the fresh air and sunshine on our front porch. Our son, Dr. V. P. Randolph, is spending the holidays with us. This is the first time that he and I have both been at home at Christmas in thirteen years. Again wishing for you and the Advocate and the Advocate readers a great year in 1911, I am, fraternally yours.—John A. Randolph.

### Ruleville, Miss.:

We are moving on smoothly. I wish you a happy New Year and many returns of it. All of my officials take the Advocate except three. I guess I will put Ruleville on the "Honor Roll" soon. This makes 81 subscribers and renewals I have sent in in 1910. I have received 71 members since June the 1st on profession and by letter. My people are delighted with the New Orleans Christian Advocate.—O. J. L. Savage.

### IT HELPS THE ORPHANAGE.

I am more than pleased to state that the portion of the proceeds which the Louisiana Orphanage has received from the sale of Mrs. C. C. Miller's book, *AL-ETHE-IA*, has already amounted to \$33.00. This is very gratifying and shows a remarkable sale of this deservedly popular book. Of course the portion that comes to the Orphanage from the sale of this book has become available only after the cost of the book is met. Now that the book is on the market and the cost of publication has been covered, the Orphanage will constantly derive benefit from the sale of the book. Besides the fact that the book in itself is worth the small cost of twenty-five cents, all the friends of humanity should purchase and read the book, for with each sale a portion comes to the Orphanage. It is hoped that every Methodist in the State, as well as the friend to temperance and humanity, will purchase and read this very interesting booklet.

Sincerely,

ROBT. W. VAUGHAN.

### A WARNING TO PREACHERS.

One Wm. Long, claiming to be a local preacher in good standing, and traveling from place to place with his family, is an impostor.

A letter from a presiding elder of the M. E. Church, in Oakland, Md., states that his license to preach expired two years ago, and that he has systematically worked the East and Middle West.

He passed through this section a short time ago and "worked" some cash from us with a story that is absolutely false.

R. H. WYNN  
Monroe, La., Dec. 27, 1910.

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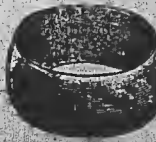
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## Epworth League

TOPIC FOR JANUARY 8, 1911.

### OUR RELATIONSHIP TO GOD. (Rom. v, 8-10; iv, 25.)

If men thought more upon God's relationship to them, they would be more easily won to their right relationship to him, for God had a profoundly close relationship to us long ages before it even dawned upon man that there was a God. Look at that baby in the cradle there. It has no conscious relationship to any person. But look at the young father standing by the cradle in the pride of his first flush of parenthood. Literally, every atom of his being is pledged to the tiny, helpless form before him. Henceforth the toil of his brain, the skill of his hand, and the thought of his heart can have no wider sweep than the circle in which moves the life of that little child. And that is a copy of the relationship that God claims with all his children of men everywhere.

"Like as a father pitieth his children, so the Lord pitieth them that fear him." What a tenderly encouraging assurance to the dawning consciousness of sonship! "God so loved the world." No need to go farther. His affection for man was a fact, existing before and independently of any slightest response on the part of man to his kindness. And his heart throbs drive the lifeblood through the arteries of the inhabitants of a world—a world of weak and strong, of near and remote, of vicious and refined. And he believes to see the travail of his soul and be satisfied. Thus has God's eternal thoughtfulness of man been unmistakably declared by a gift whose worth the world may never fully understand.

The Place of Christ in Our Relationship to God. The gift referred to in the last paragraph must be understood to be that element which completes and fulfills our relationship to God because it fulfills and completes his relationship to us. Jesus Christ is God's love articulate in a person, and he is a person not of commandment or of judgment or of revenge, but of companionship in suffering and in shame, in victory and in glory. Jesus described himself as "the way, the truth, and the life," as "the light of the world," as "the bread of life." He declared: "I lay down my life of myself. \* \* \* And I take it up again." But the significance of all these descriptive phrases is made fully clear in the simple affirmation: "He that hath seen me hath seen the Father." Of a like import is the quiet assurance: "He that receiveth me, receiveth not me, but him that sent me." Through the lawgiver, the prophet, and the poet God sent us messages. But Jesus is the express image of his person. The Father shows us God and bring us word from God. He shows us God. He brings God within the reach of these lame hands of faith of ours. He brings "our world-deafened ear" into tuneful agreement with the tones of his life-giving voice. In his name does our very being ascend in the scale of values until it is worthy to enjoy sonship with the eternal Father.

Tokens of His Friendship.—The eternal Father makes appeal to our power of appreciation by bestowing upon us rich gifts. When the power kindles and flames a response, communication between the Father and his child has been sealed. Thus God unfolds the landscape before us, with its exalted temples of wooded hills, its sloping valleys with verdure of green grass and shining water courses that unwind themselves into the wide-ness of the sea. He flings upon his canvas at the end of day pictures whose colors are traced in molten

gold and flaming crimson and amethyst and pearl, with framing of shattered cloud fragments and the light upon them that "never was on sea or land."

"The spacious firmament on high, With all the blue, ethereal sky And spangled heavens, a shining frame, Their great Original proclaim."

He also makes his "paths drop fatness" until the harvest whitens under the hands of too few laborers.

Consider candidly also the endowments with which God has invested our personality. In making us able to know, God declares that there are no mysteries too sacred to be investigated. In making us able to feel, he claims our allegiance to the highest reaches of his affection. In making us able to decide, he displays the utmost respect for our power of judgment, and imposes in us a confidence that is sublime as well as also uplifting.

God does not stop with merely praising us thus highly. He seeks our fellowship in work. He deliberately gives us a garden to tend and a city to build and a truth to tell. He shows us an ideal of good to be attained and purposefully defers the fulfillment of the plan to the earnestness and persistence of our soul struggles. "Workers together with him" describes the relation into which every man is first invited to enter.

Friendship With God.—This is the goal to which our relationship to God ought to bring us. After having provided so many things for our enjoyment, after having created us with such enlarging capacities, after having committed so much of fateful importance to our management, what has he the right to expect of us?

Certainly he greatly desires that we trust him. He invites us to confide in him. He wants us to tell him all that is in our hearts. Our confidence in him ought to be as complete as his confidence in us is absolute. When this attitude of the soul is attained, there is no concealment of sin; there is no covering up of purpose; there is no pretense or fraud; there is no selfish enjoyment of anything that is good. But we take God into our confidence even as we do the trusted friend, and into our souls there flow the strengthening impulses of his loving heart.

This closer union of our souls with his causes us to hold God in ever-increasing reverence. Familiarity with him never breeds contempt, because, as we have seen, he carefully guards the relationship against the slightest suggestion of improper interference on his part. And the clearer revelation of his purpose and his presence only serves to create in us feelings of unworthiness and to create in us stronger aspirations after the lofty and the worthy virtues. God accepts with pity the homage that fear inspires. He welcomes with keenest pleasure the closer approach of his child, because he knows that only admiration and deepening reverence can draw a soul to himself.

And trust and reverence insure loyalty.

"To rise and take his part Upon this battlefield of earth" is what friendship with God enables one to do. To know his purpose and support it; to know his will and live to make that will effective; to renounce what he disapproves; to practice what he prescribes—that is loyalty. To obey without understanding but because there is love for the One who gives the commandment—that is loyalty. To fight to "the last ditch," never to give up the ship, to "keep the faith"—that is loyalty.

"To him that overcometh, to him will I give to eat of the tree of life."—Epworth Era.

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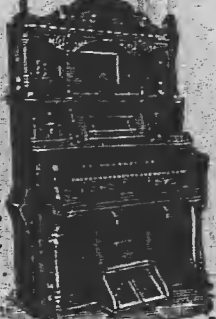
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## Sunday School

LESSON FOR JANUARY 8, 1911.

### JEROBOAM MAKES IDOLS FOR ISRAEL TO WORSHIP.

I Kings xii, 25.

Golden Text: Thou shalt not make unto thee any graven image. Ex. xx, 4.

#### The Lesson Briefly Told.

- I. Shechem and Peniel, 28.
- II. Jeroboam's fear, 26-27.
- III. The golden calves, 28-30.
- IV. Other institutions, 31-33.

Jeroboam's first work after being made king over the ten northern tribes was to strengthen his kingdom by fortifying Shechem and Peniel, and his next was to strengthen his kingdom by establishing places of worship within his own territory. He feared that if the people continued to worship at the temple in Jerusalem they would return to their allegiance to Jerusalem's king, Rehoboam. Therefore he had two golden calves made and set up at the two extremes of his land, Bethel on the south and Dan on the north, and said to his people: "It is too far for you to go to Jerusalem to worship; worship God in these calves of God." Moreover, he built sanctuaries on many hilltops, selected priests, not from the tribe of Levi, but from other tribes, changed the date of the feast of Tabernacles from the seventh to the eighth month, and himself offered sacrifices upon the altar.

Though Jeroboam was warned by an unknown prophet of Judah (I K. 13) and later also by the prophet Ahijah (I K. 14), he returned not from his evil way. And his name in the annals of the kings of Israel is ever afterwards coupled with the words "who made Israel to sin."

Jeroboam's sin. The papers recently contained an account of a very singular "case." A young woman who has never had typhoid fever, and seems herself to be in perfect health, has been taken to a New York hospital for observation as a "human culture-tube," or "typhoid-germ factory." The typhoid germs in her system, which cause her no disturbance are giving that dread disease to others. So Jeroboam, though himself at this time free from the sin of idolatry, was nevertheless inoculating others with germs that were destined to increase in virulence till fifty years later a temple to the heathen god Baal arose in his kingdom and his people became corrupted by that dread sin.

There are many sins of which Jeroboam's record in this lesson shows that he was guilty; selfishness, hypocrisy, yielding principles to policy, unfaithfulness to duty, lack of religious perception—but he was not consciously an idolater; he would have repelled the thought of worshipping Baal with horror. He did not intend to present a false god for his people to worship—he did not break the first commandment: like Aaron he intended to represent the true God by symbols—he broke the second commandment. He gave the people a conception of God that made it easy for them to degrade him to a level with the god of the Semitic people akin to them, and their downward course from true wor-

ship to the worst forms of idolatry naturally followed.

Jeroboam's Images and the Images in Catholic Churches.

This is the Decree of the Council of Trent; The Holy Synod declares, That the images of Christ, of the virgin mother of God, and of other saints, are to be had and retained especially in churches, and that due honor and veneration are to be shown them; not that it is believed that any divinity, or virtue, is inherent in them, on account of which they are to be worshipped, or that anything is to be asked of them, or that trust is to be placed in images, as of old was done by the Gentiles, who placed their hope in idols; but because the honor which is shown them is referred to the prototypes which they represent; so that through the images which we kiss, and before which we uncover our heads, and fall down, we may adore Christ and venerate the saints whose likeness the images bear.

The true nature of idolatry is brought out in the incident. The true object of worship was idol worship. It necessarily degraded the conception of Jehovah. It brought sense into dangerous prominence as an aid to worship. The symbol might at first, and to the more devout, be a mere symbol, and transparent, but it would soon become opaque, and from symbol turn to embodiment, and thence pass to being the very deity represented. It is a feat of abstraction impossible for the ordinary man, to worship before an idol and not to worship the idol.

#### The Historical Background.

There was a mixture of good and evil in Rehoboam. After the division of his kingdom he listened to the advice of the prophets, and prospered for a time, building and fortifying many cities. According to one record, "there was war between Rehoboam continually, and in the fifth year of Rehoboam's reign the Egyptian king, Shishak invaded Jerusalem, despoiled the temple, taking away the shields of gold so that they had to be replaced with shields of brass, and shattered Rehoboam's power. The cause is pointed out by the prophet Shemaiah: Thus saith Jehovah, ye have forsaken me, therefore have I left you in the hand of Shishak. An illustration shows the colossal figure of Shishak with many captive kings. One has a Jewish countenance and is believed to represent Rehoboam in his humiliation. In long rows is given a list of the conquered Palestinian cities. Rehoboam reigned seventeen years, and was succeeded by his son, Abijah.

Our lesson takes up the fortunes of the Northern Kingdom soon after the separation, and tells about Jeroboam's policy of government.

#### The Geographical Background.

Jeroboam made Shechem his capital, but he soon removed to Tirzah, a few miles northeast of Shechem, I K. xiv, 17; xv, 21-33. Peniel was east of the Jordan on the northern bank of the river Jabbok, probably on a caravan road leading through Gilead to Damascus, and therefore Jeroboam fortified it against attack. It is mentioned in Gen. xxxii, 31 and Judges viii, 8.

Bethel was near the southern border of Jeroboam's kingdom, ten miles north of Jerusalem. Here Abramam and Jacob had worshipped, Gen. xii, 8; xiii, 3; xxviii, 11-19; xxxv, 9-15, and it had been the home of the prophet Samuel, I Sam. vii, 16. Its name, which means "House of God," was given it by Jacob.

Dan was in the extreme northern end of Jeroboam's kingdom, near one of the sources of the Jordan. It had been a "holy city" in the time of the Judges; a graven image there was worshipped under the offices of a Levitical priest, a grandson of Moses (Judges xviii, 26-31.)—Tarbell's Teacher's Guide.

### Epilepsy, Fits

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### Marriages

Dec. 18, 1910, at the residence of the officiating minister, Rev. H. Armstrong, Olla, La., Mr. R. T. RICHARDSON and Miss ROSA ELLIOTT, all of Olla.

Dec. 18, 1910, at 3 p. m., at Conway, Leake County, Miss., by Rev. O. P. Armour, Mr. T. W. SMITH and Miss CORDELIA FLOWERS.

Dec. 21, 1910, at 3 p. m., at Buena Vista, Miss., by Rev. O. P. Armour, Prof. C. A. COBB and Miss BYRDIE BALL.

Dec. 25, 1910, at the home of the bride's parents, Weason, Miss., by Rev. Paul D. Hardin, Mr. ARCHIE EVANS, of Glancey, Miss., and Miss CLEMANTINE YOUNGBLOOD, of Weason, Miss.

Dec. 23, 1910, at 2 p. m., at the home of the bride's parents, Bienville, La., by Rev. J. B. Blackburn, Mr. FRANK PENNINGTON to Miss CARL JORDAN, both of Bienville, La.

Oct. 12, 1910, at the residence of the bride's father, Mr. John B. Burnett, Montrose, Miss., by Rev. Walde W. MOORE, Mr. ESTES MAGEE, of Meridian, Miss., and Miss MINNIE BURNETT.

Dec. 25, 1910, at the home of the bride's mother, Salem, Miss., by Rev. A. H. Williams, Mr. J. W. COTTON, of Nixabee County, and Miss BELL FARRAR, of Salem, Miss.

#### DISTRICT STEWARDS' MEETING, GREENVILLE DISTRICT.

The District Steward's and Preacher's Meeting of the Greenville District will meet in Cleveland, Thursday, at 2 p. m., Jan. 12, and adjourn at noon of the following day. The first matter of the program will be the business of the District Stewards. After this is concluded, we will have such discussions of the work before the pastors and laymen as may be outlined in the full program. It is very

important that each charge in the district be represented by its district steward, and in default of this, I hope that the pastor will have some other member of his church to attend the meeting. Of course, we will expect each pastor of the district to be present. W. W. WOOLLARD, P. E.

#### FROM A TEXAS LAYMAN.

Dear Dr. Meek:

I write to thank you for that splendid, very appropriate editorial on Bishop Mouzon, in your issue of Dec. 15th. I think I said to you at Asheville, N. C., last May when we were discussing men with a view of finding chief pastors, that Dr. Mouzon was in every way qualified to fill the office of Bishop, and I am glad to see your unqualified endorsement of him as a member of the Episcopal College. I love Mouzon, though I did not support him for his high office because of friendship, but because I felt the Church needed men of his ilk to superintend her affairs. All Texas, where he is so beloved and well known, will appreciate your commendation of our Texas Bishop. I failed to meet our other Bishop whom we also discussed at Asheville, when he was holding Texas Conferences. I had planned to visit the Texas Conference at Galveston, but much to my regret, was prevented. I hear all the Texas Conferences held by Bishop Murrah were delighted with his presidency. Bishop Mouzon, in speaking of Bishop Murrah recently, was lavish in his praise of him, and especially did he commend his sound, robust judgment.

Wishing you a happy holiday season and a prosperous New Year, I am, your friend and brother,

V. M. WEST.

San Antonio, Texas.

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# NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58—No. 2.

"Prove All Things; Hold Fast That Which is Good."

WHOLE No. 2865.

ROBERT A. MEEK, Editor.  
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, THURSDAY, JANUARY 12, 1911.

CHAS. O. CHALMERS, Publisher.  
Office, No. 512 Camp St.

## Editorial

Not how much we pray, but the genuineness of our prayer, is the important question. There is no merit in mere quantity of utterance. It is when the heart speaks that God hears.

A revival is not a miracle which God occasionally works. It always comes when the right conditions exist, just as the rain falls when the producing causes are properly in operation. In bringing it about both the Holy Spirit and man have a part. What is required on the divine side, the Heavenly Father stands ever ready to do. The needed quickening waits on the requisite human co-operation. As the old preachers were wont to express it, "God's set time to favor Zion, is when Zion is ready to be favored."

Referring to the increasing triumph of medical science over disease, Dr. Osler, the noted physician, has coined what some seem to regard as a new phrase—"man's redemption of man." But in reality there is nothing new or novel in the thought. The atonement on Calvary was made by one who was truly a Man, and the recovering agencies that it set in motion were committed into the hands of men. Human beings have been toiling to uplift their fellow creatures in a striking manner ever since the inauguration of the Christian era. And the more extended becomes the kingdom of Christ, the more we shall see people exerting themselves in behalf of others.

Integrity is the crown and glory of manhood. One who possesses it, has the most essential thing; and one who lacks it, is poverty-stricken, no matter what may be his other qualities. Not brilliancy, not kindness of heart, not thrift or success, but "faithfulness"—truthfulness—will be commended by the Infinite Judge on the last great day. Robert E. Lee was not far afield when he said, "The sublimest word in the English Language is duty," and Pope did not miss it much when he sang, "An honest man's the noblest work of God." The true work of Christianity is to make men and women upright in thought, purpose, and action. Above all else, the disciples of Christ should be straight-forward and dependable.

"Give them a chance and see what they can become." So said Miss Lydia Holman in speaking of the mountain people of Western North Carolina to whom she is freely giving her life in unselfish service. She believes in the possibilities of those to whom she ministers, despite their present state of illiteracy and spiritual destitution. Such hopefulness has been characteristic of all the great workers in the Master's kingdom. We need faith in humanity, as well as in God. The transforming power of the Holy Spirit can do much even for the wrecks of the race. Having ourselves been exalted by the gospel, let us not conclude that it cannot lift up others. What it did for the fishermen of Galilee and the lowly ones, who found their way into the presence of our Lord, it can yet accomplish.

## PROVIDING FOR THE PREACHER.

As this is the time when assessments are being made for ministerial support, it may not be amiss to make a few remarks on the subject. It is of the utmost importance that the men charged with the spiritual oversight of our congregations shall be adequately provided for, in order that they may be free from financial care and enabled to concentrate their attention upon the great work to which they have been called. A preacher who is disturbed by outstanding obligations, or who has to do other things to supplement his salary, is not in a position to render the best service of which he is capable. From the very nature of his occupation, a clergyman who endeavors to keep abreast of the age and maintain his efficiency needs more money than the average man. A servant of the public, he must have a telephone that he may be readily accessible, if he lives where that modern convenience is in use, or if his membership is scattered through the country, he must have means of conveyance to get about among his people. The merchant or farmer may do without books and magazines if he wishes to, but not so the minister. He must read, or soon lose his freshness of thought and become a mossback. These necessary facilities for work are expensive and make heavy drafts upon the meager stipend of the itinerant.

And another thing which should be taken into consideration now is the increased cost of living. Not in decades have the essential articles of food commanded such high prices. Two dollars at present will not purchase much more than one would a few years ago. This skyward march of indispensable commodities is most keenly felt by salaried men—the class to which preachers belong. The truth is, the most important considerations urgently demand that our ministers shall be better paid; and we trust that the stewards in every charge where the provision is not manifestly ample, will seriously and prayerfully review the situation and see if a more liberal assessment cannot be imposed. We are convinced that in many places our people are not doing their best. On the train a few days since a brother told us of having served a circuit of 850 members, which assessed for him \$500, and came pretty near paying it. A worthy and consecrated man, he was not complaining; he seemed to think that his people had done very well. But such is not our opinion. We know something of the citizenship of that community, and we entertain no doubt that if our membership there had half tried, they could have raised for their faithful pastor twice as much. Not a few of our churches need to enlarge their vision when it comes to money matters. Many a zealous Methodist is too much tinctured with the old "Hardshell" doctrine of a free gospel. A paying conscience would mightily improve the piety of some saints.

Nor should the preacher be made to wait until the end of the year for his money. Such a course of procedure is a grave injustice and entails annoyances and embarrassments which frequently are of a serious nature. It is sometimes said, "Many of the people live on a credit; let the pastor do like wise." The trouble about that is that the pastor

is usually differently circumstanced from the laymen who make up his flock. Often he is a stranger in the community without credit and has no collateral to put up. He has no growing crop that he can mortgage. To set him adrift to make his own arrangements for a living under such conditions, is a hardship which no board of stewards should allow to be inflicted. On the contrary, they should furnish him with enough money to meet his necessary current expenses when possible, and when they cannot do this, they should seek to effect some plan by which his needs can be supplied and the people held responsible. There are no truer, nobler men than Methodist preachers, and it behooves the churches to which they devote their lives to care for them properly, and in a manner which does not outrage their sense of self-respect.

## A SUGGESTIVE UTTERANCE.

Bishop John C. Kilgo, at one of his recent Annual Conferences, made the following thought-provoking statement:

"I have had many letters recently about preachers and charges, but nobody has written me about the poor little country circuit. And yet this same country circuit is the most favorable field we have for effective evangelism. It furnishes practically all of our pulpits with preachers; and even our great city churches are largely recruited from the ranks of those who have been converted at its altars and brought up in the pure and wholesome atmosphere of its godly homes. Why is it, then, that nobody seems to be seeking the rural charge? And why is it that the position of the circuit rider is not generally regarded as one of honor? To be sure, his work is not attractive from a worldly point of view. It carries with it no earthly emoluments. It means, as a general rule, a life of poverty and self-sacrifice. But, then, is not the ideal of the Christian ministry one of service and self-giving? And does not our Lord teach that the place of honor in his church is not the conspicuous place, but the place where one may most effectively give up one's life for the good of others? Can it be possible that the church is unconsciously permitting itself to be dominated by the world spirit, that she has so far lost the spirit of heroism that she is inclined to look upon the man who for the love of Christ and the love of humanity is willing to live in poverty and obscurity and to endure hardness as a good soldier, as an amiable lunatic?"

The question of the rights of Protestants in Ireland in case that country should be given "home rule," is again to the front in British politics. Mr. John E. Redmond, chairman of the Irish parliamentary party, published in the London papers a few days since a lengthy communication in which he assured the public that the interests of non-Catholics would be adequately safeguarded. If they are, it will have to be done by the strong arm of the law. The Romish Church of to-day is little less intolerant than that of preceding centuries. Of all the organizations on earth, it has been the most unchanging.



## Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

### DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write in ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if this date is not moved forward after three weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

### BILL OF INJUNCTION FILED BY THE BISHOPS IN THE VANDERBILT CASE.

In the Chancery Court of Davidson County, Tenn.

(Continued from last issue.)

#### IV.

1. The incorporators reported their action to the several Annual Conferences above named, making a printed report, in which account was given and a report made of the Memphis convention, the resolutions adopted, the application for charter, and the incorporation of the Central University of the Methodist Episcopal Church, South, at the request of the petitioners representing the several Annual Conferences therein set out. In addition, the incorporators, who by the charter were made the first Board of Trust, requested the nomination of four members by each Conference to constitute the Board of Trust, and the several Conferences took action as follows:

The Tennessee Conference, at the meeting in Nashville, Tennessee, held October 16-23, 1872, received the report of the Committee and took the following action:

"The report of the committee appointed at our last session to take into consideration the establishment of a university was taken from the table, and, on motion of L. C. Bryan, was received." (It is a large printed pamphlet.) On motion of Dr. A. L. P. Green, seconded by Dr. John B. McFerrin, the report, with alterations and amendments proposed by Dr. McFerrin, was unanimously adopted. The Bishop was requested to appoint an agent for Central University in the bounds of this Conference. J. F. Hughes moved that the same brethren be nominated on the Board of Trust who are already serving in that capacity: A. L. P. Green, D. C. Kelley, R. A. Young, E. H. East, Jordan Stokes and D. T. Reynolds."

This was done, and Dr. A. L. P. Green was appointed General Secretary of Central University by the presiding Bishop.

3. At the Memphis Conference, held at Somerville, Tennessee, November 20-25, 1872, the report was submitted by the following members of the committee appointed: W. C. Johnson, S. W. Moore, T. L. Boswell, R. J. Morgan, and the following resolution was adopted:

"Resolved: 1. That, in the interest of the highest literary, scientific, and moral culture, under the influence of Christian principles, we heartily approve what has been done toward the establishment of the Central University.

"2. That we willingly co-operate with other Annual Conferences in efforts to secure \$500,000, at least, as an endowment fund; and, with this object in view, we earnestly invoke the enlightened liberality of our members and friends.

"3. That we invite the Rev. Dr. Green, Treasurer of the Board of Trust, to visit our charges as he may be able, in behalf of the university; and request the Bishop to appoint an agent, to co-operate with him in canvassing for an endowment fund."

The above resolution was unanimously adopted, and the blank in the third resolution was, on motion, filled with the name of W. M. Patterson. Subsequently, the Conference nominated W. C. Johnson, S. W. Moore, R. J. Morgan, and Milton Brown "to represent the Memphis Conference on the Board."

4. At the White River Conference, session of 1872, the following resolution was adopted:

"That the presiding elders be appointed a committee to obtain funds for the Central University, by donation, subscription, or bequest, as occasion may offer; and also that we will kindly receive among us the Rev. Dr. Green, Financial Secretary for said university."

The Bishop presented the following names for confirmation by the Conference as nominees to the Board of Trust of Central University—to wit: John M. Steel, George Dannelly, James H. McFerrin, and J. W. Stayton, and they were unanimously selected.

5. The Arkansas Annual Conference at its thirty-seventh annual session, held at Bentonville, Arkansas, in 1872, adopted the following resolutions:

"1. That we express our decided approval of the

Central University, and pledge ourselves to co-operate with other Annual Conferences for its establishment."

"2. That, as requested, we nominate four brethren to represent the Arkansas Conference on the Board of Trust under the provision of the charter already obtained by the Board of Trust.

"3. That we invite the Rev. A. L. P. Green, D. D., Treasurer of the Board of Trust, and any other appointees of the Board to visit our charges in their efforts to endow the Central University; and in this work we cordially commend them to our people and to all the friends of Christian education."

Four members of that Conference were nominated for membership in the Board of Trust.

6. The North Mississippi Conference, at its regular session, held on November 28, 1872, adopted the following resolutions:

"Resolved: 1. That this Conference will co-operate with other Conferences interested in the same enterprise in establishing a university of the highest grade, to be called the Central University.

"2. That this Conference approve of the measures already taken by the existing Board of Trust, and do hereby confirm the same.

"3. That Philip Tuggle, L. C. Garland, T. Y. Ramsey and L. Q. C. Lamar are hereby appointed members of said Board of Trust.

"4. That the Bishop be respectfully requested to appoint an agent to solicit subscriptions to said institution within our bounds."

7. At the North Alabama Conference in its annual session, held at Tuscaloosa, Alabama, November 25, 1872, the following resolution was introduced:

"Resolved, That we regard the establishment of a central university in our Church as of the greatest importance, and that this Conference heartily concur in the movement as presented by Dr. Kelley, and nominate the following persons as representatives in the Board of Trust: G. D. Oliver, James M. Wright, John S. Davis, and J. W. Whitten.

Signed by "J. A. Thompson and J. M. Boland."

This resolution was finally laid upon the table, and the Conference adjourned without taking further action. The North Alabama Conference at its annual session, held at Huntsville, Alabama, on the 12th day of November, 1874, elected the following members to represent that Conference on the Board of Trust: C. D. Oliver, Anson West, Hon. W. B. Wood, J. J. Dument. And thus the North Alabama Conference was restored to and took its place as one of the patronizing Conferences of said university and as a member of said corporation, all the members assenting thereto.

8. And thus, by the action of the Conferences, the university, as incorporated, was adopted by the Conferences, and the members of the Board of Trust selected by them.

9. The Board of Trust thus selected by the several Annual Conferences as members of the corporation held their first meeting at Brownsville, Tennessee, on the 17th day of January, 1873, and adopted by-laws for the government of the corporation, the seventh by-law there adopted being as follows:

"VII. Each co-operating Conference being entitled to four members or representatives in the Board of Trust, should any vacancy or vacancies occur, the Board shall fill the same upon the nomination of the Conference to be represented."

This by-law remained in effect until the 3d of May, 1875, when, on motion of Judge East, the following by-law was adopted instead of By-Law No. VII, to-wit:

"Each co-operating Conference being entitled to four members or representatives in this Board of Trust, should any vacancy occur in the representation of any Conference, the same shall be filled upon the nomination of this Board to the Conference in which the vacancy occurred, and stand subject to its nomination."

Thus by both of the by-laws adopted by the Board of Trust there was recognition by the then members, who had themselves been chosen by the several patronizing Conferences, that the patronizing Conferences were the members of the corporation and had the right to select their representatives as the members of the Board of Trust, and that the Board of Trust was constituted and should remain constituted at all future times by members either nominated by the Board of Trust and confirmed by the Conferences, or, as expressed in the by-law adopted in 1875, upon the nomination by the Board to the Conferences.

#### V.

1. The Board of Trust selected as aforesaid met in January, 1873, and issued an address setting forth the organization of the corporation and the purposes as specified by the Memphis resolutions, and called for funds with which to endow the university. Through Bishop McTyeire, who presided at the Memphis convention and was thoroughly familiar with the plan and scope of the work, was presented to Mr. Cornelius Vanderbilt, of New York, and resulted in the latter's munificent gift, made in the following letter:

"New York, March 17, 1873.

To Bishop H. N. McTyeire, of Nashville:

"I make the following offer, through you, to the corporation known as The Central University of the Methodist Episcopal Church, South:

"First.—I authorize you to procure suitable grounds, not less than from twenty to fifty acres, properly located for the erection of the following work:

"Second.—To erect thereon suitable buildings for the uses of the university.

"Third.—You to procure plans and specifications for such buildings, and submit them to me; and, when approved, the money for the foregoing objects to be furnished by me as it is needed.

"Fourth.—The sum included in the foregoing items, together with the 'endowment fund' and the 'library fund,' shall not be less in the aggregate than five hundred thousand dollars (\$500,000), and these last two funds shall be furnished to the corporation so soon as the buildings for the university are completed and ready to be used.

"The foregoing being subject to the following conditions:

"First, That you accept the Presidency of the Board of Trust, receiving therefor a salary of three thousand dollars per annum and the use of a dwelling house, free of rent, on or near the university grounds.

"Second. Upon your death or resignation, the Board of Trust shall elect a President.

"Third. To check hasty or injudicious appropriations or measures, the President shall have authority, whenever he objects to any act of the Board, to signify his objections in writing within ten days after its enactment; and no such act is to be valid unless upon reconsideration it be passed by a three-fourths vote of the Board.

"Fourth. The amount set apart by me as an 'endowment fund' shall be forever inviolable, and shall be kept safely invested, and the interest and revenue only used in carrying on the university. The form of investment which I prefer, and in which I reserve the privilege to give the money for the said fund, is in seven per cent. first mortgage bonds of the New York Central and Hudson River Railroad Company, to be 'registered' in the name of the corporation, and to be transferred only upon a special vote of the Board of Trust.

"Fifth. The university is to be located in or near Nashville, Tennessee.

"Respectfully submitted, C. VANDERBILT."

2. This offer of Mr. Vanderbilt was on the 26th day of March, 1873, accepted by the Board, which passed the following resolutions:

"Whereas Mr. C. Vanderbilt, of New York, has offered, through Bishop H. N. McTyeire, to the Central University of the Methodist Episcopal Church, South, the munificent sum of five hundred thousand dollars; and

"Whereas the Bishop has this day presented to this Board, duly convened, the offer of Mr. C. Vanderbilt in writing; therefore,

"1. Resolved, That we accept with profound gratitude this donation, with all the terms and conditions specified in said proposition.

"2. Resolved, That as an expression of our appreciation of this liberality, we instruct the committee hereinafter mentioned to ask the honorable Chancery Court to change the name and style of our corporation from 'The Central University of the Methodist Episcopal Church, South,' to 'Vanderbilt University,' and that the institution thus endowed and chartered shall be from henceforth known and called by this name.

"3. Resolved, That the Hon. M. Brown, the Hon. E. H. East, and the Rev. D. C. Kelley, D.D., be and they are hereby authorized and requested to obtain at the earliest practicable day such modifications of our charter as will enable this Board to conform its future operations to the conditions aforesaid.

"4. Resolved, That the Secretary is requested to convey to Mr. C. Vanderbilt the sincere thanks of this Board with a copy of these resolutions.

S. W. MOORE,

W. C. JOHNSON."

3. The action of the Board was satisfactory to Mr. Vanderbilt, who replied thereto on the 31st day of March, 1873, as follows:

"New York, March 31, 1873.

"D. C. Kelley, Esq., Secretary.

My Dear Sir: Your favor of the twenty-seventh inst., inclosing a resolution of the Central University of the Methodist Episcopal Church, South, passed the twenty-sixth inst., is received and is very satisfactory.

"Very respectfully yours, C. VANDERBILT."

#### VI.

1. At the time of making this donation to the university Mr. Vanderbilt did not suggest any change in the charter or in the membership of the corporation or in the relation of the patronizing Conferences to the university; and the only change that was made or suggested at the time was that set forth in the resolutions above quoted—to-wit, to change the name of the university as an expression of appreciation of his liberality; and this suggestion emanated from the Board of Trust and was done, a copy of the petition to change the name and of the decree thereon being exhibited herewith as Exhibits "A" and "B."

2. The several patronizing Conferences, members



of the corporation, confirmed the action of the Board of Trust in changing the name to Vanderbilt University.

(a) The North Mississippi Conference, at its annual session held at Grenada, Miss., on Nov. 29, 1873, at which time \$10,000 was subscribed to Vanderbilt University. The following resolution was adopted:

"We rejoice in the high favor which the Vanderbilt University is receiving from the patronizing Conferences. The work of increasing its funds goes bravely on, and we look forward to its early opening with great expectation. It will furnish our people the highest scholastic training, as well as the most thorough preparation for any department of professional business. Its munificent proposition to devote the annual interest on \$200,000 to the education of candidates for the ministry and ministers' sons must commend itself to the heartiest support and largest liberality of all our preachers as well as of our laymen. This large sum, sacred to this noble object, in connection with the Biblical Department, which we learn is to be one of the first established, must, we think, inaugurate a new era in our Church."

(b) At the thirty-eighth session of the Arkansas Conference the following resolution was adopted:

"We feel that it is proper for this Conference to express their appreciation of the munificent donation of \$500,000 to Southern Methodism from Mr. Vanderbilt. We would deem it wise policy for this Conference to unite in raising the \$200,000 asked for by the Vanderbilt University."

"Resolved, That we regard Dr. Winfield as our authorized agent for Vanderbilt University, and trust he will raise our portion of the \$200,000."

(c) At the Memphis Conference, held at Jackson, Tenn., Dec. 1, 1873, after an address by the Rev. Dr. Young in behalf of Vanderbilt University, the following action was taken:

"The Rev. Dr. Young, secretary of the Vanderbilt University, made an address in behalf of that institution, at the close of which he received subscriptions to its endowment fund amounting to \$5,000."

"Report No. 2 of the Committee on Education was presented, and having been read, was adopted. It strongly favors the Vanderbilt University."

That report is as follows:

"We offer the following resolutions in regard to our great educational enterprise, the Vanderbilt University:

"Resolved, 1. That we recognize with gratitude the signal success which has already attended our great educational enterprise, the Vanderbilt University, and we look with pleasure and hope upon the efforts being made to establish an institution of learning of the very highest grade and affording the amplest facilities to our young men in all departments of Christian education."

"2. That we do all in our power to sustain this most worthy enterprise, and will recommend it to the hearty and liberal support of our people."

"3. That we welcome among us and invite to our charges the Rev. Dr. Young, secretary of the Vanderbilt University."

(d) At the Tennessee Conference, at its meeting at Franklin, Tenn., Oct. 8-15, 1873, the following report was made by the Committee on Education:

"At your session two years since at Lebanon you had the wisdom to inaugurate a university scheme of the largest magnitude. We are glad to report to you that God our Father has given his approval in a very marked manner to your faith and zeal. What you then expected to accomplish only by long and persistent effort has been accomplished for you by the noble and opportune gift of Commodore Cornelius Vanderbilt, amounting to \$500,000. This act of unparalleled generosity upon the part of a citizen of New York to our Church commands our esteem and gratitude in an unmeasured degree. The trustees hope to present you a complete building of magnificent proportions by the time of your next Conference session. It is recommended that Drs. Green and Young be appointed to the positions to which they have been elected by the Board of Trust of the university."

(Signed) "D. C. KELLEY, Chairman."

At the same Conference R. A. Young was made Agent of Vanderbilt University, and A. L. P. Green Treasurer of Vanderbilt University.

3. And thus, by the action above quoted and similar actions by other of the patronizing Conferences, Vanderbilt University was launched by the said Conferences as the members of said corporation and acting as such; and for twenty-five years the Board of Trust and the patronizing Conferences acted in harmony, the Conferences agreeing in almost every instance to every recommendation or request of the Board of Trust, but with no thought upon the part of either the Board of Trust or of the patronizing Conferences that the latter should surrender their rights as members in the corporation; and said rights have not been surrendered.

(a) An instance of the protection of the rights of the Conferences: At the Tennessee Conference held at Gallatin, Tennessee, October 7-13, 1874, the following resolution, sent up by the Board of Trust of Vanderbilt University, was presented to that Conference for action—to wit:

"Nashville, Tenn., September 30, 1874."

"The following resolution, offered by Dr. Garland, was passed by the Board of Trust of Vanderbilt Uni-

versity:

"Forasmuch as the charter of the Vanderbilt University confers upon the Board of Trust the exclusive right and power to fill vacancies that may occur in its own body, and as this power cannot be delegated to any other body of persons; therefore, be it

"Resolved, That this Board will now proceed to fill the vacancy which has been created by the death of the late Dr. Green."

"But in order to maintain the closest connection with the patronizing Conferences the Board submits this and every other election to fill a vacancy in its own body to the confirmation of the Annual Conference from which the election is made."

"On motion of Dr. Kelley, the Board entered upon the election of a trustee to fill the vacancy occasioned by the death of Dr. Green. Robert A. Young was elected."

To which the Tennessee Conference made reply as follows:

"Resolved, 1. That in view of the relations already established by contract between the Tennessee Conference and Vanderbilt University, we proceed now to nominate one of our members to fill the vacancy in the Board of Trust caused by the death of Dr. Green, and that we nominate Dr. R. A. Young."

"2. That, in response to the request of the Board of Trust, we consent to modify the original contract so that hereafter, when a vacancy occurs, the Board may nominate one of our members to us for confirmation, the nominee not to be a member of the Board until confirmed by us."

(b) And at the Memphis Conference at its session held at Paducah, Kentucky, November 23, 1875, the following was adopted:

"We recognize the hand of God in moving the heart of Mr. Vanderbilt to that noble munificence with which he has blessed our Church and our whole land in what he has done for our university. With the brethren of other Conferences, we have vested rights there which we hold sacred, and will do our part in making it a blessing to the Church, to our children, and to generations yet to come."

(c) And Chancellor Garland reported to the North Mississippi Conference, of which he was a member, at its regular session at Aberdeen, Mississippi, on the 25th of November, 1874, the following:

"We rejoice to look forward to the completion of an institution of high learning, partly under the control of this Conference and entirely under that of the Church. \* \* \* By the magnificent liberality of him whose name it bears, and by the expected liberality of other patrons and friends, we hope, sooner or later, to see this institution so expanded in its organization, so furnished with libraries, cabinets, apparatus, and distinguished lecturers—in short, with every description of educational appliances—that our sons need not go to England or Germany or France for the prosecution of letters, but may find at Vanderbilt facilities for investigation to the utmost extent of human attainment in every branch of learning without detriment to their religious sensibilities."

4. And throughout the meetings, and constantly year by year, almost without exception, the minutes of the Tennessee Conference, the Memphis Conference, the North Mississippi Conference, the North Alabama Conference, the Arkansas Conference, and the Mississippi Conference, and other patronizing Conferences show that Dr. Young, secretary of the university, regularly appeared before the Conferences, and usually received contributions for the endowment fund. Committees on education in almost every instance made a report on Vanderbilt University, and from the foundation of the university to the present time the university has been recognized as a Church institution, commended to the Christian people and to the Church, and patronized and superintended by the patronizing Conferences, and finally turned over to the General Conference, as hereinafter set out; and since that time patronized by all the Conferences and by the General Conference.

#### VII.

1. At the meeting of the Board of Trust in 1888 the following report was made to the Board:

"Having carefully considered the matter referred to us, your committee respectfully recommends the adoption of the following by-law therein: The Board of Trust shall, after the expiration of the terms of the present members as hereinafter provided, consist of two members, one clerical and one lay, from each of the patronizing Conferences. These shall be divided into four classes, as follows: The members from the Tennessee and North Alabama Conferences shall constitute one class, and their terms of office shall expire in 1890; the members from the Memphis and North Mississippi Conferences shall constitute one class, and their terms of office shall expire in 1892; the members from the Louisville and Little Rock Conferences shall constitute one class, and their terms of office shall expire in 1894; the members from the Arkansas and White River Conferences shall constitute one class, and their terms of office shall expire in 1896."

"At its annual meeting in 1890, and every two years thereafter, the Board shall elect, as now provided by law, subject to the confirmation of the Conference concerned, members to take the places of those whose terms then expired. The members so elected shall hold their office for a term of eight years, unless sooner removed for cause, and until

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Geo. A. Hara

their successors are elected and confirmed. When vacancies shall occur, they shall be filled as now required by law, but only for the remainder of the unexpired term or terms.

"Resolved, That the Executive Committee are hereby directed to take all steps necessary to make the foregoing a part of the organic law of the university." (Vol. III, pp. 480, 481.)

From the above it appears that the Board of Trust recognized that in order to make changes as suggested in that report a change was needed in the organic law of the university, and this resolution of the Board of Trust was submitted to the Annual patronizing Conferences.

2. At the Tennessee Conference of 1888 the following resolutions were adopted:

"Vanderbilt University. We find the university in a more prosperous condition in all its departments than it has ever been. There is a large number of students in attendance from different portions of the country."

"Resolved, 1. That we are in full sympathy with the Theological Department of the university, and that we will do all that we can to advance the interest thereof in every respect."

"2. That we recommend to the Conference the approval of the action of the Board of Trust at its last annual meeting in reference to the election of members of the same as stated in the accompanying paper, which is made a part of this report."

"Provided, That the charter of the university be so amended as to secure the right of the several co-operating Conferences to act upon all nominations to fill vacancies before any party nominated by the Board can become a member thereof; and provided, also, that no amendment to the charter shall affect the ex officio members of the Board."

3. And to the session held in 1890 of the Tennessee Conference a report was made that the Rev. R. A. Young and E. H. East had been elected at the last annual meeting to the Board of Trust, the report being as follows:

"Nashville, Tenn., October 3, 1890.  
"To the Bishop and Members of the Tennessee Annual Conference:

"Dear Brethren—At the last annual meeting of the Board of Trust of Vanderbilt University they began the reduction of that body to one-half its original members."

"Dr. R. A. Young and Hon. E. H. East on the first ballot were elected. You are hereby most respectfully notified of that fact, and requested to confirm their election."

"Yours in Christ, R. A. YOUNG,  
Secretary Board of Trust, V. U."

Which was done.

4. At a meeting of the North Mississippi Conference in 1888 the following action was taken:  
"Vanderbilt University. As one of the patronizing Conferences, we regard the university with generous pride and recommend concurrence in the recent action of the Board of Trust changing the manner of its organization. We respectfully suggest that the charter be so amended as to secure to the patronizing Conferences, respectively (the right) to make nominations to fill vacancies in the Board."

5. At the Memphis Annual Conference held in 1888 the following action was taken:

"The Board of Education recommended the adoption of the following resolutions:

"Resolved, 1. That Vanderbilt University in its various departments is highly appreciated by us, and especially the Theological Department, and we will do whatever we can to promote its interests."

"Resolved, 2. That the Memphis Conference approves and concurs in the action of the Board of Trust at its last annual meeting on the election of members thereof as set forth in the paper referred to the Board of Education."

"Action of the Board of Trust of Vanderbilt University concerning the reorganization of the Board taken June 20, 1888, at the regular annual meeting in Nashville, Tennessee:

"The committee on the reorganization of the Board of Trust presented their report, which, after being amended, was adopted as follows:

Reorganization of the Board of Trust.  
"Having carefully considered the matter referred to us, your committee respectfully recommend the (Continued on seventh page.)"



## Church News

Bishop Candler is slated to conduct a revival at Oxford, Ga., the seat of Emory College.

The Methodist Episcopal Church has 400 deaconesses, and 100 more who are preparing to join this noble band of workers.

Gipsy Smith will again visit the United States during the present year. He is booked for a meeting at Portland, Oregon, next November.

The African Methodist Episcopal Zion Church has under way a movement to erect at Charlotte, N. C., a new Publishing House, which its leaders affirm will be the finest structure of the kind owned by negroes anywhere in the world.

At its recent session the Alabama Conference appointed two evangelists to labor within its bounds. They are Rev. A. L. Sillers and Rev. I. W. Chalker, and are said to be well adapted to the work for which they have been set apart.

The Canadian Methodists have resolved to raise \$1,500,000 for missions in addition to their regular collections within the next five years. This effort is in response to the increasing demands of their work in both the home and foreign fields.

The Seventh Day Adventists have property in the western suburbs of Jackson, Miss., where they are also maintaining a school. The press dispatches report that they are enlarging their facilities for work, expansion being necessitated by their growth.

The Baptist College for young men at Pineville, La., was destroyed by fire on January 3. The loss of property is estimated at \$40,000; the insurance was \$20,000. The citizens of the town have opened their homes to the students, and the work of the session will go on.

During the past two years 300 Chinese students in leading colleges of the Empire have pledged themselves to the work of the Christian ministry. This is said to be largely due to the influence of the Student Volunteer Movement, which is becoming well established and active in the Orient.

Two Texas preachers well provided for financially are Rev. H. D. Knickerbocker, of Austin Avenue Church at Waco, whose salary is \$4,000, and Dr. J. A. Rice, of First Church at Fort Worth, whose assessment is \$5,000. Brother Knickerbocker was the predecessor of Dr. Rice in his present charge.

Dr. Beverly Carradine contributed to a recent number of The Christian Witness a most interesting article, entitled "Recollections of Sam Jones." He calls attention to the fact that the famous evangelist, though known as a Georgian, was by birth an Alabamian. He was born at Lanett, in Chambers County.

The Presbyterians promptly met the second \$10,000 payment on their splendid hospital plant in New Orleans, which fell due on January 1. A free clinic will be opened in connection with this institution on the 15th of this month, and a woman pharmacist has been engaged to fill prescriptions for the poor at cost.

Bishop R. G. Waterhouse will reside on the Pacific Slope, making his home either at Berkeley or Los Angeles, California. His host of friends in the East will regret to have him go so far away, but he is needed in our western territory and his presence there will be a tower of strength to the cause of Southern Methodism.

The main building at Trinity College, known as the Washington Duke Building, was destroyed by fire on Wednesday, January 4. It originally cost nearly \$100,000, and was insured for \$40,000. The origin of the fire is said to be unknown. The affairs of the College, however, will be little interfered with, as the new administration building is about complete.

The minutes of the Alabama Conference show that the Southern University has property valued at \$210,500, and an endowment of \$101,000. There are eight professors and 139 pupils. The Woman's College, the joint property of the two Conferences, has property valued at \$182,000 and \$15,855 in endowment. There are eight professors and 82 pupils.—Alabama Advocate.

Bishop E. E. Hess will preach the opening sermon at the Conference on Evangelism at Wesley Memorial Church, Atlanta, Friday night, March 3, and

lecture daily from 11 to 12 o'clock during the Conference on the fundamental doctrines of the Bible. He has also been engaged to deliver three addresses during the Conference on "Our Three Mission Fields in the Orient," which he has just visited.—Wesleyan Advocate.

One of the outgrowths of the great Edinburgh Missionary Conference is a new quarterly called "The Moslem World," which will give the news of Christian work in Mohammedan lands and endeavor to foster and promote it. The editor is Dr. Samuel M. Zwemer, an Arabian Missionary, and the first issue is due to appear this month. The subscription price is \$1 per year, which may be sent to the Nile Press, 35 John Street, Bedford Row, London, W. C.

The three Arkansas Conferences of the M. E. Church, South, have assumed the \$35,000 debt of Hendrix College, and a vigorous effort will now be made to liquidate it. The General Board of Education in New York promised this institution some time ago a donation of \$75,000 on the condition that \$225,000 is raised from other sources. It is reported that this amount has been secured in cash and subscriptions, and that upon the payment of its debts, the college will be in a position to command at once \$25,000 of the amount promised by the New York Board.

The Methodists and citizens of Opelika, Alabama, have invited Bishop W. A. Candler to make his home in that city and have promised him a residence free of cost in case he should decide to do so. Bishop Candler out of Georgia! The thing is unthinkable. Why, he is the foremost citizen of the commonwealth and the "Goober State's" proudest possession. Why didn't the Alabamians just invite the Georgians to bring their State Capitol to Opelika? Such an invitation would have scarcely been more immodest than the one they have issued to the great leader of Georgia Methodism.

### TRAIN YOUR MEMORY.

In these days, when people read newspapers daily, making little effort to remember what they read, it is said that the art of remembering is going into a decline.

Now, a good memory is a wonderful help in life. If you try to develop yours in your youth, you will never regret it.

The most successful pastor is usually he who most quickly recognizes and calls by name the members of his flock.

The most successful politician is usually the one who remembers best the men whom he meets.

Writers, speakers, lawyers, doctors, merchants, and most others, depend largely on their memories for their advancement. There is no high place on earth for the forgetful man.

There have been many great characters who have declared that they owe their fame chiefly to their remarkable memories.

James G. Blaine was one of these. George Washington had a good memory. Napoleon was said to be able at one time to call every soldier in his army by name.

Milton could repeat the whole of Homer's works. Several men have committed the entire Bible to memory. Henry Clay could not learn poetry, but he never forgot a name, a face, or an argument. John Stuart Mill had a wonderful memory. Oliver Cromwell was another general who was said to know the names of all his men.

Probably Macaulay had as good a memory as any man that ever lived. He knew by heart the whole of Paradise Lost and the Pilgrim's Progress.

Make a practice of learning both prose and poetry. Then repeat it often to yourself, in order to retain it. Train your memory in every way you can think of.

A good memory will not take the place of original thinking, nor of industry, nor of energy; but it is still a very valuable help in life. In these days of close competition a good memory is always likely to be the factor which turns the scale toward victory.—Southern Churchman.

### FIDELITY.

To engage in the performance of home duties faultlessly, without petulance, without haste, without fretting—to repress the sarcastic and unkind word; he calm in the hot moment of anger; to do without weariness, and to suffer without murmurings; to be charitable in judgment and trample out of the heart the Pharisee spirit, deeming life at once too short and too costly for quarrels and for pride; to maintain a chivalrous honor in all business relations; to hold back from the temptations of doubting or hasty gain; to wear "the white flower," not "of a blameless



life" only, but of a life cleansed from its earthliness and made pure by the Holy Spirit; to walk about the world and before men with a calm heart filled with love; to shed abroad the "sweet savor of Christ," and allure men to the heaven to which they know you to be traveling—these are but many-sided exhibitions of the one holy character, many facets of the one jewel of fidelity by which you are to be "approved" of your Father which is in heaven.—Punshon.

### TO AN ENEMY.

By Walter Malone.

Although I love my friend, still let me yield This tribute to thy worth, my enemy: Unjust thou art, perchance; no doubt unkind, Yet much I owe to thee, stern monitor! Faults though thou hast, due honor shall be thine. Close, keen-eyed critic, oft thy scrutiny Hath made me bluish defenseless, and in shame Turn from my darling idols. Thou hast set Full oft in paths of righteousness my feet, That else had wandered in forbidden ways, Lovely, yet treacherous, and thy censure harsh Hath oft rebuked my days of dalliance In pleasant fields where pitfalls hid in flowers Awaited me with secret perils. Yea, Thy sneer hath been a sword to prod me on To duty; it hath been a goading spur To make me win a race I counted lost. Thy jeer hath oft aroused me till I swore To reach success despite thy prophecies Of my defeat; thy challenge, like a blast Of trumpets, when the battle hangs in doubt, Hath nerved my hand to snatch the victor's wreath That else had never graced my brows. Again, Amidst my paeans sung by parasites, Thy frown from mien austere remindeth me That I am merely mortal, child of dust, Soon summoned unto strict account. Stern friend, Not thine to soothe with silken flatteries, Nor glose with unctious phrases; it is thine To do much more—to save me from myself! Memphis, Tenn.

### THE CENSUS RETURNS.

The census returns place the population of the United States at about 95,000,000. The cities have shown increases beyond comparison with rural communities, and the figures contradict the assertion that a movement back to the farm has set in. There has been much shifting of population; much change in the character of various cities and sections, and a multitude of arguments can be found in the official figures which will prove the complicated character and the difficulty of the home-mission problem. If this country is to be and remain Christian, both the urban and rural problems of the Christian Church must be attacked promptly, vigorously and intelligently.—The Christian Intelligencer.

### OPEN TO ENGAGEMENTS.

A Canadian lay evangelist of the Montreal Methodist Conference, who is spending the winter in the South, is open for a limited number of special services in Louisiana and Texas. Address: Norman Lambly, Jennings, La. Thanking you, I am, yours very truly, C. A. BATTLE.



## Secular News and Comment

The present production of the Caddo oil fields is estimated at 25,000 barrels daily. The Standard Oil Company is busy drilling wells, paying good prices and making many friends in the oil section. But the \$9,000,000 supposed to have been invested by them is thought to be greatly exaggerated.

Railroad men claim that 1910 was a bad year for the great interests they represent. The presidents of four great systems have issued statements that are candidly pessimistic. With all that, the gross and net earnings per mile during 1910 were the greatest in the history of the country.

Population statistics of the thirteenth census, announced a few days ago, show that Louisiana has eleven cities with a population of more than 5,000. This is an increase of four since 1900. Morgan City shows the greatest growth, being credited with an increase of 134 per cent in the ten years.

Postal savings banks have recently been opened by the government in every State in the Union. This is in keeping with a recent law of Congress. Depositors will receive interest at the rate of 2 per cent. Until the system becomes thoroughly organized, only one bank in each State will be opened. The first one for Mississippi is at Gulfport, and for Louisiana, at New Iberia.

As the time approaches for Congress to designate the place for holding the Panama Exposition, the rival cities of San Francisco and New Orleans are making every effort to win the prize. A special train carried a large delegation from New Orleans to Washington Saturday night to urge the claims of the Crescent City. The matter will probably be decided within the next two weeks.

The Nobel Foundation was established some ten years ago to distribute annually five prizes of \$40,000 each to the men who have done the most for the advancement of physics, chemistry, medicine, literature, and the peace cause. Thus far prizes have been bestowed upon 56 individuals, distributed by nationality as follows: Germany, 15; France, 10; England, 7; Holland, Russia, Italy, and Switzerland, each 4; Sweden, 3; Denmark, Spain, and the United States, each 2; Austria, Belgium, and Norway, each 1.—Southern Christian Advocate.

A parlor car service across the Isthmus of Panama is the latest idea of the Canal Commission. Probably this is to be instituted under the impression that a good many passengers will leave the ships while they are passing through the canal for the brief change in the voyage offered by the two hours' railroad run across the Isthmus. One car already is being fitted out, and if the service is profitable, all passenger trains will carry such cars. Ten minutes have also been cut off the running time across the Isthmus, which is now two hours and five minutes.

The Chicago Tribune has printed figures showing that contributions to charities and beneficent enterprises during 1910 amounted to \$141,604,538. Of this amount, charities of various kinds received \$56,229,243; educational institutions, \$61,283,182; religious institutions, \$12,654,433; art museums, galleries, and public improvements, \$9,536,680. Andrew Carnegie is credited with having given the largest amount, \$19,664,325. John D. Rockefeller comes next, with \$16,039,000, and Mrs. Russell Sage third, with \$3,888,150.

The American public pays the six big packing concerns of Chicago the enormous sum of \$945,000,000 a year for meat, their net profits aggregating \$25,000,000 in round numbers. The gross annual business of these concerns and their net incomes are as follows: Armour & Co., \$275,000,000, profits \$9,808,305; Swift & Co., \$260,000,000, profits \$5,000,000; Morris & Co., \$125,000,000, profits \$2,171,339; National Packing Company, (owned by Armour, Swift, and Morris) \$100,000,000, estimated profits \$1,600,000; Sulberger & Sons, \$100,000,000, profits \$1,600,000; Cudahy & Co., \$85,000,000, profits \$1,700,000. It is alleged by many that these great beef barons are in some measure at least responsible for the high cost of living, and the United States Government is now, through the courts, seeking to enquire into their methods of doing business.

The report of the Internal Revenue Commissioners for the fiscal year, ending June 30, 1910, showed that the manufacture and consumption of intoxicating liquors had increased largely over the preceding year. The liquor interests pointed to these figures as proof that prohibitory laws really increase the consumption of alcoholic beverages. In answer to this view, The American Issue, the organ of the Ohio Anti-Saloon League, by a detailed study of the report, shows that such conclusion is utterly wrong. In prohibition territory there has been a striking de-

crease, both in manufacture and consumption, of distilled and fermented liquors. The increase has been almost solely in license territory. This certainly is a rational view. States which license the manufacture and sale of intoxicants may legitimately expect an increasing number of their citizens to be come addicted to the drink habit. Let no one be deceived by the specious plea, that "prohibition does not prohibit."

Booker T. Washington has issued invitations for an international conference of all persons in Europe or America who are directly or indirectly interested in the education and improvement of the negro peoples of Africa. This conference will meet at Tuskegee about the middle of January, 1912. Its purpose will be to get from the people who are on the ground a clearer and more definite idea of the actual problems involved in the redemption of the African peoples, and to enable those engaged in work in Africa to see for themselves what is being done at Tuskegee in the way of educating black men, and to decide to what extent the methods employed at the Tuskegee school can be used to advantage in Africa.—Zion's Herald.

The will of Mrs. Mary Baker Eddy, mother of Christian Science, has been filed in the probate court, Concord, N. H. Under the terms of the will the mother church at Boston is to get the bulk of Mrs. Eddy's enormous fortune. The church, in addition to special bequests aggregating \$150,000, is also made the residuary legatee. There is every reason to believe that the value of Mrs. Eddy's estate has been underestimated, and that it will reach, if it does not exceed, \$2,000,000. The special bequests are divided: \$50,000 direct to the church and \$100,000 in trust for teaching Christian Science to students who are unable to pay for their instructions. The Second Church of Christian Science of New York City is the next largest beneficiary, as there is left to it a sum not to exceed \$175,000, to pay off its indebtedness. A number of gifts consisting of money and jewels are bestowed on favored friends and patrons. The noted crown of diamonds goes to Mrs. Stetson of New York, who was disciplined and expelled from the Christian Science communion a year or two ago.—Presbyterian of the South.

The estimated area of the forests of the United States is 545,000,000 acres. That of Russia is 812,640,000 acres. Canada, which ranks third, has a forest area of about 1,249,000 square miles, of which 400,000 is covered with merchantable timber. Mr. Zon, chief of silvics of the department of agriculture, Washington, has compiled a comparative statement of the forest resources of the world. A country deprived of many natural resources may still be prosperous and progressive, Mr. Zon says, because it is able to obtain all it needs from other countries having a surplus of products which it lacks. The British Isles are a striking example of this. With comparatively limited natural resources and high consumption of timber, grain and other raw materials, England has highly developed industries, which enable her to exchange her finished products for raw materials she needs. In a general way this holds for forest products, but with this difference: forests not only produce timber but play an important part in the life of every nation by exercising an influence on the water supply, on agriculture, and the general health of the population. For this reason only a few countries with an insular climate, as England and Holland, may with impunity reduce their forest areas beyond a certain safety limit. Ordinarily a country with a forest area of 20 per cent, or less shows to a marked degree bad climatic conditions, with prolonged drouths, frosts and alternating floods and low water. Portugal, Spain, Greece, Turkey and Italy, with a forest area of about 14 per cent, are examples of this, they being subject to extremes of climate, floods and drouth.

### HOW TO KILL THE MINISTER.

The rules printed below for killing off a minister are suggested by Dr. J. S. Wrightnour in The Baptist Commonwealth, in the course of a discussion of the question as to why there is less reverence than formerly for those who preach the gospel:

Criticize him mercilessly.  
Never praise him.  
Pray AT him, never FOR him.  
Keep his wife in hot water.  
Some have found keeping his salary in arrears very useful also.  
As turn about is fair play, it might be added that a good plan for a pastor to kill his influence, and his congregation, is much the same:  
Criticize them unmercifully.  
Never praise them.  
Pray AT them, not FOR them.  
Have a wife that will keep everybody in hot water.  
And many have found that always harping on the question of salary is very useful also.—Pittsburg Advocate.

### TO THE METHODISTS OF THE STATE.

Through all the years that Christian people have waged war against the liquor traffic, no agency has wrought such havoc against it as the Anti-Saloon League. Through the plain history of the past years God has clearly shown his people how to bring about the end of the saloon. There is but one difficulty in the way of the ultimate annihilation of the legalized liquor traffic. That is the difficulty of keeping all our Christian people united on the policies and principles of the Anti-Saloon League. Somebody is always anxious to organize some more effective or speedy way. All the ways find followers among people who have itching ears, or like those of old, are anxious to find some new way or follow some new thing.

Whenever we have lined up all together under the Anti-Saloon League we will have succeeded in Louisiana, but when we have gone off after other diverse and devious ways we have failed. No argument is needed to prove this and none shall here be given.

As leader for some time of the League work of the State, I may have made mistakes; I shall likely make some again. Let him who has never made one file the first objection. The matchless General Robert E. Lee made mistakes in his glorious career, but that would never justify a soldier in leaving the fight or surrendering the cause.

The record of Methodists everywhere is unsullied as to their attitude on the liquor question. Their influence and work is a most valuable asset in any campaign against the saloon. It is therefore, of the greatest importance to have this mighty host in line for valiant service. Every friend of this cause will be needed in this conflict. The liquor forces never divide, nor desert the ranks. It will take a united Christendom to defeat a united saloon army.

Let every man and woman now fall in line for the great campaign; enlist to stay till the battle is over and victory has been declared. The Lord of Hosts is with us, and victory is sure. It will take some money to carry on this campaign. If you have made a subscription, send it in at once. If you are not a subscriber, send in your subscription for 1911 to-day. Write to the writer, 615-617 Audubon Building, New Orleans.

S. A. SMITH,  
Sup't La. Anti-Saloon League.

### AGENTS WANTED.

Christian men and women wanted to handle the celebrated Students' Bible. One farmer has made over \$300 a month. No cigarette smokers wanted. MOORE BROS. M'rs., Cleveland, Miss.

Box 401.

### PRAYER IS WISH OF THE HEART.

A story is told of a little shepherd boy who was obliged to keep watch over the sheep, and so could not go to church. But in his heart there grew up a longing to pray to God, as they were doing in church. He had, however, never been taught any prayer, and so, kneeling down, he began with closed eyes and folded hands, saying the alphabet, "A. B. C. D." on to the end.

"What are you doing, my little man?" said a gentleman, passing by.

"Please, sir, I was praying," replied the boy.

"But why are you saying your letters?"

"Why," said the little fellow, "I don't know any prayer, only I felt I wanted God to take care of me and help me to take care of my sheep. So I thought if I said all I knew He would put it together and spell all I wanted."

"Bless your heart, my little man! He will! When the heart speaks right, the lips can't say wrong," said the gentleman.—The Christian.

### RATES OF SUBSCRIPTION OF THE NEW ORLEANS CHRISTIAN ADVOCATE.

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## HOW IT LOOKS TO AN OLD-TIME METHODIST LAYMAN.

By Mr. J. M. Haley.

Some days ago I noticed a correspondent of the Memphis Commercial-Appeal said the Southern Methodist Church stood in the way of organic union of all the Methodists because her representatives seemed to be unable to shake off sectional feeling and were afraid of the negro problem. The sectional feeling forty years ago would have cut some figure in the matter, but since a new generation has appeared on the stage it seems to have about died out. But there are other and more potent reasons why Southern Methodism should work out her own destiny in her own ways without turning aside for new alignments. In the first place, this Church is prosperous, happy and aggressive (a combination hard to turn down), and doing a great work in a field geographically its own, and has attained to a size so large that there has been talk of cutting down representation in the general Conference. Think of three hundred picked men, all loaded down to the guards with new ideas and useful suggestions, fresh from the fields where these events are transpiring, with but a slim chance to be heard, and you can easily see why the General Conference should not be larger. Unite all these Methodisms, and there would be about fifteen hundred delegates, which would make it top-heavy and unwieldy.

The Southern Church, representing about one-fourth of the territory, would be at a great disadvantage in placing her best men in prominent and responsible positions, and why should she tie herself on to the end of anybody's car, when she can take care of herself? Look at the two Presbyterian churches now struggling in the toils of the law. The big church swallowed the little one and got its name and property, and nearly a century of church history, built from the ground up, by strong, self-sacrificing preachers, who felt that they were cutting out a new road, half way between Arminianism and Calvinism, that would be enduring as time itself. It looked well on paper, and sounded fine in resolutions, but after the marriage had been celebrated, legal documents signed, property transferred, and everybody expected to be happy, a divorce was soon called for, and that brought on trouble at once.

If the time ever comes when we shall be asked to take up our belongings and go to live with a rich sister (no matter how kind she is), I want it left to a vote of the Church members, ranging in age from 12 to 100 years old, so that it may be done by the consent of the governed. As to the negro problem, we made a satisfactory solution of that years ago, when we gave them property, ordained Bishops of their own color, set them up in business to themselves, and nursed them until they could walk alone. Now they and we are both doing well in the same territory without any clash of authority or misunderstanding of any kind. Unite all these Methodisms and the colored brother would be entitled to a Bishop. It would not do to consume time and space to argue the question of a colored Bishop presiding over a white Conference in the South. The white brother would be conspicuous by his absence. To preserve the itinerant system, a Bishop must be able to preside over any Conference in the Church, and we claim that our system is the best in the world, and cannot afford to do anything that would tend to cast a shadow on this, our strongest reliance, to carry out the command, "Go ye into all the world and preach the Gospel." If we now, after nearly half a century's experience along this line, should do anything to disturb this happy solution of this vexed problem, we ought to suffer the consequences that would be sure to follow. Some people are infatuated with the idea of bigness—it is not so much the numbers as the quality of work done that counts.

I notice that the man that wants to change the name of the Church is on the warpath again; he wants to get rid of the word "South," the very best part of our name, and the only word in the English language that tells who we are, and where we are, supposing it does bother a few people in the extreme West, and a few Chinamen; better that than to dissatisfy the multiplied thousands who constitute the main body of the Church. We have made fine history and raised up many good and great men since we commenced business in our own name nearly three-quarters of a century ago, and the word "South" has not been much in the way. We have the kindest feelings for the followers of John Wesley all over the world, and want to see them prosper, but we are Southern people, living in a southern country, and have built up a Southern branch of Methodism that we are proud of. We are at home, doing our best as we see it, thankful for the past, and hopeful for the future, and are content to let well enough alone.

Okolona, Miss.

Given a good wick, almost any kind of oil will burn, down to the drippings from the pan. Given a good, determined will, and anybody can keep up a steady flame of useful effort. The difference in human beings is not so much what is in them as in what they get out of themselves.—New Guide.

## TO THE YOUNG MEN OF MY CONFERENCE.

"I believe, Brother Lewis, your mission now is to write to the Advocate for the encouragement of us young preachers." So said a young brother to me whose name I cannot recall now. Well, if I can write anything that will prove helpful to my younger brethren in any way, I willingly do so. I am aware there are those who will not read what I write, but while such men as Major Millsaps, Prof. Ricketts, Dr. L. W. Cooper, Dr. A. F. Watkins, Dr. B. F. Jones, Dr. T. B. Holloman, and others ask me to continue to write, assuring me they enjoy my letters, I am encouraged to do the best I can.

A brother preacher told us at Brookhaven a year ago, he had always had an easy time. Paul thought it advisable to exhort Timothy to "endure hardness as a good soldier of Jesus Christ." Now my experience is, there are some rough places, some smooth places, some hard places, some soft places, some fat places, some lean places, some inviting places, some repulsive places, some rich places, some poor places, some places where the comfort and convenience of the preacher and his family are carefully considered, some places where these things are seldom, if ever, thought of.

When I was young in the work, but few of our country charges had homes for the preacher. The preacher was expected to either board, or furnish his own home. It often worked a hardship on the preacher and his wife. It is different now. Some of you, on reaching your new home, have had a warm reception—some otherwise. When it is otherwise it betrays a lack of interest on the part of the people in the work and preacher. "The laborer is worthy of his hire." It is ever so considered among intelligent, religious people. You may all rest assured of one thing, go where you may, you are going to find plenty of hard work to do. Remember you are there to cultivate that part of God's vineyard. Remember if you do not feed the people on the bread of life, many of them will go hungry.

Remember, much depends on the interest you feel in your work. Be burdened with the souls of men. Remember when God calls a man to preach, preaching is to be the work of his life. Some one has said, "There are a good many qualities that go to the making of an acceptable and efficient minister." Among the many are "a clear and definite call, a whole-souled consecration, a vital message, a Christ-like spirit, good manners," etc.

Some of you, like myself, were brought up in a humble home, and have not the advantage of a college education, hence you will realize the necessity of applying yourself closely to your studies. Some of you had to move a long distance, and perhaps had to borrow money to move on. It looks hard. It is hard when viewed from a human, or selfish point of view. Remember what is written, "All things work together for good to them that love the Lord." Go to work like a man. Live much on your knees. Trust God to lead, guide and keep you, and rest assured God will take care of you.

Some years ago (twenty-five years) I had every assurance I would be returned to the work I had served three years; but was moved nearly two hundred miles. One brother, who was in sympathy with me, said: "The devil made that appointment." Another brother said, "The Lord had nothing to do in making that appointment." We moved out of a splendid house, well furnished, into an old dilapidated box house, poorly furnished. It was a cold winter. We suffered much on account of the severe winter, an open house, and poor fire-places. Yet, after all, we felt like thanking God we were sent to Lauderdale. It proved a great spiritual blessing to us all, especially my precious, now sainted wife.

Trust God, do good, wait patiently; he will bring it to pass. I will have more to say later. Be true to God, true to your ministerial vows, true to your work and people.  
H. P. LEWIS.  
Jackson, Miss.

## CHRISTMAS AMONG THE LEPERS.

The lepers of the Louisiana colony seem to have had as happy a Christmas as is possible under the conditions brought about by their affliction. The noble women of New Orleans left nothing undone to make the season, which speaks of him who was the leper's Friend, a pleasant one for these isolated sufferers. Two hundred and fifty baskets, filled with good things to eat, useful articles, and toys for the children were sent out to the colony for distribution. A worker among these stricken ones, in a letter to Mrs. J. W. Phillips, who had been active in collecting these supplies, describes their celebration of the occasion as follows:

"I wish to express to you, in the name of our patients, their satisfaction and gratitude for the Christmas cheer which you and your co-workers afforded them. The cottages and dining room of our patients were beautifully and artistically decorated; their dining room tables were bountifully spread with all the season's delicacies, and we served them for dinner with roast turkey and dressing, cranberry jelly, stuffed olives, mashed potatoes, celery, pickles, cake, mince pie, nuts, etc. Santa Claus came in great glee after dinner, his loud tooting horn and merry dancing form making the little chil-

dren clap their hands with glee. Some of the little ones were frightened at the funny form of old Santa. Others more brave danced with Santa Claus around the beautifully decorated tree. Santa was so pleased with the children that he exclaimed, 'I have abundance of toys for you dear children of this home! I love you more than other little children because you are away from your mamas; and old Santa Claus emptied his sack, and toys of all descriptions were given to the children; to one, a drum, to others, ships, train of cars, garden sets, trunks, piano, dolls and numerous individual gifts which each of the patients had requested Santa to bring them. Besides, they received many other beautiful and useful gifts: warm gloves, soap, bayrum, warm shawls and dresses for the women and children. All were made very happy by Santa Claus' distribution and by his extra generosity in leaving a large box of fireworks for their Christmas evening's amusement. The Christmas season for our patients has been all that could be desired."

## TODAY'S DUTIES.

By James L. Elderdice.

To-day alone is ours, and its allotment of duties, if unfulfilled now, will never be done. These duties relate to God, to our fellow-man and to ourselves. If pleasing God is the motive that prompts our work, then we will not put off until to-morrow the duty of to-day, but will avoid the sin of omission as well as the sin of commission. For if we have not a sense of God's presence in the commonplace daily tasks, we shall not find him in the great achievements.

Promptness in doing daily duties makes easier the tasks of the future. Procrastination heaps up trouble against a day of trouble. Not only does neglect "break a thread in the loom," but it makes a flaw which will be discovered too late to remedy. One punishment of neglected duty is to behold others enjoying the blessings which we failed to secure because of delay and unfaithfulness.

Not only promptness, but thoroughness, should be a governing motto in the performance of duty. Without it life is a failure, and vain all hopes of future advancement. Slovenly work is never completed. It always has to be done over again. On the other hand, the best reward of duty perfectly done is greater ability to better fulfill the obligations of a higher position. Thorough preparation to duty guarantees readiness to meet the emergency of to-morrow. Said President Thiers, of France, when asked how he delivered long, improvised speeches about which he had not had time to reflect: "You are not paying me a compliment; it is criminal in a statesman to improvise speeches on public affairs. The speeches you call improvised—why for fifty years I have been rising at five in the morning to prepare them."

We do not value as we should the opportunities for doing good which are presented by the duties of to-day. Duty is that which is due—due to those around us, here and now. Our plans for doing good relate too much to the future. We wait for the chance to do some great good, and overlook the countless little actions that constitute the whole account of character and history. Never mind the deeds to be done, the charities to be lavished, the joys to be reaped by and by. What are we doing to-day? Are we drying tears, inspiring hope in fainting souls, feeding hungry hearts or bodies now?

'Tis sweet in idle dreams to bask,  
But here and now do we do our task?  
Yes, this is the thing our souls must ask,  
'What have we done to-day?'

—The Methodist Recorder.

## FOR SALE.

Cottage at Sea Shore Camp Ground.  
I offer for sale my cottage at Sea Shore, furnished as it stands, at a very reasonable price.  
The lot is one of the most desirable on the grounds.  
For particulars and price, address:

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## The Home Circle

### DO YOU PRAY?

Little children, do you pray?  
Do you thank the Lord each day  
That He's kept you free from harm  
By His strong and mighty arm?  
For your home and parents dear  
For your friends both far and near?  
For the blessings He doth give  
That His children dear may live?  
Do you ask Him you to keep  
When awake and when you sleep?  
Child, the Lord is ever near,  
Ev'ry little prayer to hear.

—Our Little Folks.

### PUSS.

Did you ever think why we call the cat puss? A great many years ago the people of Egypt worshipped the cat. They thought the cat was like the moon, because she was more active at night, and because her eyes change, just as the moon changes, which is sometimes full and sometimes a bright little crescent, or half moon, as we say. Did you ever notice pussy's eyes, to see how they change? So these people made an idol with a cat's head, and named it Pasht, the same name they gave to the moon, for the word means the face of the moon. That word has been changed to pas or puss, the name which almost every one gives to the cat. Puss, and pussy-cat are pet names for kitty everywhere; but few know that it was given to her thousands of years ago.—Harper's Young People.

### GIRLS AND THEIR FRIENDS.

"Most of us start out in girlhood with rather definite opinions as to friendship," says Anne Bryan McCall in Woman's Home Companion for January. "A friend should be this or that. We have the matter all settled in our minds. And then, along comes some experience entirely outside our expectation. The friend to whom we have vowed undying devotion fails us in some essential and disappoints us deeply. The structure we thought secure for all time falls suddenly. Some of us may perhaps sit among the ruins, bewailing and embittered; but the healthy-minded girl faces the fact squarely and looks about for reasons.

"One reason our friendships fail is that we think of them as complete and established things. Friendship is a thing never complete—it is always in the making. A vow of friendship, no matter how earnest, is, at best, only a promise to pay; whereas many of us mistake it for a payment in itself. Take any of those big qualities and requirements of every worth-while friendship, loyalty, truth, honor, unselfishness, fidelity—does it occur to you that any one of these can be established once and for all? Indeed, it cannot. Loyalty yesterday is not loyalty to-day, nor will an unselfish act of the day that is past serve to meet the obligation of unselfishness of the day that is here. It is not a luxury, this, that can be bought and paid for and a receipt given. This love you have set yourself to share with some particular person is an obligation, a duty, a task and a difficult one that shall last your life long."

### THE STORM WINDOWS.

By Edith Havens.

It was getting cold away down deep in the great pond. Here and there a fish darted about in an effort to keep warm. Over near the middle and close to the bottom a group of pickerel were swimming about slowly and talking among themselves.

"Say, it is getting cold," said one, flapping his tail with a shiver. "It is pretty near time that Mother Nature put on the storm windows!"

"I should say so," said one of the others. "Why is it she waits until the very last minute?"

"Well, none of us have ever frozen yet, so I guess she knows best," answered the first pickerel slowly.

"Perhaps she will put them on to-night," he added.

Suddenly down through the water there flashed a dark round object and, thinking it was some morsel of food, all of the fish darted straight for it.

It proved to be nothing but a stone.

"Thrown by some idle boy up on the shore," remarked the biggest pickerel, a bit angrily. Then they swam about looking for something to eat.

As the day wore on, the water seemed to get colder and by night the fishes darted through the water with great speed in an effort to keep warm.

Then darkness settled down, and up through the water all the fishes could see the stars looking down at them. It was just the same as if you had looked at the stars through the window.

Up in the world the wind was whistling a merry song and as he passed over the pond the white caps rushed to the surface and danced to his music. Down deep where the fishes were it was very still and cold. The cold made the fishes drowsy and one by one they dropped off to sleep, their tails barely moving as they floated silently about.

The cold grew more intense and slowly but surely a marvelous change occurred upon the surface of the pond. Finding it too cold, in spite of their dancing the whitecaps had disappeared and now a gelatine-like covering was spreading across the top of the water. As the night wore on, it grew harder and finally all of a sudden there came a snap.

What do you think had happened? Dame Nature had done her work. She had put the storm windows on the pond.

What a wonderful great window pane it was. And do you know when it is once on, the fishes never suffer from the cold?—Times-Democrat.

### BILL OF INJUNCTION.

(Continued from third page.)

adoption of the following by-law in lieu of the one now in force covering the subject matter embraced therein:

"The Board of Trust shall, after the expiration of the terms of the present members, as hereinafter provided, consist of two members, one clerical and one lay, from each of the patronizing Conferences. These shall be divided into four classes, as follows: The members from the Tennessee and North Alabama Conferences shall constitute one class, and their terms of office shall expire in 1890; the members from the Memphis and the North Mississippi Conferences shall constitute one class, and their terms of office shall expire in 1892; the members from the Louisville and the Little Rock Conferences shall constitute one class, and their terms of office shall expire in 1894; the members from the Arkansas and the White River Conferences shall constitute one class, and their terms of office shall expire in 1896.

"At its annual meeting in 1890, and every two years thereafter, the Board shall elect, as now provided by law, subject to the confirmation of the Conferences concerned, members to take the places of those whose terms then expire. The members so elected shall hold their offices for a term of eight years, unless sooner removed for cause, and until their successors are elected and confirmed.

"When vacancies occur, they shall be filled as now required by law, but only for the remainder of the unexpired term or terms.

"Resolved, That the Executive Committee are hereby directed to take all necessary steps to make the foregoing a part of the organic law of the university.

Signed by: E. H. East, J. W. Stayton, W. F. Barclay, Committee.

### Certificate.

"The above is a true copy from the minutes of the Board of Trust of Vanderbilt University.

ROBERT A. YOUNG, Secretary.

"Resolved, 3. That the Memphis Conference favors the amendment of the charter of the University in accordance with the foregoing action of the Board of Trust, and especially to secure the right of the several Annual Conferences interested in the university to act upon all the nominations made by the Board of Trust to fill vacancies before any person so nominated can become a member thereof. Provided, that ex officio members of the Board be not affected by any amendment of the charter.

"Respectfully submitted,

"H. J. TURNER, Chairman.

"W. L. McDONALD, Secretary."

And the said action of the Board of Trust was acquiesced in by the Conferences as members of the corporation.

6. As an instance of how the members of the Board of Trust were selected, the following appears in the minutes of the Tennessee Conference held at Lebanon, Tennessee, October 18-24, 1893, Bishop John C. Keener presiding:

"Dr. J. H. Kirkland, Chancellor of Vanderbilt University, addressed the Conference on the interests of that institution."

Also on page 159 of the same Journal occurs this item:

"A communication from the Board of Trust of Vanderbilt University was read and referred to the Board of Education."

Also on page 172 of same Journal:

"Vanderbilt Committees: Vanderbilt Biblical Department, A. P. McFerrin, J. T. Curry, W. H. Cotton."

Also on page 307 of the same Journal occurs Report No. 1 of the Board of Education, which was adopted:

### Report No. 1.

"The following report was referred to your Board: To the Bishops and Members of the Tennessee Conference:

"At the last annual meeting of the Board of Trust of Vanderbilt University Dr. James Hampton Kirkland was elected a member thereof. It now becomes our duty to ask the Tennessee Conference to ratify the election of Dr. Kirkland.

R. A. YOUNG,

Sec. Board of Trust Vanderbilt University.

"We recommend to you the ratification of Dr. James H. Kirkland's election to membership in the Board of Trust of Vanderbilt University."

And in 1895 the Bishops and Chancellor of the university being made members ex-officio of the Board of Trust, at the session of the Tennessee Con-

ference held at Winchester, Tennessee, October 23-28, the report of the Board of Education, which was adopted by the Conference contained, among other things, the following:

"The resignation of J. H. Kirkland, lay representative of this Conference on the Board of Trust of Vanderbilt University, having been reported to us, the following resolution was adopted:

"Resolved, That we recommend the Conference to fill the vacancy on the Vanderbilt Board of Trust occasioned by the resignation of J. H. Kirkland by the election of E. W. Cole to represent the Tennessee Conference on the said Board of Trust."

And thereupon the following action was taken by the Conference: E. W. Cole was elected to fill the vacancy on the Board of Trust of Vanderbilt University made vacant by the resignation of J. H. Kirkland.

(To be continued.)

We can arrange for several new students to enter after Christmas. Address PORT GIBSON FEMALE COLLEGE, Port Gibson, Miss.

### A TRUE MINISTER.

There stands the messenger of truth; there stands The legate of the skies!—his theme divine; His office sacred, his credentials clear. By him the violated law speaks out Its thunders; and by him, in strains as sweet As angels use, the gospel whispers peace. He establishes the strong, restores the weak, Reclaims the wanderer, binds the broken heart, And, armed himself in panoply complete Of heavenly temper, furnishes with arms Bright as his own, and trains by every rule Of holy discipline, to glorious war. The sacramental host of God's elect.

—William Cowper.

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OFFICE: 512 CAMP STREET, NEW ORLEANS.

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## Editorial.

### ANENT THE ADVOCATE.

Our mark for 1911 is 10,000 subscribers. Less than that number will not sustain the paper on its present basis, nor is a smaller circulation than this creditable to the 150,000 Methodists of Louisiana and Mississippi. Let us get busy and press toward the 10,000 goal. We can reach it if we will.

What about the brother who takes a number of secular papers, but no religious paper? Does it not show that he has more interest in the affairs of the world than in the Church and its work? A man wants to know about the things which mean the most to him. Nothing so sets the soul of a layman on fire as to see what is being accomplished in the Master's name.

We will send bills out this week and next week to the preachers who failed to renew at Conference, and to those who paid at Conference for last year but not for this year. As far as is possible, it is our purpose to conduct business on a cash basis. Our terms to ministers, itinerant and local, are \$1 a year IN ADVANCE.

Again we ask the brethren not to send us small checks on local banks. It costs ten cents each to collect them, and this amounts to a considerable sum during the year. New Orleans exchange can generally be had for the asking, or money orders or stamps will be accepted. The publisher desires to state that hereafter any one receiving the paper for \$1 per annum and sending a check for that amount, will only be credited with ten months on his subscription.

Rev. J. W. Honnoll, of Tunica, Miss., who from a small membership sent us thirty subscribers last week, says the best time to get up a club for the Advocate is early in the year. He is right. Money is in circulation then, and the other claims of the Church are not being so persistently pressed. Moreover, it makes the Advocate the co-laborer of the pastor for a longer time and enables it to do more good among the people.

Our "Honor Roll" is growing. We add three names to it this week, all from Mississippi. It now stands as follows: Mansfield, La., Rev. A. W. Turner, pastor; Bogalusa, La., Rev. J. M. Afford, pastor; Tunica, Miss., Rev. J. W. Honnoll, pastor; Lumberton, Miss., Rev. T. W. Adams, pastor; Ruleville, Miss., Rev. O. L. Savage, pastor. Who next?

### SOME STATISTICS AND THEIR LESSON.

The Northwestern Christian Advocate of January 4th gives a statistical exhibit of the membership of the Methodist Episcopal Church by Conferences which, according to our view, is far from encouraging. Indeed, a careful survey of the figures should, it seems to us, cause our brethren of the North grave concern and lead them to ask prayerfully the question, What is the matter? The statistics submitted, which were taken from the Year Book of our sister Church (just from the press), occupy too much space for us to reproduce them, though we feel sure that they would greatly interest our readers. The following is the summary of them furnished by our able contemporary referred to above:

The Conferences fall into two main divisions, home and foreign. In the home field seventy-six Conferences report gains and fifty report losses. In six Conferences the reports for 1910 were not available for the Year Book. In the foreign field twenty-six Conferences report gains, six report losses, and in three the reports for 1910 were not available. In the home field the Conferences are grouped into three racial divisions—English, foreign, and colored. In the English division forty-eight Conferences report gains, thirty-three report losses, and in five the reports for 1910 were not available. In the for-

ign group, ten Conferences report gains, nine report losses, and in one the report for 1910 is not at hand. The ten German Conferences of this group report a net loss of twenty-nine members. The five Swedish Conferences report a net loss of sixteen. The entire group, including all the foreign Conferences in the United States, reports a net gain of 174 members. Of the twenty colored Conferences eleven report gains and nine report losses. The entire group of colored Conferences shows a net loss of 1,731 members.

Certainly there is nothing in this showing that is reassuring or that should be productive of a feeling of gratulation. The 51 English Conferences, taken together, show an increase of only 23,934, a little over one per cent. In the light of these facts the leaders of the Methodist Episcopal Church are exhibiting wisdom in seeking to stir up in their ministers the evangelistic gift and to light revival fires throughout their territory. Nothing but this can make the Word as they preach it efficacious and restore the waning tide of prosperity. Material resources, however affluent, cannot accomplish much for the extension of the Master's kingdom unless they are treated as mere agencies under the direction of the Holy Spirit. To rely upon them and forget the need of divine assistance, is to bring disaster and defeat. The temptation of all churches when they have become rich and great is to depend upon human means for their maintenance and propagation rather than the power of the Holy Ghost.

No other Protestant denomination in America has facilities for work superior to those of the Northern Methodists. Their wealth, their houses of worship, their schools, their hospitals, and the eloquence and learning of their ministry are second to none. Yet their achievements are disappointing and unsatisfactory. Is there not in this a lesson, not only for them, but for all religious organizations, namely: that the great spiritual warfare must be spiritually won: that when God's people are burdened with a sense of their weakness, then are they strong? We have long been convinced that there is too much disposition among the modern followers of Christ to substitute the feast for the fast, speculation for the gospel, and various forms of manipulation for prayer that takes hold of the throne. The power that carried Christianity forward in the beginning, must carry it now, if it is to fulfill its mission of saving the nations. Take that away, and the churches stand helpless before the mighty problems that confront them, and ere long "Ichabod" will be written upon their banners.

### A PERNICIOUS MEASURE.

We give below the heading and text of a measure introduced in Congress on the fifth of last December by Delegate Andrews, of Albuquerque, New Mexico, who at present represents that Territory in the legislative branch of the National Government:

#### A BILL.

"Donating three hundred thousand acres of land to J. B. Pitaval, archbishop of Santa Fe, New Mexico, and his successors, to be held in trust by him for the establishment of a manual training school for the youth of New Mexico.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled: That three hundred thousand acres of unappropriated non-mineral land in the Territory of New Mexico, to be selected under the direction of the Secretary of the Interior, be, and the same is hereby, donated to J. B. Pitaval, archbishop of Santa Fe, New Mexico, and his successors, to be held in trust for the establishment of a manual training school in the Territory of New Mexico, for the youth of New Mexico, and that the income from said land or the proceeds of the sale thereof, be devoted exclusively to the maintenance and support of the said institution."

After the introduction of this measure in the House of Representatives, it was ordered printed, and was referred to the Committee on Territories, where it at present reposes, awaiting further action.

A bolder and more outrageous attempt than this to appropriate public property for the benefit of the Roman Catholic Church has never come under our observation. The three hundred thousand acres of land which it is proposed to donate to the Archbishop of Santa Fe at \$2.50 an acre (its suggested value) would be equivalent to three-quarters of a million dollars. For such action there can be no possible justification or excuse. The separation of Church and State is one of the enactments of the Federal Constitution, and a fundamental principle of the American government. Written deep in our organic law is the declaration, "Congress shall make no provision respecting the establishment of religion or the free exercise thereof." Wherefore this attempt to have the Government assist in strengthening and upbuilding the Romish Church by donating to it a part of the public domain, which belongs to all of the people, an overwhelming majority of whom

are Protestants? We dare say that if the curtain could be lifted and this movement traced to its true source, back of it all would be seen the Macbiaevellian hand of some Catholic bishop or priest.

It is scarcely needful to remark that this obnoxious measure should be defeated. The just and patriotic people of the United States should see that this is done. We suggest that the citizens of every community, either by a petition or direct correspondence, communicate with their Congressmen on the subject. It will not do to take too much for granted. The intriguing of Rome to have Congress contribute to the maintenance of her schools is an old, old story. And never was she more alert and aggressive than now, and the average politician trembles at her frown, knowing that the more ignorant of her votaries are welded together like links of steel and that thousands of them vote almost as a unit.

This noble Republic is the product of the teaching and influence of Protestant Christianity. Little does it owe to Rome. Had her sway been in the ascendancy, our country could never have been what it is to-day. What she does for a nation may be learned by looking at France, Portugal, Spain, and the States of Central and South America. The infallible test of every organization is its fruit where it is allowed to flourish untrammelled. It was La Fayette who said that the greatest menace to our free institutions would prove to be the Roman Catholic Church. Nor is it yet too late for his prophecy to find fulfillment. It generally takes not merely decades, but centuries, to tell the story of a nation's life.

### A CHANGE IN THE ADVOCATE.

With this issue we will cease to publish discussions of the Sunday School and Epworth League lessons, and conduct instead departments devoted to these phases of our church work. We have weighed the matter carefully, and believe that more good will be accomplished by giving information as to what is going on in Sunday school and League circles within our territory, than by continuing the present arrangement. Our Sunday school periodicals and the Epworth Era give lesson expositions that are far fuller than any we could hope to carry; they are very generally reaching the people, and are, we think, admirably meeting the need that exists for instruction of this character.

In conducting our Sunday School Department, we hope to have the assistance of Miss Elizabeth Kilpatrick, field secretary for the North Mississippi Conference; Rev. P. O. Lowrey, Sunday school missionary for the Louisiana Conference, and of some wide-awake leader in the Mississippi Conference. And we shall also be glad to have reports from local Sunday schools and communications from other interested workers.

Our plans for the League Department have not yet been fully wrought out, but we hope that the Conference officers and chapters in the various charges will write us of their work. We want to know what is being done that we may tell it to others. This will create interest and tend to arouse a healthful spirit of emulation. Our aim and prayer is to make the Advocate the greatest possible force in building up the cause of Christ and our glorious Methodism.

### CALLED UP HIGHER.

A note from Rev. J. H. Ingram brings news of the death of Mr. S. M. Spencer, Sr., which occurred at his home at Glen Allan, Miss., on December 30, 1910. This is, indeed, a great loss to that community. He was one of the most patriotic, upright, and useful citizens of Washington County, and his life in every respect was above reproach. He was a staunch member of the Presbyterian Church, though he worked in perfect harmony with our preachers, there usually being no other kind in the village where he resided. For many years he was superintendent of the Glen Allan Sunday school, and his influence was widely felt for good. In him every worthy cause found a faithful friend, and every evil one an uncompromising foe. He had a kindly feeling for Methodism, and was a reader of the New Orleans Advocate. He fought a good fight, kept the faith, has finished his course, and we doubt not has found awaiting him a crown. We mourn the departure of this clean, influential, high-minded citizen and stainless Christian gentleman. May God consciously abide with those who sorrow because he has gone from us, and comfort every aching heart!

### PERSONAL AND OTHER NOTES.

Rev. W. L. Graves is happy in his new home at Iuka, Miss. We thank him for an invitation to visit him during the year.

The Pollock News states that Rev. A. R. Hoffmann preached to large congregations at his initial services the Sunday after Conference.

Rev. A. H. Williams reports a cordial reception by the people of his new charge at Shuqatalak, Miss. He is pleased with the outlook for the incoming year.

Miss Gordon, a resident of Biloxi, and long-time



worker in the factory district, is associated with Miss Long in the noble work of the Wesley House in that city.

We learn that Brother H. R. Caldwell, of Mount Olive, Miss., is feeble in health but, as is to be expected, is strong in the faith. May his path constantly grow brighter!

Rev. C. A. Northington reports a most kindly reception at Bellefontaine, Miss., where he is happily domiciled in his new home. We thank him for his promise to remember the Advocate in his work.

Miss Belle Kearney of Mississippi, whose reputation as an eloquent advocate of temperance reform is national, is spending the winter at the Hotel Normandie in Washington City.

Rev. O. L. Savage, of Ruleville, Miss., continues to bring us under obligations for service rendered the Advocate. The Conference organ has no better friend than he, and in his hands all of the interests of Methodism are safe.

Rev. J. W. Merritt, an honored superannuate of the Colorado Conference of the Methodist Episcopal Church, is visiting in New Orleans. He attended the preachers' meeting of our Church Monday morning and made a brief talk.

The Methodist Church at Tupelo, Miss., has increased the pastor's salary from \$1,800 to \$2,000. Rev. W. L. Duren who is in charge there begins the year in high favor with his flock and all departments of the work well organized and active.

Rev. J. H. Smith began his work at Boyle, Miss., on the first Sunday after Conference. The people have received him pleasantly, and he is cheerful and hopeful. He has an important field, and we trust that his labors may be crowned with success.

We are indebted to Dr. W. H. LaPrade of Meridian, Miss., for a list of eight subscribers. He is having a prosperous pastorate at Central Church, where he is greatly beloved by all of the people. Both as a worker and preacher he ranks with the best in the connection.

The following have recently sent us good lists of subscribers for which they have our sincere thanks: Rev. T. J. Embree, Bogalusa, La.; Rev. J. P. Haney, Greensburg, La.; Rev. W. M. Commander, Chester, Miss.; Mrs. A. T. Cannonche, Jennings, La.; Mrs. T. S. Randle, Gilbert, La.

Rev. W. T. Griffin, of Gulfport, and Rev. W. B. Jones, presiding elder of the Seashore District, were in the city last Friday and favored the Advocate office with a call. The editor regrets having missed these brethren, who, according to the report of the publisher, brought with them smiles and good cheer.

The Louisiana Conference has placed in the field as a Sunday school missionary, Rev. P. O. Lowrey, who served in the pastorate at Le Compté last year. He is said to be well equipped for his new position and has already entered upon the work. Our information is that he will make his headquarters at Mansfield.

Rev. H. H. Griffin, of Danville, Ark., in renewing his subscription for the Advocate, has kind words to say of the paper. His stewards have shown their appreciation of his worth by raising his salary. The last payment has been made on a handsome new church, which Bishop McCoy is expected to dedicate in the near future.

Rev. J. D. Simpson is entering upon his fourth year at Ackerman, Miss. He was the recipient of a generous "pounding" at the hands of his people on his return from Conference, which was a substantial expression of their love and esteem. May his prayer that this may be the best year of the quadrennium, be abundantly answered!

We thank Rev. W. H. Huntley for an invitation to visit him in his new charge, Jefferson Street, Natchez. Happy is the preacher who ministers to so excellent a people. And happy the people who may enjoy the delightful companionship and ministry of Brother Huntley. If circumstances allowed, we should be happy to accept the cordial invitation.

Under date of the 29th ult., Rev. W. V. Shearer writes as follows from Moorhead, Miss.: "We are nicely situated here. The people have heartily welcomed us, and did not spare money in furnishing the parsonage. They are planning to add several rooms to it at once, which will make it one of the most desirable of all the preachers' homes in the Wlnona District."

In sending in some subscribers to the Advocate on January 3rd (for which he has our thanks), Rev. T. M. Bradley stated that Dr. H. L. Sutherland, of Rosedale, had been ill for a week. This information has occasioned us not a little regret and solicitude. A better physician, a more worthy citizen, and a manlier man than Dr. Sutherland would be difficult to find.

Just as we are closing our forms for the press, a telegram from Rev. J. H. Felts, presiding elder of the Aberdeen District, and Rev. R. P. Neblett, the pastor at Houston, Miss., brings the news that all

of the officials at Houston have become subscribers to the Advocate, entitling that charge to a place on the "Honor Roll." Hurrah for Houston and all concerned!

Rev. M. L. Ward reached his new work at Dumas, Miss., on Dec. 13. He found a noble people and a promising outlook for the year's work. These are enough to inspire any preacher to his best efforts.

A recent dispatch from Aberdeen, Miss., to the Memphis Commercial Appeal states that the historic old Methodist Church of that place will soon be torn down and a new \$40,000 structure erected. Brother Murrah is fast making a reputation as a church builder.

Dr. S. H. Werlein's sermon at the First Methodist Church of this city last Sunday morning was an appreciation of Tolstoi. Echoes of it that have reached us are to the effect that it was a scholarly and eloquent discourse, calculated to touch the heart and awaken a desire for higher and better things.

We clip the following from the Lincoln County Times of January 5: "Dr. I. W. Cooper will leave the last of next week for Jacksonville, Fla., where he will join Bishop W. A. Candler and a party of friends for a trip to Cuba. He will be away about a month and anticipates a most delightful vacation."

Work has been resumed upon the new church enterprise at Forest, Miss., where Rev. A. M. Broadfoot is the energetic pastor. The structure is modeled after the beautiful new house of worship at Amite, La., and is expected to be ready for occupancy early in the spring.

We appreciate the many kind expressions of our readers concerning the Advocate. Mrs. V. M. Millsaps, of Harrison, Miss., says she does not remember the time when the paper did not come to her home, and that she reads it from beginning to end. If all our people would read the church papers regularly, interest in our Zion would be greatly increased.

Mrs. E. C. Mayfield, of Durant, Miss., informs us of the death of a long-time subscriber to the Advocate, Mr. J. S. Weatherby, who passed away on last Thanksgiving Day. We regret to lose any friend of our paper, and especially those who for years have shown their interest and loyalty. We extend sympathy to all upon whom the shadow of this bereavement has fallen.

We are grateful to Miss Maggie Tate, of Blue Mountain College, for kindly words and good wishes for the New Year, expressed in a communication bringing her renewal. She is a Methodist who labors surrounded by Baptists, maintaining perfect loyalty to her own communion, yet honored and esteemed by her co-adjutors of another faith. Teaching, when one puts heart and high purpose into it, is a noble calling; and this is what Miss Tate does.

The December number of The Lookout, published by the students of Centenary College, is an attractive and interesting record of college life. The editor-in-chief, Henry T. Young, has an able corps of assistants, and the various departments of the magazine reflect great credit upon those in charge. A large circulation of this periodical would be encouraging to the students and would foster an interest among our people in the splendid work our educational institution is doing.

Rev. A. G. Hall, lately appointed to Crenshaw, Miss., writes as follows: "I came to my new charge in time to preach on the Sabbath immediately following the adjournment of Conference. Those of my people whom I have met (perhaps about three-fourths of our membership) have impressed me most favorably. Without exception, they have been very kind to Mrs. Hall and myself. They are very much in love with Brother W. J. O'Bryant, my predecessor. This is encouraging. We are expecting a year of prosperity."

Writing from Stockton, Cal., where he is now pastor, Rev. I. D. Borders, formerly of North Mississippi, thus speaks of the friends whom he has left behind: "The brethren of the home Conference are the dearest friends I have on earth, and my love for them is as unwavering as the North Star." Mississippi yet claims Brother Borders; we have only loaned him to the West awhile, and hope to have him back in the not-far future. We are pleased to state that he will tell our readers something of the "Land of the Sunset Sea" in our next issue.

We regret to learn that Judge F. A. Critz, of West Point, who is one of the best known Methodist laymen in Mississippi, has been quite ill and confined to his room for the past three months. The latest information from him, however, is that he is improving and his friends hope that he will soon be able to be out again. Judge Critz has long been an active worker for the Master, teaching in the Sunday school, serving on the board of stewards, and helping forward the interests of the Church generally. He has also been a member of the General Conference.

To Rev. W. M. Young, the faithful presiding elder of the Sardis District, we are indebted for the following items of interest, given in a letter written on January 6th: "Rev. V. B. Randolph has been quite sick, but is reported to be improving. He has made

a favorable start at Como. Rev. J. W. Raper, of Byhalia, has also been ill for a week, having barely escaped pneumonia. The Sardis people are delighted with Brother Tucker, and he has made a fine impression upon the whole town. The work of the district is moving off well." We trust that the brethren indisposed will soon be able to be about their "loved employ" in their usual strength and vigor.

Rev. M. L. Burton, who has been at the Touro Infirmary in this city for about a month and was thought to be improving, had unfavorable symptoms the early part of last week and the attending physicians decided that it was wise to resort to surgical treatment. Accordingly, he was operated on for gall-duct troubles on Friday, the 6th inst., and passed through the trying ordeal remarkably well. At this writing the operation seems to have been a success, and the prospect is for a prompt recovery. Indeed, Brother Burton's physicians think that there is reason to hope that his health will soon be so fully restored that he will be able to become active again in the work of the ministry. Let earnest prayer continue to be offered that this capable and forceful preacher may be given back to the Church to aid in extending the Master's kingdom.

We had the pleasure of meeting on the train a few days since the Rev. R. B. Freeman, who is a son of Mr. C. B. Freeman of Memphis, and a nephew of the Rev. T. G. Freeman of the North Mississippi Conference. At the last session of the Pacific Conference, Freeman was appointed to Woodland, Cal., where he began his work with enthusiasm and the promise of large results. But on account of the alarming physical condition of his wife, in the interest of whose health he had gone West, he deemed it best to bring her back to Tennessee where she can have the attention and care of relatives and friends. Having been released from his charge, Brother Freeman is out of employment and would be pleased to do revival work, especially within the bounds of the Memphis and North Mississippi Conferences. He has had considerable experience and success in holding meetings, and the brethren who desire assistance would do well to correspond with him. He may be addressed at Martin, Tenn., R. F. D. No. 1.

#### NEW ORLEANS PREACHERS' MEETING.

The first regular meeting of the New Orleans Methodist Preachers' Meeting was held Monday morning, Jan. 9. Rev. J. M. Henry, presiding elder, was elected president; Rev. W. W. Holmes, vice-president, and Rev. J. W. Booth, secretary and treasurer.

Rev. Dr. Merritt, a superannuate of the Methodist Episcopal Church, was a visitor to the meeting, and spoke briefly of the work of Methodism in the West.

Dr. Thompson, representing the work of the Methodist Brotherhood and Men's Religious Movement, addressed the body concerning his work.

Dr. S. A. Smith, superintendent of the Louisiana Anti-Saloon League, was present, and spoke concerning the temperance movement in the State.

Brother N. E. Joyner called attention to plans for "outing work" to be undertaken this year, and also spoke of the "Boy Scout" movement.

Dr. R. A. Meek, editor of the New Orleans Christian Advocate, had a few words of interest for the meeting.

A motion was made and carried, to the effect that people outside of the city be requested to send to the secretary of the Preachers' Meeting, the names of Methodists moving to the city, and also the names of those coming to the city for treatment who expect to be here for some time.

J. W. BOOTH, Secretary.

Geo. W. Riehl.

Aug. Rauxet, Jr.

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## Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

**ALTA MAE BIBB**, wife of J. F. Bibb, was born August 6, 1891, and died at Drew, Miss., Nov. 7, 1910. She was united in marriage to J. F. Bibb, Dec. 23, 1910. She was converted and joined the church when thirteen years old. Her friendly greeting was without formality. She had a kind word for every one, which evidenced the noble spirit of a generous heart. In her going, the husband has sustained a crushing sorrow. We laid her to rest in the cemetery at Drew, Miss., amid the tears and sobs of a large circle of friends and relatives. May the God of the living comfort the bereaved husband and the sorrowing relatives! **O. L. SAVAGE.**

Father Time has again swung his blade and severed the thread of life from our honored and beloved friend and brother, **W. R. MILLER**. Many faithful years were his lot, filled with good deeds, kind words and faithful service. Long will live in the hearts of those who have known him the memory of Uncle Riley. He was for more than half a century a loyal member of the Methodist Church, always ready to co-operate in any undertaking up to his last year. On a cold winter day, we used to sit in some sunny spot, sheltered from the wind and enjoy the warmth radiated from the sun's inexhaustible heat; so it made us feel to talk to Uncle Riley. He was a source of warmth and love in this cold, selfish world. Just to be near him made us feel the beneficence that pervaded the atmosphere around. And now that he has gone to a happier home, we can feel his spirit still watching around the places he loved, unconsciously influencing us to live more unselfishly. Slowly, one by one, the "old guard" of the church is passing out of this life. There are only a few of those old pioneers of Methodism left in the Delta. They taught their lesson, performed their task, ran their race, left their impress, and now are going to claim their reward. And among the richest crowns we expect to see the one worn by Uncle Riley Miller. May the just and loving Father comfort his bereaved relatives and friends, and make his life an example to those striving to get nearer to our blessed Savior. \*\*

**THOMAS J. SPER JAYROE**, the subject of this sketch, was born in Pike County, Ala., March 3, 1837. In said county, in a quiet country home Mr. Jayroe was "subject to his parents" all of his boyhood days. In 1858 he moved with his parents to Neshoba County, in Mississippi, and settled near the town of Philadelphia, the "Shire town" of said county. In 1859 Mr. Jayroe was happily married to Miss Susan Williamson. Of this union were born two children—a son and a daughter. In 1862 the good wife and mother was taken to heaven, but earth was left much the poorer by her going. In 1865 Mr. Jayroe was married to Miss Martha Jane Whitmire. This union was blessed with three daughters and two sons, all of whom, with their mother, yet live to mourn their severe loss. Mr. Jayroe enlisted for the Civil War of the "sixties," in the Fortieth Mississippi Regiment, and fought valiantly for the "Lost Cause" till July 28, 1864, when he was wounded, from the effects of which he never fully recovered. When a youth of seventeen years, Mr. Jayroe joined the Methodist Episcopal Church, South, but was not converted till three years later. After his conversion, his constant prayer and ambition were, "Preparer my God to thee," and his growth in grace was beautiful and continuous. In 1866 he was

elected steward of the church, and from that time till his death he served the church as steward, trustee, or Sunday school superintendent, and sometimes in all three capacities at the same time. From the time he was first made an official of the church till decrepit old age prevented, he was always present at Quarterly Conferences, unless sickness prevented. Inclement weather or long distance never prevented him. It was the writer's honored privilege to be Mr. Jayroe's pastor two years—1906 and 1907—and he always found an association with this grand old saint to be an inspiration. I have never heard an unkind word spoken of Mr. Jayroe, but both young and old, rich and poor are profuse in their praises of him. He loved others, and those who knew him loved him. If he had an enemy, I never met him; and if any ever had any criticisms to offer, those criticisms have long since been buried in the depths of silence. In the latter end of the year 1903, a loathsome cancer began to prey upon the body, and although all that kind hands and surgical skill could do, was done, the ravages of the disease continued till the victim was claimed. As the body grew weaker the spirit grew stronger, and as the images of earth grew dim heaven grew brighter to this dear old disciple. In the evening of life, he delighted to talk only of God and heaven, and when he was assured that he was near the end of his journey here, he called his family about him and like Jacob of old, he blessed them, and told them there was nothing left for him to do but to praise God for his goodness and mercy that had followed him so long, and to suffer his will. On "Good Friday," the 25th day of March, 1910, the death angel came to claim his own. Never has a life been more bright, or more useful in its sphere, and never did a sun set more clear than did that of Brother Jayroe. For him to live was Christ, but to die was gain, for he has gone to be with God. May the God he loved and served so well, comfort and keep the bereaved ones! **T. J. O'NEIL.**

### A WORD OF APPRECIATION.

The writer desires to express his appreciation of the character and ability of Rev. Elton Wilson who has left this circuit for Plaquemine.

Seldom have I heard sermons marked by greater thought and care in preparation than some of Mr. Wilson's; yet I have thought that his extemporaneous efforts were better. Mr. Wilson is not only a strong man, a thinker, but an earnest and bold preacher, not hesitating to preach sound doctrine and to rebuke sin.

He may lack those qualities that popularize him with the thoughtless and superficial, but the extent of the popularity and appreciation of Mr. Wilson may be safely taken as an index to the degree of intelligence and estimation of real worth in his community.

I would heartily commend him to his new congregation, and advise them to hear him, not for pleasure, or entertainment, but for instruction and edification—the real purposes of a sermon. Fraternally,

**O. J. PETERSON,**  
Pres. La. Female College.  
Keatchie, La., Dec. 31, 1910.

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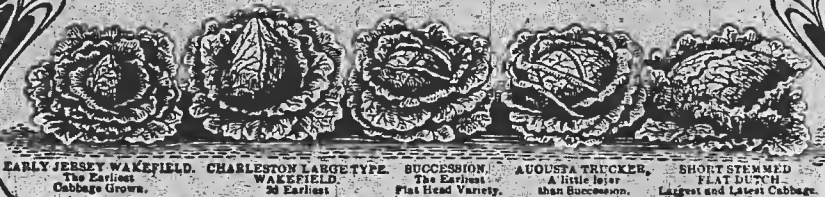
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## MODES OF THE HEAVENLY LIFE

BY

**REV. WALTER G. HARBIN.**

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## MEADVILLE, MISS.

Dear Brother Meek: At our Annual Conference at Hattiesburg, Bishop Mouzon read me out for the Meadville charge. I knew that I would have a new field of labor somewhere, for I had been at Topisaw for four years. I received my appointment as from the Lord, and at once set about to enter this new field. Monday morning, Dec. 19, I drove away from the parsonage at Topisaw. Tuesday evening, Dec. 20, I drove into Meadville and soon met a number of the kind people of this town. These people received me gladly. I had left my family at Topisaw to come Wednesday with a promise to meet them in Brookhaven. This I did, and on the arrival of the west-bound M. C. train at Brookhaven, we stood ready, with grip in hand, to board train for Meadville. At 7:15 p. m., the train pulled into the station. Brother J. S. Costley met us with conveyance to carry us to the parsonage. As rapidly as possible, we drove to the parsonage, a distance of nearly a half mile. As we neared the place, we could see the light shining through the windows, which made us more anxious to reach the place. Reaching our new home, we were conducted into a room where we found a warm fire, for we were cold. But this was not all. We met there a company of friends with bright faces, and as their warm hearts beat with ours, we at once felt at home and among a good people who knew how to make a preacher and his family feel good. As soon as we were through shaking hands and had warmed ourselves, we were invited to the dining room where we dined sumptuously. Oh, how we did enjoy that good supper! The good ladies had brought enough good things to last us several days. And it did not stop with that, for we are still receiving good things from our neighbors. Mrs. J. S. Costley is almost keeping us in milk and butter. What she lacks, Mrs. Gaugh supplies. Mr. and Mrs. Denis Sullivan did not forget us when they killed that fine hog. We had wondered and wondered what we would have for our Xmas dinner, and had about given up in despair when Mrs. R. E. Bennett sent us a nice, fat goose, ready to bake. Many thanks to our many thoughtful friends. The Meadville charge as it now is, is in its infancy, embracing Meadville, Monroe, Eddiceton, and McCall. The three latter are new towns on the M. C. Railroad. There is plenty of work to do here in developing this work, but we expect to do it in the "strength of the Lord," and by the time our four years are out here, we hope to see it one of the leading charges in the Mississippi Conference. We sincerely desire an interest in the prayers of all for us in our work.—J. B. King, P. C.

## BOGUE CHITTO AND NORTHFIELD.

A resume of my two years' work at Bogue Chitto and Northfield charge: I was appointed to the charge by Bishop H. C. Morrison, December, 1908. I found 232 members at the two churches. After revising the church register at both places to ascertain the actual membership there appeared a net gain of 82 members in the two years I served the charge. The first year the assessment made on the work was \$1662 which was paid; \$479.64 was raised for other objects, making a total of \$2141.64 paid by the two churches. This past year the various claims amounted to \$1633.00, making a difference of \$29.00. The presiding elder's claim and some others were a few dollars less. The total equally divided made \$816.50, for each of the churches. The two paid for everything the past year \$2152.64. The charge has lost C. S. Butterfield from Northfield, who was not only liberal himself but he impressed the Church with a spirit of liberality. The stewardship found a good second in Brother D. R. Kayes. He is active

and efficient in the stewardship. He made a payment every month to the finances of the church and at the last Quarterly Conference reported every dollar in full. If the other church had followed his example, it would have been full, too. A. B. Connelly, now of Brookhaven, had belonged to Bogue Chitto and managed the finances of the church up to the time of my pastorate. He was the leading contributor in the church and the largest contributor to its finances. He made the Lord's business his business in the community. There is no one there to take his place. The power of such an one cannot be realized in a church until they are removed from it. If Connelly had been there, all the claims would have been met, as they were met at Northfield. The church at Bogue Chitto is handicapped because of the financial conditions prevailing there. The mill company only has two pay days a year. There are only two months in the year that those who work at the mill get money for their labor, the first of July and the first of January, the other months they get orders for goods only. Consequently the people who work for the company have little money to contribute to the finances of the church. A different state of things prevails at Northfield. The mill company is a strong financial company; they pay off their hands every month and then contribute cheerfully to the church and every worthy cause or claim. I decided many years ago that I would never go up to Conference with a deficit on any claim that the Conference expects me to raise. I have not gone to Conference since 1891 with an incomplete report except the nine years I was presiding elder, some preachers would fall behind and that would mar the report of the whole district. They would begin the year with the expectation of failing behind at Conference and they always succeeded. Some stewards are the same way, they talk failure and feel failure and the contagion spreads and failure is inevitable. Some Methodist stewards seem to care little about their pastor's salary. They will fall behind fifty or one hundred dollars and let him go to Conference unpaid and never offer a dollar on the deficit, all apparently without a pang of conscience, slinging with gusto, "I am happy on the way." Some members will let the years pass without contributing a dollar to the finances, who will be the first at the depot to meet the new pastor to give him the "royal welcome," full of gush and big promises. I leave the charge with many regrets. I have a number of good friends at both the towns. They have proven so by many tokens. I shall carry pleasant recollections of them to my last days. I am on the sick man's list this year, but do not expect to be idle. I shall preach when opportunity offers and shall seek such opportunity here and there.—O. G. Halliburton.  
Birmingham, Ala.

## SOUTH SIDE STATION, MERIDIAN.

South Side Station does not sound any more than South Side and Poplar Springs, but it does mean more. It means progress and also greater progress. It means that the people of each place are purposing to do more and that more for them will be done. It means glory to God and greater good to the people. Today, the 31st of December, is the eighteenth day of work since Conference, and I am happy to say that I have made 165 visits during the eighteen days and baptized twenty-one infants, and as every pastor knows, did many other things. We have made a good beginning, thanks be to our Holy Father for a new station. Let each reader of this remember my family and our new station and me in his prayers. Pray for us to have an abundant fruitage, for our blessed Lord said: "Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples." John xv, 8.—Isaac Lockhart Peebles.

## A Box of Relief for Skin Troubles



Heiskell's Ointment will cure eczema, eczema, milk crust, tetter, blackheads and lesser evils like sunburn and freckles. Insist on Heiskell's Ointment and take no substitute.  
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4000 Seeds Cabbage 3 Best Varieties 3 pkts.  
2,000 " Lettuce 4 " " 4 " "  
800 " Onion 2 " " 2 " "  
1,000 " Radish 4 " " 4 " "  
300 " Tomato 3 " " 3 " "  
2,000 " Turnip 4 " " 4 " "

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### Famous "Pint of Cough Syrup" Recipe

No Better Remedy at any Price. Fully Guaranteed.

Make a plain syrup by mixing one pint of granulated sugar and ½ pint of warm water and stir for two minutes. Put 2½ ounces of pure Pinex (fifty cents' worth) in a pint bottle, and fill it up with the Sugar Syrup. This gives you a family supply of the best cough syrup at a saving of \$2. It never spoils. Take a teaspoonful every one, two or three hours.

The effectiveness of this simple remedy is surprising. It seems to take hold instantly, and will usually stop the most obstinate cough in 24 hours. It tones up the jaded appetite and is just laxative enough to be helpful in a cough, and has a pleasing taste. Also excellent for bronchial trouble, throat tickle, sore lungs, and asthma, and an unequalled remedy for whooping cough.

This recipe for making cough remedy with Pinex and Sugar syrup (or strained honey) is a prime favorite in thousands of homes in the United States and Canada. The plan has been imitated, though never successfully. If you try it, use only genuine Pinex, which is the most valuable concentrated compound of Norway white pine extract, and is rich in eucalol and all the natural healing pine elements, other preparations will not work in this recipe.

A guarantee of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex or will get it for you. If not, send to The Pinex Co., 236 Main St., Ft. Wayne, Ind.

### DESIRES WORK.

Dear Brother Meek: Please announce through your paper that I am ready for work.

I am just out of college, where I have had four years of training; three of them in the Meridian Male College, at Meridian, Miss. I am a full fledged holiness preacher, and will not compromise an inch.

I prefer the itinerant work in the western country. However, "I will follow where He leadeth, and pasture where He feedeth." Yours for Christ's kingdom.

Eupora, Miss.

A. C. SEARCY.

### THE ORIGIN OF GRASS WIDOW.

"Grass widow" is a corruption of "grace widow," a name originating in the Middle Ages, and meaning one who becomes a widow by grace or favor, and not of necessity as by death. Divorces were then granted only by the church, and the woman benefited was always alluded to in the papal decree as "vidua de gratia."—Old Scrapbook.

### A LIFELONG FRIEND.

Most every one has some friend in particular, some one that gives them comfort in time of trouble, and on whom they can rely implicitly. Friends vary; that is, friends are not always necessarily human beings, but is any thing that is comforting in our dark hours. There are friends in the shape of people, cats, dogs, birds and what not, but the best friend in the world, the friend that can be relied upon regardless of circumstances or conditions, is "Gray's Ointment." It cures your boils, carbuncles, bruises, cuts, burns, old sores, rheumatism, felons; prevents blood poisoning and relieves you of untold suffering. It is a friend that you should have with you always. Get a box from your druggist for 25c, or write us for free sample to test its friendship, addressing Dr. W. F. Gray & Co., 804 Gray Building, Nashville, Tenn.

### LOUISIANA CONFERENCE.

#### Shreveport Dist.—First Round.

Shreveport, Noel Memorial Dec.	17
Shreveport, Texas Avenue	
p. m.	Dec. 17
Mansfield	Jan. 1, 2
Mansfield Mission, at M.	Jan. 1, 2
Grand Cane, at G. C.	Jan. 7, 8
Shreveport, First Ch.	Jan. 8, 9
Many, at Many	Jan. 14, 15
Zwolle, at Zwolle	Jan. 15, 16
Lachute, at Lachute	Jan. 21, 22
Coushatta, at Coushatta	Jan. 22, 23
Mooringsport, at M.	Jan. 25
Keatchie, at Longstreet	Jan. 28, 29
Bossier City, at B. C.	Jan. 29, 30
Pelican, at P.	Feb. 4, 5
Pleasant Hill, at P. H.	Feb. 5, 6
Hornbeck, at H.	Feb. 11, 12
Leesville	Feb. 12, 13
Bon Ami, at Carson	Feb. 18, 19
De Ridder	Feb. 19, 20
Ida, at G. H. M.	Feb. 25, 26
Vivian, at Vivian	Feb. 26, 27
Greenwood, at Kingston	Mar. 4, 5
Campiti	Mar. 11, 12

H. R. SINGLETON, P. E.

#### Baton Rouge Dist.—First Round.

Hammond	Jan. 8, 9
Tickfaw, at Tickfaw	Jan. 14, 15
Ponchatoula, at P.	Jan. 15, 16
Denham Springs, at D.	Jan. 20
Baker, at Baker	Jan. 21, 22
Baton Rouge	Jan. 22, 23
E. Feliciana, at Glead	Jan. 28, 29
Clinton-Jackson, at C.	Jan. 29, 30
Wilson, at Wilson	Feb. 4, 5
Zachary, at Ethel	Feb. 5, 6
Franklinton, at Franklinton	Feb. 11, 12
Bogalusa	Feb. 12, 13
Pine Grove, at Mt. Pelier	Feb. 18, 19
Mt. Herman, at Hackley	Feb. 25, 26
St. Helena, at Day's	Mar. 4, 5
Amite City	Mar. 11, 12
Kentwood	Mar. 12, 13
New Roads, at N. R.	Mar. 18, 19
St. Francisville, at St. F.	Mar. 19, 20
Port Vincent, at Meadows	Mar. 25, 26

The District Stewards will please meet at Denham Springs on Jan. 20.

C. C. MILLER, P. E.

#### Ruston Dist.—First Round.

Gibbsland, at Gibbsland	Jan. 14, 15
Arcadia	Jan. 15, 16
Haynesville Mission, at	
Dykesville	Jan. 21
Haynesville at Haynesville	Jan. 22
Vernon, at Long Straw	Jan. 28, 29
Winfield	Feb. 4, 5
Jonesboro, at Jonesboro	Feb. 5, 6
Bernice, at Bernice	Feb. 11, 12
Ruston	Feb. 12, 13
Ringgold	Feb. 18, 19
Simsboro, at Salem	Feb. 25, 26
Boys Mission, at Boyds	Mar. 4, 5
Bienville, at Bienville	Mar. 5, 6
Minden	Mar. 11, 12
Cotton Valley, at Spring	
Hill	Mar. 12, 13
Haughton, at Haughton	Mar. 18, 19
Lanesville, at Lanesville	Mar. 19, 20
Lisbon, at Lisbon	Mar. 25, 26

R. W. TUCKER, P. E.

#### Monroe Dist.—First Round.

Winsboro	11 a. m. Jan. 14, 15
Gilbert	7:30 p. m. Jan. 15
Tallulah	Jan. 21, 22
Waterproof	11 a. m. Jan. 28, 29
Florence, at Ferriday	7:30 p. m. Jan. 29
Oak Grove	Feb. 4, 5
Lake Providence	Feb. 11, 12
Mangham, at Little Creek	Feb. 18, 19
Rayville	7:30 p. m. Feb. 19
Bonita	Feb. 25, 26
Eros	Mar. 4, 5
Brooklyn, at Franton	Mar. 4
Downsville, at Douglas	Mar. 11, 12
Merrouge	Mar. 18, 19

District Stewards will meet in Monroe Church, at 1 p. m., Feb. 21.

S. S. KEENER, P. E.

#### Alexandria Dist.—First Round.

Oakdale, at Fullerton	Jan. 15, 16
Merryville, at Longville	Jan. 22, 23
Marksville Mission, at Ever	
green	Jan. 28, 29
Bunkie, at Bunkie	Jan. 29, 30
Boyce and LeCompte, at B.	Feb. 5, 6
Tioga, at Tioga	Feb. 9, 10
Natchitoches	Feb. 12, 13
Alexandria	Feb. 16
Jena	Feb. 18, 19
Trout	Feb. 19, 20

Harrisonburg, at H.	Feb. 26, 27
Columbia	Mar. 5, 6
Colfax	Mar. 12, 13
Opelousas	Mar. 19, 20
Melville	Mar. 21, 22
Glenmora	Mar. 26, 27

PAUL M. BROWN, P. E.

#### Lafayette Dist.—First Round.

Franklin	Jan. 14, 15
Morgan City	Jan. 15, 16
Patterson	Jan. 21, 22
Houma	Jan. 22, 23
Vermillion, at Henry	Jan. 28, 29
Gueydan and Abbeville, at	
Abbeville	Jan. 29, 30
Rayne	Feb. 4, 5
Indian Bayou, at I. B.	Feb. 5, 6
Church Point, at Branch	Feb. 11, 12
Crowley	Feb. 12, 13
Eunice, at Iota	Feb. 18, 19
Jennings	Feb. 19, 20
Sulphur, at Vinton	Feb. 25, 26
Lake Charles	Feb. 26, 27
Bell City, at Bell City	Mar. 4, 5
Lake Arthur	Mar. 5, 6
Lafayette	Mar. 8
St. Martinsville	Mar. 11, 12

Special attention is called to question 14 of Discipline of 1910. District Stewards will meet me at New Iberia, Jan. 9th.

J. E. DENSON, P. E.

## Marriages

Dec. 25, 1910, at the residence of the bride's father in Shuqualak, Miss., by Rev. A. H. Williams, Mr. B. H. WALLER, of Union, Miss., and Miss INEZ FLORE, of Shuqualak, Miss.

On Dec. 24, 1910, at the Methodist parsonage in Bernice, La., by Rev. J. O. Bennett, Mr. TOM BUSSELL, to Miss HATTIE HERRELL.

On Dec. 25, 1910, at the home of Mrs. Julia Colvin, by Rev. J. O. Bennett, Mr. J. T. MARSH to Mrs. JULIA COLVIN.

Dec. 25, 1910, at the Methodist parsonage in Bernice, La., by Rev. J. O. Bennett, Mr. W. F. FLURRY to Miss FLOY THOMPSON.

Dec. 28, 1910, at the home of Mr. and Mrs. Frank Johnson, by Rev. J. O. Bennett, Mr. D. W. CALDWELL to Miss OLA JOHNSON.

On Sunday, Dec. 25, 1910, at the home of the bride's parents, by Rev. Thos. L. Porter, Mr. POWELL WADLINGTON to Miss BERTHA CARVER, of near Alva, Miss.

On Monday, Jan. 2, 1911, at the parsonage at Alva, Miss., by Rev. Thos. L. Porter, Mr. C. H. THOMAS and Miss SALLIE HARRIS.

Dec. 31, 1910, at the residence of Brother M. W. McDonald, South Side, Meridian, Miss., by Rev. I. L. Peebles, Mr. WILLIAM T. BRAGG to Miss OLLIE McDONALD, of Bellamy, Ala.

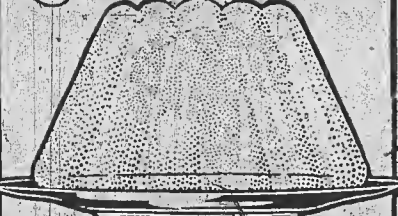
On Dec. 22, 1910, at the Methodist parsonage, Sharon, Miss., by Rev. C. H. Ellis, Mr. GEO. L. WARD and Miss ALLIE MAY HARRIS.

On Dec. 28, 1910, at the residence of the bride's mother, Mrs. Mary Prichard, by Rev. C. H. Ellis, Mr. ROBT. T. CHEEK and Miss SALLIE PRICHARD.

Jan. 1, 1911, at the residence of the bride's mother, in Yellow Pine, La., by Rev. T. J. Embree, Mr. ED. C. HUGGINS and Miss ALVIE E. PERITT.

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CHURCH AND SCHOOL  
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Each package makes two full quarts. You can eat this dainty jelly when you can afford no other dessert. Fine for children as well as grown-ups. Does not curdle and is delicious with fruits. You should try it this very day.

Ask your grocer. Send his name and we will mail you free sample package.

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121A Beverly St.,  
BOSTON, MASS.

## 20 Beautiful Post Cards 10c

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Lovely assortment of 20 Artistic Christmas, Friendship, Good Luck, Roses and Flowers in exquisite colors, all for 10 cts. if you answer this ad immediately. J. H. Seymour, 141 W. Eighth St., Topeka, Kan.

### WANTED.

A preacher for a small circuit. A good parsonage, and salary \$500 or \$600. A man with wife only, or a small family preferred. Must have fairly good preaching ability, and willing to do lots of hard work. A fine chance for the right man. Address Rev. J. E. Denson, presiding elder, Lafayette, La.

J. E. DENSON, P. E.  
Dec. 22, 1910.



## MIRACULOUS ESCAPE FROM DEATH.

Rev. T. P. Pierce, a minister and merchant of Vinemont, Ala., has a close call.



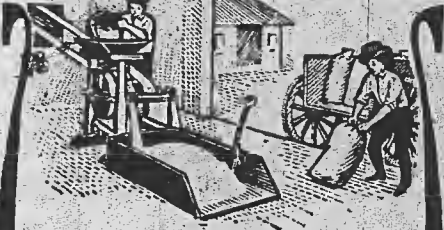
Rev. T. P. Pierce.

Following is Mr. Pierce's own story of how he fell into good hands and evaded the "grim reaper."

"In the spring of 1907 I was a complete wreck, and was pronounced by some doctors to have dropsy, by one to have cancer of the stomach, another said tumor in all, there were fourteen or fifteen doctors. Scarcely any of them agreed, and none of them did me any good whatever. Four of our county doctors said I could not be cured and gave me up to die. My weight had decreased to 147 lbs. and I was perfectly helpless, when I decided to try W. H. Bull's Herbs and Iron. After using five bottles, my health was immediately restored, and in a few weeks, I was as strong and healthy as ever in my life. My weight to-day is 247 lbs., and I shall never fail to recommend W. H. Bull's Herbs and Iron."

W. H. Bull's Herbs and Iron can be had from any druggist in 50c and \$1.00 bottles. If after using two-thirds of a \$1.00 bottle you are not benefited, take the bottle back to your druggist and he will refund your money. If your druggist can't supply you, the W. H. Bull Medicine Company, St. Louis, Mo., will send it direct upon receipt of price.

## N. &amp; M. CO. BUHR MILL



## The Largest Usefulness and the Longest Life

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America's Leading Flour Mill Builders

## Good News For The Deaf.

A celebrated New York Aurist has been selected to demonstrate to deaf people that deafness is a disease and can be cured rapidly and easily in your own home. He proposes to prove this fact by sending to any person having trouble with their ears a trial treatment of the new method absolutely free. We advise all people who have trouble with their ears to immediately address Dr. Edward Gardner, Suite No. 480, No. 40 West Thirty-third street, New York City, and they will receive by return mail absolutely free a Trial Treatment.

## MISSISSIPPI CONFERENCE.

## Seashore District—First Round.

Gulfport, 29th St. and Handsboro at 29th St.	Jan. 14, 15
Howison and Saucier, at Saucier	Jan. 18, 22
Oakvale, at Oakvale	Jan. 21, 22
Columbia	Jan. 23, 24
Hub, at Hub	Jan. 24, 25
Mentorum, at Alexander Memorial	Jan. 28, 29
Americus, at Pleasant Hill, Friday, 11 a. m.	Feb. 3, 4
Escatawpa, at Escatawpa	Feb. 4, 5
Pascagoula and Ocean Sps. at P.	Feb. 4, 5
Moss Point	Feb. 6, 7
Vancleave, at Vancleave	Feb. 11, 12
Mississippi City	Feb. 15, 16
Carriere and McNeil, at McNeil	Feb. 17, 18
Poplarville	Feb. 18, 19
Lumberton	Feb. 20, 21
Gulfport, 25th Ave.	Feb. 22, 23
Long Beach	Feb. 25, 26
Bay St. Louis, 7:30 p. m.	Feb. 28, 29
Logtown, 7:30 p. m.	Mar. 1, 2
Coalville, at Coalville	Mar. 4, 5
Wolf River Mission, at Beulah, 10 a. m.	Mar. 8, 9
Biloxi	Mar. 11, 12
McHenry and Wiggins, at McHenry	Mar. 18, 19

W. B. JONES, P. E.

## Jackson District—First Round.

Camden	Jan. 14, 15
Sharon, 7:30 p. m.	Jan. 15, 16
Canton, 7:30 p. m.	Jan. 16, 17
Mendenhall	Jan. 18, 19
Eden	Jan. 20, 21
Deasonville, at Vaughan	Jan. 21, 22
Fannin, at Oakdale	Jan. 25, 26
Terry	Jan. 28, 29
Jackson, Capitol St., 7:30 p. m.	Feb. 1, 2
Edwards	Feb. 5, 6
Jackson, First Church, 7:30 p. m.	Feb. 8, 9
Benton, at Midway	Feb. 11, 12
Harrisville	Feb. 15, 16
Florence	Feb. 18, 19
Jackson, Rankin St., 7:30 p. m.	Feb. 19, 20
Yazoo City	Feb. 26, 27
Lintonia, 7:30 p. m.	Feb. 26, 27
Jackson, Galloway Chapel	Mar. 5, 6
Jackson, First Church, 7:30 p. m.	Mar. 5, 6
Bolton	Mar. 12, 13
Flora	Mar. 19, 20
Satartla, at Phoenix	Mar. 25, 26

J. R. JONES, P. E.

## Hattiesburg Dist.—First Round.

Summerland, at Summerland	Jan. 14, 15
Taylorville, at T.	Jan. 15, 16
Purvis, at Purvis	Jan. 18, 19
Lucedale, at Lucedale	Jan. 20, 21
McLain, at Pine Grove	Jan. 21, 22
Leakesville, at Leakesville	Jan. 22, 23
Oloh, at Oloh	Jan. 28, 29
Sumrall, at Sumrall	Jan. 29, 30
Richton, at Richton	Feb. 1, 2
New Augusta, at N. A.	Feb. 4, 5
Eastabuchie, at E.	Feb. 8, 9
Eucutta, at Eucutta	Feb. 11, 12
Vosburg, at Heidelberg	Feb. 12, 13
Sanford, at Good Hope	Feb. 18, 19
Seminary, at Seminary	Feb. 19, 20
Silver Creek, at S. C.	Feb. 24, 25
Prentiss, at Prentiss	Feb. 26, 27

M. B. SHARBROUGH, P. E.

## Brookhaven Dist.—First Round.

Adams, at Adams	Jan. 14, 15
Gallman, at Bethesda	Jan. 21, 22
Hazlehurst	Jan. 22, 23
Crystal Springs	Jan. 28, 29
Bogue Chitto and Norfield, at Bogue Chitto	Feb. 4, 5
Brookhaven	Feb. 5, 6
Monticello, at Monticello	Feb. 11, 12
Bayou Pelre, at Center Pt.	Feb. 18, 19
Barlow, at Barlow	Feb. 19, 20
North Wesson, at Beauregard	Feb. 25, 26
Wesson	Feb. 26, 27
Scotland, at Bethesda	Mar. 4, 5
Topisaw, at Topisaw	Mar. 11, 12
Summitt, at East McComb	Mar. 12, 13
Buford, at Waterholes	Mar. 18, 19
Tylertown, at Tylertown	Mar. 19, 20
Pearlhaven, at Hawkins	Mar. 25, 26
Meadville, at Meadville	Mar. 25, 26

J. T. LEGGETT, P. E.

## CO-OPERATION WANTED.

To the Pastors of North Mississippi:

Your Sunday School Board is desirous of inaugurating a forward movement to stimulate interest, and help the two thousand and more earnest workers throughout North Mississippi.

Plans were set on foot at our recent meeting in Sardis and the detail matters were left to the Executive Committee.

In accordance with the report adopted by the Conference and the full and hearty concurrence of the old as well as the newly organized Board arrangements have been made for definite field work, and Miss Elizabeth Kilpatrick, of Corinth, will serve us as Secretary to give you any assistance in stimulating the workers to greater zeal. She needs only to have your endorsement and encouragement that she may have access to the soldiers on the firing line, the superintendents and teachers.

We take great pleasure in commending her to you, asking that you put your leaders in touch with her office and let her be used of God for the splendid service of which she is capable. Most sincerely,

R. P. NEBLETT,

Chairman.

R. H. B. GLADNEY,

Treasurer.

JAS. G. MCGOWEN,

Secretary.

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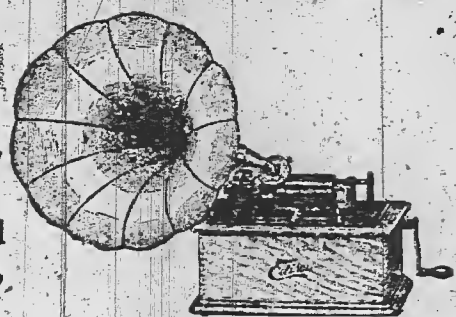
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NEW ORLEANS.







## Epworth League

TOPIC FOR JANUARY 15, 1911.

### OUR RELATIONSHIP WITH ONE ANOTHER.

(Rom. xii. 4-5; I Cor. i. 10; xii. 13-17.)

The other day a man received a wound in his foot from a rusty nail. Within ten days, he was a corpse from lockjaw. A man in New York City was licked on the hand by a sick dog that he had befriended. He died of hydrophobia. When a surgeon performs an operation of any sort, the flesh where the wound is to be made is thoroughly cleansed with an aseptic fluid, every instrument is sterilized; the operating room itself, with all its furnishings, is also subjected to similar treatment, and the hands of the surgeon must be repeatedly immersed in disinfectant liquids. Much is being written in popular magazines to-day in justification of vivisection, performing operations upon living animals for the sake of experimentation. It is claimed that thousands of human lives have been saved by this practice. All we know about the treatment of smallpox, consumption, the plague, diphtheria, and scores of other human ills has been learned in this way.

Now the ravages of quick death as well as the scientific resistance to the same are explained by a single, simple fact, the circulation of the blood. The blood that flows through a festering sore is taken again into the heart and sent on its way through the healthy portions of the body. Hence blood poison, nerve paralysis, death. So a man dare not trifle with the scratch on his finger. The body is one with many members, and every member drinks the same blood. Now this fact so commonly known is a type of what society is. Certain familiar considerations will serve to enforce this contention.

1. The law of heredity proves it. "The sins of the father shall be visited upon the children unto the third and fourth generation," thundered the Lawgiver from Sinai. We used to think that this was the declaration of an arbitrary judgment. We have learned that it is the statement of a fundamental law of human life. "Blood will tell." The gift or the curse of a sire in this generation may reappear in a child many generations removed. Hence it has been aptly remarked: "If you want to make a man, you must begin three hundred years before the child is born." God laughs at that estimate. He began millions of years ago, and has not yet achieved the making of a perfect man. In all religious thought there are prominent two types of man: In the Christian religion Adam and Christ answer to the conception. "As in Adam all die," writes the apostle, "even so in Christ shall all be made alive." Men are partakers of the most corrupt and weakest strains that have appeared in the race, even as they are partakers of the most wholesome and strengthening influences that make themselves known. Since Christ the world has been straitened between two opposing strains of heredity. As it has tried to yield to the claims and the positive upward pull of the one, it has been drawn down and held in leash by the other. "When I would do good, evil is present with me."

2. It is proved by the law of environment. Every existing sanitary measure in the world to-day testifies to the fact that society is one just as much as the body is one. Adequate sewerage, ample supply of wholesome water, regulations in regard to the disposal of garbage, laws against spitting on sidewalks and in public build-

ings, the quarantine against infected districts, the pure food law and many other achievements without number mark society's dawning consciousness that it is not many but one. The congestion of population which has made it necessary for preventive and protective measures to be adopted is a symptom of another thing that has taken place, further demonstrating the oneness of society. The removal of physical barriers to human intercourse has destroyed the isolation that once characterized the great peoples of the world. China's great wall is broken down, Korea could not remain a hermit nation, India could not avoid the transforming touch of England, and Africa cannot long be described as the Dark Continent. The islands of the sea are finding themselves in the track of the world's commerce. The colors on every map on the globe are being modified by the shifting of populations. Nations no longer have to wait for faint echoes of what is taking place among their neighbors. The slightest whisper sends a recognizable impulse around the world, even as the slightest earth tremor is immediately detected by the scientist's instruments.

3. The result of this destruction of age-long isolation is easily manifest in the quickly felt and partially expressed sense of brotherhood with which the nerves of men tingle. Living in the same large room makes us feel dependent on one another. We exchange goods and ideas. We enter into treaty relations. We study in each other's schools and adapt each other's customs to our local habits. We exchange social calls, and in many ways come to recognize the fundamental likeness that we hear one to another. This sense of dependence creates in us a desire to co-operate in pursuing the most worthy objectives that loom upon our common horizon. China seeks our aid in fighting the opium monster. We cannot destroy the white slave traffic without the help of Europe. Prohibition will most effectually prohibit when it becomes an international policy. The dream of world peace is being slowly but surely wrought into the stuff of reality through The Hague peace court. The students of all nations are joined together in a federation for the freedom of the faith among the farthest inhabitants of the earth. God in very truth is no respecter of persons, but has made of one blood all the nations for to dwell upon the face of the earth.

#### Who, Then, is My Neighbor?

The other man. Where he lives, what the color of his skin, what his habits of dress or his practice of specter of persons, but has made of significance. In this day of the physical unity of the race candid intelligence owns a close and necessary relation to the other man. What shall that relation be in name and in fact? The Christian religion offers an answer. It shall be a relationship in which agreement, unity, the common good shall be the ideal of all our striving. And this condition is to be brought about in just one way. It shall be in the name of Jesus. "In the name" describes a wonderful region of thought and activity. Included within the area represented by that phrase are all the incentives and all the challenges necessary to the production of a perfect order of society. Read Ephesians iv. 1-15. The name indicates a way of progress toward the goal of human history. It presents a message that is full of truthful statements about men and the affairs of men. The name reveals a power that revives and sustains the person of faith who tries to walk in the way and be obedient to the message, for at the heart of the name is the Person that bears the name, and fidelity to the name wins the unfailing friendship of the Person.—Epworth Era.

#### TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

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We are State Agents for Mississippi and Louisiana for the celebrated Mebane Big Boll Triumph, and Toole's Early Five-Leaf Prolific. Also handle Simpkins Early Prolific direct from producers. Testimonials from best farmers in the State show that either variety of this cotton turns out 28 to 43 per cent lint at the gin. Write us for prices, testimonials and advertising matter.

We are Headquarters for field seed. All kinds. Write us for prices on White Spanish Peanuts, Seed Corn, Field Peas, Velvet Beans, Soy Beans. Car lots shipped direct from producers at lowest possible prices.

Will also carry stock of the above varieties cotton seed in New Orleans, La., to supply Louisiana buyers. All orders from Louisiana should be addressed to Mr. J. B. Fain, P. O. Box 1818, New Orleans, La., and all orders or inquiries from Mississippi should be addressed to

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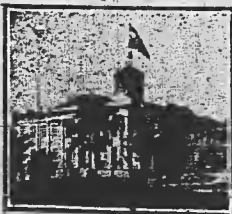
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## Sunday School

LESSON FOR JANUARY 15, 1911.

ASA'S GOOD REIGN IN JUDAH.

II. Chron. xv, 1-15.

Golden Text: Be ye strong, and let not your hands be slack; for your work shall be rewarded.

### TEACHING TOPICS.

**A. Returning Conqueror.** Asa, the king of Judah, had just won a great victory. During the years preceding, Judah had enjoyed peace. The energetic Asa had spent this time in building fortresses and in equipping a great army. It seems that a certain Zerah (perhaps Osorkon I, Pharaoh of Egypt) heard of these vast armaments, and undertook to destroy the new power, which was a menace to his country. Zerah came out against the men of Judah with an army of "a thousand thousand" and with three hundred chariots. Asa was a man of faith; he was humble, and trusted to God alone for succor. He cried unto Jehovah: "There is none besides thee to help, between the mighty and him that hath no strength; help us, O Jehovah our God; for we rely on thee." The hosts of the Egyptians were much greater than Asa's army. But he went forward in the strength of the King of kings, and in his strength he overcame the assembled thousands. Then the victorious army returned to Jerusalem.

**The Victor is Met by a Prophet.** The conqueror approaches Jerusalem. His heart glows with the memory of the stirring battle. He looks up to Jerusalem, enthroned on her hills, and thinks of the splendid city where he is king. His thoughts run forward eagerly as he imagines the acclamations of the multitudes, so soon to greet his ears. Has he not overcome the dreaded king? Has not the divine strength of Jehovah been vouchsafed to him? All heaven, as well as the whole world, has looked upon his victory, and now he returns in triumph. Then he sees a tall, simply robed figure approaching swiftly. It is Azariah, the prophet. He speaks no word either of praise or of blame. He has a word of solemn warning to speak to the king.

**Asa's Danger.** The messenger of God is most sorely needed when he is not expected, no, nor even thought of. Happy Asa, that he was privileged to hear the solemn note, before the shouts of the people should corrupt his mind with the pride of victory, his heart with the lust of power!

**The Friendship of Jehovah.** According to the prophet this was the fact of supreme importance for Asa to consider and for his people to know. Not all the glories of victory could compare for a moment with the unspeakable privilege of the presence of Jehovah. The prophet was much concerned lest the finest gift be lost in the deluge of good fortune. Therefore he calls the wandering thoughts of the king back to his God. He reminds a rejoicing people of gratitude and the higher loyalty.

**Azariah's Doctrine of Election.** Azariah had a very clear teaching to present to the great king. We may call it a doctrine of election, although it reads somewhat different from more modern doctrines of the name. To understand the significance of Azariah's thought, to himself, and to his hearers, we must remember the tremendous importance that the Hebrews attached to their belief in God's special choice of them. He was the God of Israel, and they were his peculiar people. With this background of thought we can appreciate something of the depth of the prophet's feeling and of his conviction. How clear was his ethical insight, how unswervingly true his consciousness of right! "Jehovah is with you while ye are with him." There is no mistaking Azariah's meaning. God's choice must be man's choice to make the covenant valid. No one should deceive himself with thoughts of the recent victory. Because they had sought Jehovah,

they had found him. So would it ever be. But just as surely, if they forsake him, he would forsake them. It is a solemn thought. The momentous decision rests upon ourselves. Whether or not God dwells with men depends utterly upon their own desire. Here is the Biblical doctrine of the election. It makes the human initiative the crucial point.

**A Memory of the Past.** To enforce his point, the prophet recalled to the people some of the heart experiences of their country. It was a strong appeal. The wise man is he who can use history to throw light on the present crisis. He is the true emancipator who can lead the people to learn the lessons of gratitude and patience and hope, with which the past abounds.

**The Higher Courage.** It is rather a significant phrase, "Asa took courage" when he heard the words of the prophet. At first the simple words appalled the warrior. The captain of five hundred thousand men and conqueror of Egypt had to take courage before he could put away the abominations out of his own country! These abominations were the idols and the cruel and obscene accompaniments of the heathen worship. The cure of this evil was a more heroic task than the routing of Pharaoh's hosts. The reformers of to-day realize this fact. In their lofty endeavor we see displayed a higher courage than that of conquerors. The same thing is true in the life of the individual. It is more difficult to control one's self than to take a city. As Fortia said, "I can easier teach twenty what were good to be done than to be one of the twenty to follow my own teaching."

**The Work Rewarded.** Nevertheless, to nations and to men the challenge of the prophet still rings down the centuries. We hear also his word of comfort. "Your work shall be rewarded." The prophet's insistence on the work that remained may have irritated the man, who had achieved a more glorious thing on the battlefield. But he hearkened unto the wisdom of the prophet. He did honor to the cause of Jehovah by doing the deeds required of him. Asa's religion was a religion of the hands. His works were made manifest before men. "The result was that the men of the Northern tribes came to him 'in abundance' when they saw that Jehovah his God was with him." This illustrates a truth for all time. Jehovah is found to them that seek him with their whole desire. —Western Christian Advocate.

### LATE ITEMS OF INTEREST.

Ex-Governor Francis T. Nicholls, whose memorable refusal to sign the lottery bill won him national fame, has resigned from the Supreme Court of Louisiana.

James G. Gallagher, who shot Mayor Gaynor, of New York, has been declared sane by a jury in Jersey City, convicted, and sentenced to imprisonment for 12 years.

Automobiles killed 104 and injured 930 persons in New York city last year.

The Supreme Court of Oklahoma moved from Guthrie to Oklahoma City on January 3.

Champ Clark, the Democratic leader in Congress, has declared for an amendment to the Constitution making the presidential term six years and the president ineligible to re-election.

Senator Stephen B. Elkins, of West Virginia, died at his home in Washington City on Jan. 5. He will be succeeded in the Senate by a Democrat.

A late census in China shows the population of that Empire to be 439,214,000.

Last year 4,122 miles of railway were constructed in the United States. In 1909 the number of miles built was 3,748.

The bank guaranty laws of Nebraska, Oklahoma and Kansas have been declared constitutional by the Supreme Court of the United States. These laws differ in that in Nebraska payment to the guaranty fund is obligatory, while in the other two States it is optional.

### NEWS IN RHYME.

By a simple twist  
Of the Episcopal wrist,  
J. H. Bell of Cedar Bluff Kirk,  
Has gone to Black Hawk  
To preach and to talk,  
And as pastor to live and to work.

By the same simple twist  
Of the same mighty wrist,  
Brother Stone, a splendid L. P.  
Will to Cedar Bluff fly  
As a local supply,  
And as such will be their P. C.

More solid than rocks!  
Six feet in his socks!  
Brother Stone is a man among men;  
He is mighty in prayer,  
And hence will get there,  
When it comes to rebuking all sin.

By blood he is kin  
To some mighty good men,  
For instance, to Ed and Tom L.,  
And like them he can preach  
And exhort and beseech,  
And make in sin's bulwarks a terrible breach,  
And shake the powers of hell.

May the prophesy come true:  
"Old Nick will skidoo,  
From the Bluff with Cedar acrowned."  
—Observer.

### REV. J. D. NEWSOM.

This nice old gentleman and Mrs. Newsom, his wife, live at Shuqualak, North Mississippi Conference, in the Columbus District parsonage for superannuates. This property is worth probably \$1,000 and is convenient to town and to church. The building is good in design—contains four or five rooms, with a porch and hallway and is supplied with necessary chimneys, flues, etc., but is still unfinished. The old people are cheerful and uncomplaining, and expend one-tenth of their income from the Conference to improve the property. The living room is newly finished inside with ceiling and fireplace, but open still at the floor for base planks, and is unfinished as to papering and mantel piece.

Some one in the Columbus District who has money would honor God and do a great kindness to these, his true servants, to send Brother Newsom enough to do this finishing and to paint the house. He greatly needs, also a book case.

Mrs. Newsom is the younger of the two, and is altogether attentive and domestic, and withal is useful as a worker in the church. Brother Newsom entered the ministry in 1848, and was valiant and efficient to plant the church at a time when service meant sacrifice and heroism. It is to the honor of his church and the district that the evening of his life is made fairly comfortable, but it should be made more so by completing the house and by making it more attractive and convenient. The Shuqualak people have done well for this retired minister and property, and Brother Newsom is much esteemed by his neighbors and often is generously dealt with by them.

A. H. WILLIAMS.  
Shuqualak, Miss.

### Fluttering Hearts

"I have had heart trouble for 40 years after taking 18 bottles of Dr. Miles' Heart Remedy. I am entirely cured, and to-day I do not feel the slightest effect of heart trouble."

DAVID FRAZIER,  
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# NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58—No. 3.

"Prove All Things; Hold Fast That Which is Good."

WHOLE No. 2866.

ROBERT A. MEEK, Editor.  
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, THURSDAY, JANUARY 19, 1911.

CHAS. O. CHALMERS, Publisher.  
Office, No. 512 Camp St.

## Editorial

There is said to be a scarcity of local preachers in the Southern Methodist Church, but there is no lack of local members. By the latter we mean those who cannot see beyond their own little patch.

Influence may be defined as the attraction of personality. A human being can no more exist without it than matter can without the force of gravity. Whether any effort be made to exercise it or not, it emanates unceasingly from each and all. And it corresponds in kind to one's character. From the good man there goes forth a contagion of goodness, and from the bad man a contagion of evil. No one of all earth's millions lives to himself. By what you yourself are you are helping to make others either better or worse.

A Christian should live in touch with society and participate in its affairs. Not in its frivolities and questionable pleasures, but in those necessary activities which are essential to the happiness and welfare of mankind. The idea of a cloistered religion must have been invented by his Satanic Majesty. True Christianity is social, co-operative, aggressive, and wants to go everywhere. It has to do with politics, business, commerce, domestic life, education, and has even lifted the flag of the Red Cross alongside the banners of war. It would have its votaries live and labor among their fellow-men. The spirit of aloofness which sometimes takes possession of the weary disciple is not the spirit of Christ.

A writer in a recent issue of The Outlook says of Mr. Champ Clark, the prospective Speaker of the next national House of Representatives: "Having become leader of the minority, he showed more conservatism in his statements than formerly." The usual effect of responsibility is to steady men and increase their caution in speech and action. It has been stated that the United States Government has never had a Secretary of the Treasury whose views on financial questions were not considerably modified by his induction into office. We heard a leading Bishop say not long since that one of the first lessons a member of the episcopal college needs to learn is to be silent about many things. It is easy for those who are not accountable for the results to tell others who are administering great trusts what they should do. A free lance, who has only himself to take care of, generally has a critic's eye and a garrulous tongue. He can afford to be rash, but only a wise discretion befits men in responsible places either in Church or State.

At all times despicable, bigotry is most repulsive when it assumes persuasive tones and pleads for concessions to its claims. A conspicuous illustration of this is seen in the case of immersionists, who, when they have failed to convince an applicant for baptism by argument, appeal to him to adopt their view on the ground that all other denominations will accept baptism by immersion, but

that they (the immersionists) do not regard any other mode as valid. A more pitiable begging of the question than this is inconceivable. Almost anything could be proven by such a method of reasoning. For instance, Tertullian held that only bishops have the right to baptize; how easy it would be for them, if they practiced immersion, to say, "Everybody accepts baptism as we administer it; we do not accept it when performed by any one else; therefore all the people should be baptized by us." Or the triune immersionists might come forward, and, with an equal show of logic, make a similar contention. Hard pressed, indeed, must be the cause which has to resort to such tactics!

Governor Comer of Alabama is said recently to have visited the State jails of that commonwealth, and as a result of his inspection to have pardoned over a hundred convicts who had been in prison for a long time. Referring to the matter, the Governor made the following statement: "I gave the question careful consideration, and I could see no reason for keeping these men, who had served so long and so disastrously to their own health and happiness." This action of Alabama's Chief Executive is reported to have been brought about by a recent reading of "The Prisoner of Chillon." Nearly a hundred years have passed since Byron wrote this imperishable poem, but from this account it would seem that "by it, he being dead, yet speaketh." No one can measure the influence of a great utterance that lives and rings through the centuries. Far more than we imagine, we are ruled by the sceptered sovereigns of thought who have vanished from the stage of action.

### WHAT RELIGION IS AND DOES.

The question as to what constitutes true religion has been long discussed. But notwithstanding the vast amount of talking and writing that has been done on the subject, there is still a great diversity of opinion concerning it. Some have a notion that religion consists almost entirely in restraint and self-denial; in an unending series of don'ts, which take from the present life nearly all of its sweetness and joy. This view is a total misconception of the truth. There is, to be sure, a certain repression of self which is necessary in order to be a Christian, but it is the clamor of the meaner, baser self—the carnal nature—upon which restriction must be imposed. It is only when in communion with God that man's nobler self—his spiritual nature—can live, thrive, and progress toward perfection. Thus, losing his life in one respect, he finds it in a far higher and worthier sense. Giving up the coarse, the animal, the sensuous, he gains the things which are spiritual, uplifting, and divine. His soul thrills with a happiness which could never have come from the mere gratification of carnal appetite and desire. Not till the Godward side of one's nature is awakened and stirred into activity does he truly begin to live. A human being but gasps until there comes upon him a realization of the infinite and eternal.

Other common misconceptions of what religion is are those which make it consist in mere emotionalism, or mere morality, or merely in a spirit of altruism. There is, indeed, feeling in religion, deep, tender, sacred, and, at times, overpowering, but it is simply a result and not the essence or the cause. A man who only weeps and shouts is but a poor disciple of him who "went about doing good." There can be no true religion without morality; but one may be moral, at least as to his outward conduct, and yet know nothing of an experience of grace, or even have the views of the skeptic. Every Christian must be an altruist, but not every altruist is a Christian. Altruism is only the manward side of religion. It may utterly ignore the existence and claims of God, and when it does, it is naught else than a skeptical philanthropy—better, indeed, than selfishness—but utterly impotent to save. Examples of this have not been wanting in the world.

But what do the Scriptures say of religion? St. James says "Pure and undefiled religion before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." But this is not a definition; it is what in logic is called a "judgment," which merely affirms of an object a part of what is true of it. A definition is a description which sets forth the entire nature of a thing. There is no adequate statement of what religion is in the Bible. The inspired writers seem to have preferred to describe it concretely as men have lived it, rather than abstractly to define it. Perhaps the nearest approach to a definition are the memorable words of St. Paul: "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." "Righteousness" means purity of thought, purpose, and conduct; "peace" evidences right relationship to God and man; "joy" is the result of conscious pardon and the high-born hopes enkindled in the soul, and the author of it all is the Holy Spirit, whose blessed presence still abides.

Instead of subtracting from and impoverishing one's life, true religion ennobles and immeasurably enriches it. For doubt, it substitutes faith; for the warfare in the soul, the glorious reign of peace; for the accusing voice of conscience, the divine whispers of forgiveness, and for the sense of loneliness and orphanage, the sweet assurance of the Heavenly Father's oversight and love. It supplies an authoritative source of moral obligation, strengthens the feeble human will, fortifies the moral nature at every weak point, and lifts the aspirations, groveling in the dust, and centers them upon high and holy things. It gives to human existence a new meaning and dignity, extends its horizon from the narrow tomb to eternity's farthest boundary line, and shows man as his final home, not the dark and repulsive grave, but "the house of many mansions," thronged with white-robed hosts, and ringing with the music of celestial choirs. Unchristian man is man despoiled of his birthright and without reasonable hope for the future. Man in Christ Jesus is man re-invested with the glory lost in Eden and moving toward the sky.



## Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

### DIRECTIONS.

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### BILL OF INJUNCTION FILED BY THE BISHOPS IN THE VANDERBILT CASE.

In the Chancery Court of Davidson County, Tenn.

(Continued from last issue.)

#### VIII.

1. The growth of the university was rapid, and soon it was desired that other Conferences should be admitted to membership of the corporation as was provided in the Memphis resolution. Both the Church and the Board of Trust desired the university to become the central university of Southern Methodism, and for it to become related in a connectional way with the entire Church, instead of with the patronizing Conferences, and it was determined by all parties that this could be effectuated by having the university related to the General Conference, and thus through the General Conference all the Annual Conferences could become patrons, in law as in fact, of the university. The Board of Trust as early as 1896 took steps to bring about the succeeding by the General Conference to membership in the corporation theretofore held and enjoyed by the patronizing Conferences.

2. At the meeting of the Board of Trust held in 1896 the following report was presented by Bishop Hendrix and Chancellor Kirkland—to wit:

"Your committee to whom was referred the question as to a change in the manner of electing trustees beg leave to report:

"I. We think it very important that Vanderbilt University should be closely allied to the whole Church as the central university of Southern Methodism.

"II. We believe this can be partially effected by increasing the number of trustees who are elected independently of our eight patronizing Conferences.

"III. We recommend that the by-laws be amended so as to give only one representative to each of the eight patronizing Conferences, and that the eight vacancies thus created be filled by the selection of representative men without geographical limitation.

"IV. As the best method of effecting this result, we suggest that each patronizing Conference be requested to approve this change in the by-laws and adopt the reduction from two to one representative."

3. Again in 1897 the following report was made to the Board of Trust:

"We recommend that in order that Vanderbilt University may be related to the Church as the central university of Southern Methodism and may assume a connectional relationship to the whole Church as the crowning feature of our educational system, the consent of the patronizing Conferences be asked to the proposition that hereafter the Board of Trustees be selected from the entire Church, without regard to geographical limitation, and to be confirmed by the General Conference. In order to secure such consent the Chancellor of the university is requested to submit this proposition to the several patronizing Conferences at the next annual sessions. We further suggest that a resolution be submitted to the next General Conference asking the adoption of this university as the central institution of the Methodist Episcopal Church, South." (Vol. V. Records of Board of Trust, p. 168.)

4. The action recommended by the above report was adopted by the Board of Trust, and the Chancellor of the university or some other representative of the Board of Trust appeared before the patronizing Conferences (which was a recognition of these Conferences as the members of the corporation), and requested action by the said patronizing Conferences in line with the above resolution; and the patronizing Conferences in the fall of 1897, with the exception of the Louisville Conference and the Tennessee Conference, assented to this arrangement; and in the fall of 1898 both the Louisville and Tennessee Conferences concurred therein.

(a). At the meeting of the Tennessee Conference held in 1897 a full report of the relation of Vanderbilt University to the patronizing Conferences was made, and the following resolution was adopted in reply to the request of the Board as set forth in Paragraph 3 of this section—to wit:

"Resolved, That the time has fully come when the control and ownership of Vanderbilt University should be in the General Conference, and that to this end we declare our willingness to transfer to that body all rights, title, and interest we have in said university, and hereby solicit the co-operation of all Conferences concerned and the Board of Trust in securing this desirable end.

"2. That until this is accomplished we adhere to the status secured to us by contract, which gives us a controlling voice in the appointment of our representatives on the Board of Trust."

(b) And the Memphis Conference, at its annual session held on November 17-22, 1897, adopted the following resolution:

"We have considered the resolution in reference to the transfer of the control of the Vanderbilt University to the General Conference. We recommend the action of the last Tennessee Conference, embodied in the following resolution:

(The same resolutions were set out which were adopted at the Tennessee Conference and contained in the preceding paragraph.)

(c) The White River Conference adopted a similar resolution.

(d) Chancellor Kirkland, of Vanderbilt University, reported at the annual meeting of the North Alabama Conference, held at Florence, Alabama, on the 3d day of December, 1897, and the following resolution was passed:

"Resolved, That the time has come when the control and ownership of the Vanderbilt University should be in the General Conference, and to this end we express our willingness to transfer all rights, titles, and interest we have in said university."

(e) The Little Rock Conference adopted the same resolution as that adopted by the Tennessee Conference above set out.

(f) The Louisville Conference did not approve this at its meeting in 1897. At the fifty-third session of the Conference, held at Chestnut Street Methodist Episcopal Church, South, Louisville, September 21-27, 1898, the following resolution was adopted:

"At the last session of our Conference your Educational Board had under consideration a memorial from the Board of Trust of Vanderbilt University requesting our approval and indorsement of the plan to transfer the management of the university from the eight patronizing Conferences to the General Conference; so that in future the trustees would be selected from the Church at large without reference to any particular Conference, and so that the ratification of the trustees thus selected should be by the General Conference in lieu of the Annual Conference. To this memorial we made the following reply:

"We have carefully considered the memorial from the Board of Trust of Vanderbilt University, and regard the proposed change in character as far too sweeping and radical. We therefore think it best to defer action for the present on this memorial, and so recommend."

"It now appears that all the patronizing Conferences except the Louisville have recommended the proposed change in the charter, and the General Conference has accepted the proposition to take charge of the university so soon as all the Conferences shall transfer their rights to it. The Board of Trust await the final action of the Conference to make the transfer.

"Your Educational Board has therefore reviewed the case carefully, and herewith submit the following:

"We cannot fully concur with the majority as to the wisdom of the proposed change. We believe the present basis of representation, giving one trustee to each of the patronizing Conferences, and a limited number elected from the Church at large, and the entire College of Bishops made bona fide members of the Board guarantees not only to the entire Church but to the outside world all the benefits and advantages of the institution.

"We think it a doubtful experiment to transfer so valuable interests, in which we now have secured to us the very best, collegiate advantages, to other hands, from whom we have no assurance that these advantages shall be perpetuated.

"When we were admitted to the list of patronizing Conferences it was understood that the college department of the university should become our college, and with this understanding, encouraged by those in authority, we have projected our educational system on the training school idea, to fit our boys for this higher college, rather than undertake to establish a Conference college.

"We do not think such radical change as here intimated is probable in the near future, but it is a possibility, and indeed some of the Conferences which have their individual colleges to care for have among them earnest advocates of a speedily disposed-of college work in this university.

"However, with all the difficulties confronting us, it does not seem proper that our Conference should stand alone in opposition to the proposed change, but rather yield to the wishes of the majority.

"With this explanation, therefore, we recommend the adoption of the resolution offered by Gross Alexander and R. W. Browder, which was referred to this Board on Saturday, and is as follows:

"Resolved, That the Louisville Conference approve the action taken by the late General Conference concerning the relation of Vanderbilt University

to the Church, and we hereby transfer our rights in Vanderbilt University to the General Conference of the M. E. Church, South."

"We also recommend that the Secretary of this Conference furnish a copy of this paper to the Board of Trust of Vanderbilt University to be placed on its records, that its members may always understand the wish of the Conference as regards the perpetuity of the college department."

#### IX.

1. At the session of the General Conference of the Methodist Episcopal Church, South, held in Baltimore in May, 1898, a committee of the Board of Trust of the Vanderbilt University, appointed in accordance with the resolution hereinbefore quoted, presented to the General Conference the following memorial:

"To the General Conference of the Methodist Episcopal Church, South, in session in Baltimore, May, 1898:

"The undersigned, constituting a committee appointed by the Board of Trust of Vanderbilt University to make a special report to the General Conference of the M. E. Church, South, beg leave to present this communication with reference to the university and its relation to the whole Church. Vanderbilt University, as is well known, has heretofore been the central institution of eight patronizing Conferences. The title to the property is vested in a Board, to be held in trust for these Conferences of the Methodist Episcopal Church, South. For several years the Board has had under consideration a plan to make the university entirely connectional and relate it directly to the whole Church. The plan proposed is to have the patronizing Conferences transfer their rights in the university to the General Conference, and to have the General Conference by proper resolution accept the patronage of the university and consent to assume toward this enterprise the same relation heretofore held by the separate Conferences. The Board of Trust has officially expressed its approval of this plan, and most of the patronizing Conferences have done the same thing.

"By the charter of the University the Board of Trust is vested with the power and obligation to fill its own vacancies; but the election of any member is not valid under the law of the university until said member has been confirmed by the Conference which he is designed to represent. Under the new plan the Board would be at liberty to select its members without geographical restrictions of any kind, and the General Conference would confirm or reject the appointment. This duty could be exercised either by the General Conference as a body, or it could be delegated by the Conference to some Board, itself the creature of the General Conference. Naturally the Board of Education will be thought of in this connection. This Board meets every year, and is likely to be charged more and more with the oversight of our institutions of learning. It is now trying to devise methods for correlating all our colleges and universities, and it would be appropriate for the General Conference to exercise its control of Vanderbilt University largely through the Board. In that manner vacancies in the Board of Trust of the University could be filled every year, and it would not be necessary to wait four years for action that might be promptly needed.

"As a committee, therefore, of the Board of Trust of Vanderbilt University, we beg to present this matter to the General Conference, and invite such action as may be adjudged right and proper.

"(Signed) A. W. Wilson, Charles B. Galloway, Eugene R. Hendrix."

2. And at said session of the General Conference it accepted the proposed relation and control of Vanderbilt University, and the patronizing Conferences having assented thereto and transferred to it their membership in the corporation, the General Conference of the Methodist Episcopal Church, South, became the member of this corporation. The action of the General Conference was embodied in the following resolution:

"First. That the General Conference of the M. E. Church, South, hereby accepts the proposed relation and control of the Vanderbilt University and commits to the General Board of Education the confirmation of all trustees selected by the Board of Trust of Vanderbilt University.

"Second. That this resolution take effect as soon as the consent of all the present patronizing Conferences has been obtained, all the necessary legal steps taken, and preliminary details arranged."

#### X.

1. By the action of the patronizing Conferences in transferring their rights as members in the university to the General Conference, and the latter's acceptance of the same and "the control" of the university—which was done at the request of the Board of Trust—the General Conference, the law-making body of the Methodist Episcopal Church, South, became the member of Vanderbilt University and exercised its rights to confirm the nominations of the Board of Trust, and did so confirm them up to 1910, acting through the General Board of Education of the Church. Thus from the founding of the university up to the present year the authority of the Church and its ownership of the university,



either by the Annual and patronizing Conferences or by the General Conference, has always been recognized by the Board of Trust; and the Church, either a part of it as represented by the patronizing Annual Conferences or the whole by the General Conference exercising the right of member, has either nominated or confirmed the members of the Board of Trust.

#### XI.

In addition to the membership of the patronizing Conferences in the corporation, the founders of the university vested in the Bishops of the Methodist Episcopal Church, South, visitatorial power, and this was done by the 9th paragraph of the Memphis resolutions. However, it was not deemed necessary by the Bishops to exercise their power as visitors until the year 1910, and until the action of the Board of Trust on June 11 and 12 of that year as herein set out.

#### XII.

1. Prior to 1894 there had been some doubt upon the part of the College of Bishops of the Methodist Episcopal Church, South, and of the Board of Trust as to whether the Bishops were members of the Board of Trust ex-officio and so made by the charter, and whether the Board of Trust as constituted by the charter was composed of the members as elected or confirmed by the patronizing Conferences and the College of Bishops jointly. And in order to settle any doubt upon this subject and to admit the Bishops to what was then regarded by the then existing Board of Trust as their charter rights, the following by-law was adopted:

"Each of the Bishops of the Methodist Episcopal Church, South, is ex-officio declared to be a member of the Board of Trust, and the Chancellor of the university is also by his office a member of said Board of Trust."

2. Subsequent to the adoption of said by-law the Bishops of the Methodist Church were recognized by the Board of Trust by virtue of their positions as Bishops under the charter of the institution as ex-officio members of the Board of Trust, and continued to be so recognized and to so act until the annual meeting of the Board of Trust in 1905, when by resolution the above-quoted by-law was rescinded, and five of the effective Bishops of said Church chosen in order of seniority were nominated to the Board of Education of the Methodist Church for confirmation as members of the Board of Trust.

3. To this meeting in 1905 the Chancellor submitted a report advising that a new charter of the institution be procured. That part of the report pertaining to the charter of Vanderbilt University and to the relation of Conferences thereto, and setting out the reasons why a new charter was desirable, is attached hereto and made a part of this bill, marked as Exhibit "C," but need not be copied unless called for. The part of the report attached hereto as Exhibit "C" was by the Board of Trust referred to a committee of its own members, and that committee reported back to the Board of Trust as follows:

"Your committee to whom was referred that part of the Chancellor's report relating to the charter of Vanderbilt University, after taking legal advice and having also the counsel of Bishop A. W. Wilson, who has given much thought to the matter, unanimously recommend that the Executive Committee be authorized to get the signatures of all the members of the Board of Trust to the form of application provided by the laws of Tennessee, and to file said application with the Secretary of State for the desired amendment to the charter.

"To give full membership in the Board of Trust to some who are ex-officio members, we recommend the adoption of the following resolutions:

"Resolved, That we hereby rescind the by-law making the Chancellor of Vanderbilt University ex-officio a member of the Board of Trust, and the Bishops of the Methodist Episcopal Church, South, ex-officio members of said Board.

"Resolved, That we hereby nominate to the Board of Education of the Methodist Episcopal Church, South, for confirmation as members of the Board of Trust, the Chancellor of Vanderbilt University and five of the effective Bishops of said Church, chosen in the order of seniority, and that the Chancellor be placed in that class of members whose terms expire in 1914, and that the Bishops be distributed according to seniority in the classes whose terms expire, respectively, in 1914, 1912, 1910, 1908, 1906.

"Respectfully submitted,

"(Signed) E. R. Hendrix, W. C. Ratcliffe, W. W. Duncan, J. H. Kirkland, Charles B. Galloway."

#### XIII.

1. After the action was taken by the Board of Trust as above set out, certain of the patronizing Conferences memorialized the General Conference to be held in Birmingham in 1906 to consider and act upon all matters involving the ownership and control of Vanderbilt University, and especially to direct what changes, if any, should be made in the terms of the original charter, and, in general, to set in motion such plans as would more perfectly conserve the interests of the Church and rally the Church more heartily and fully to the support of the university.

2. Likewise the university Board of Trust was requested to withhold action upon the application for an amended charter until after a meeting of the

General Conference at Birmingham in 1906. As a result of the action taken by the patronizing Conferences, the General Conference of the Methodist Episcopal Church, South, held in Birmingham, Alabama, in 1906, adopted the following resolutions:

"There can be no question as to the ownership of the university by the Methodist Episcopal Church, South, or as to the charter rights of all the Bishops; but in view of certain questions which must be authoritatively decided we recommend the appointment by this General Conference of a commission of five laymen of the Methodist Episcopal Church, South, as follows:

"1. To inquire into and determine the present relations of the Vanderbilt University to the Methodist Episcopal Church, South.

"2. To take legal steps, if necessary, to perfect the transfer of the university from the patronizing Conferences to the General Conference of the Methodist Episcopal Church, South.

"3. To define the charter rights of the Bishops of the Methodist Episcopal Church, South; and when so defined, the Bishops are hereby instructed to enter on the same.

"4. We recommend that this commission be composed of the following gentlemen: Judge Edward O'Rear, Frankfort, Ky.; Judge John A. Rich, Slater, Mo.; Judge E. D. Newman, Woodstock, Va.; Judge Joseph A. McCulloch, Greenville, S. C.; and Hon. Creed Fulton Bates, Chattanooga, Tenn. This commission shall have power to fill any vacancy in its membership.

"5. This commission is instructed to proceed in this matter as early as possible, and they shall communicate the result of their deliberations simultaneously to the College of Bishops, the Board of Trust of the Vanderbilt University, and the General Board of Education.

"6. The General Secretary of the Board of Education shall act as secretary of this commission to notify its members of their appointment, to conduct all necessary correspondence, and to gather all available data bearing upon the above matters.

"7. We recommend that the expenses of the commission be paid by the General Board of Education. "Touching the memorial from the Tennessee Conference which requested the General Conference to inquire into the status of the proposed charter and to counsel with the Board of Trust thereon, we report that we have been informed by the representatives of the Board of Trust: 'No action for amending the charter is pending, and that nothing can be done at any time in the future without the unanimous consent of the members of the Board.' We recommend in case of any future charter or amendment that the present existing rights of the Methodist Episcopal Church, South, and the Bishops thereof be preserved.

R. G. WATERHOUSE, Chairman,

JOHN M. MOORE, Secretary."

In accordance with said resolution, the members requested to act upon said commission by the fourth section of said resolution agreed to act, and met at Nashville, Tennessee, on August 15, 1906, and later in the same city on October 24-29, inclusive. This committee diligently examined into the several matters committed to them, and before them appeared representatives of the Board of Trust, of the Church, and of the College of Bishops, in person and by counsel. Evidence was heard, documents were submitted, and, after due consideration, the commission filed on December 4, 1906, its report determining:

(a) That Vanderbilt University was established and is being managed by the patronizing Conferences of the Methodist Episcopal Church, South, up to 1898; that up to said date said patronizing Conferences were the members of the corporation; held the right to select its trustees and control its polity so long as it regards the purpose of the trust and violates no condition imposed by any donor.

(b) That no further action was necessary to transfer the rights of the patronizing Conferences to the General Conference, which had become, and was, the successor to the rights of the patronizing Conferences; but in order that formal recognition of this transfer might be made, and that the said patronizing Conferences might take such steps as would forever quiet the right and title of the General Conference of the Methodist Episcopal Church, South, to act as the member of said corporation, they recommend the adoption of the following resolution:

"Whereas by resolution prior to the General Conference of the Methodist Episcopal Church, South, of 1898 this Conference memorialized the General Conference to take over the charge of the responsibility of Vanderbilt University; and

"Whereas the said General Conference has agreed to do so and has done so, which has been approved by the assent of this Conference;

"Now to confirm the original purpose of this Conference and to unify the title in the General Conference of the Methodist Episcopal Church, South; be it

"Resolved, That this Conference do now cede, and there is hereby ceded, to the General Conference of the Methodist Episcopal Church, South, all rights, privileges, and authority which this Conference had as a member of the corporation known as Vanderbilt University."

(c) Determined that the Bishops of the Methodist Episcopal Church, South, were, by the action of the

founders—to-wit, the patronizing Conferences and the Memphis convention—made common-law visitors of the university, defining their duties to be judicial, not executive or legislative. They are "to judge whether the acts of the trustees are within the law of the institution, and whether their by-laws are in the spirit of the trust." The visitor is in no sense above the law of the institution, but his judgment within the law is necessarily supreme.

#### XIV.

1. This finding by the commissioners was acquiesced in by the patronizing Conferences, all of which adopted a resolution in conformity with the one above set out.

#### XV.

1. The Board of Trust of the Vanderbilt University, upon receiving the report of the commission, accepted the same and acquiesced therein, enacting the following resolutions:

"Whereas the General Conference of the Methodist Episcopal Church, South, in session at Birmingham, Alabama, May, 1906, appointed a commission to report upon the following matters:

"1. To inquire into and determine the present relations of the Vanderbilt University to the Methodist Episcopal Church, South;

"2. To take legal steps, if necessary, to perfect the transfer of the university from the patronizing Conferences to the General Conference of the Methodist Episcopal Church, South;

"3. To define the charter rights of the Bishops of the Methodist Episcopal Church, South;

"And whereas the commission has concluded its labors and reported the result of its deliberations to the Board of Trust of Vanderbilt University:

"Resolved: 1. That we cordially receive the same, and direct that it be filed with the records of this Board.

"2. That we hereby express our appreciation of the ability and fidelity with which the members of the commission have discharged their important duties.

"3. That, recognizing and rejoicing in the ownership of the Church in the university and all the responsibilities arising therefrom, we welcome any supervision by the College of Bishops that may aid us in executing the great trust committed to our hands so as to insure the observance of the charter, the conditions of specific gifts, and the statutes of the State."

#### XVI.

The report of the Vanderbilt Commission was likewise presented to the General Conference of the Methodist Episcopal Church, South, at its meeting at Asheville, North Carolina, in May, 1910, and the said Conference took the following action thereon:

"Resolved, first, that this General Conference hereby accepts the report of the Vanderbilt Commission as a definition of the rights of the Methodist Episcopal Church, South, to Vanderbilt University; moreover, that it accepts the judgment of the Commission that the College of Bishops is a Board of Common-Law Visitors of the university; and, furthermore, that it accepts the finding of the Commission that the General Conference has the right to select the Board of Trustees in such manner as it may elect, either by direct election by the Conference itself or through such agency or agencies as it may designate.

"Resolved, second, That it is the sense of this General Conference that its right to select the Board of Trust of Vanderbilt University and fill vacancies in the same should now be exercised, and hereafter at its discretion; and it being ascertained that vacancies now exist in the Board of Trust of said university, the following named members of the Methodist Episcopal Church, South, are hereby elected to fill said vacancies—namely:

"Resolved, third, That following this election the General Conference will for the future continue the method of choosing the trustees adopted by the General Conference held at Baltimore in 1898; when it committed to the General Board of Education the confirmation of all trustees by the Board of Trust of Vanderbilt University.

"Resolved, fourth, That the General Conference approves the action of the Bishops in entering upon the discharge of their duties as visitors of the university.

"Resolved, fifth, That the General Conference approves as a sound principle of law the position of the College of Bishops—namely, that 'it is not competent for the Board of Education to delegate the function intrusted to it by this General Conference to any other body or person whatsoever; and the General Board of Education is hereby instructed to accede to the request of the Bishops—namely, that hereafter said Board will confirm no persons as trustees of Vanderbilt University except such as may be officially nominated to the Board of Education of the Methodist Episcopal Church, South, in writing by the Board of Trust of Vanderbilt University.

"Resolved, sixth, That the Board of Education of the Methodist Episcopal Church, South, shall provide whatever means may be necessary to sustain the finding of the Vanderbilt Commission if it shall at any time be called in question in the civil courts. In such event the Bishops of the Church are hereby instructed to take whatever steps they may deem necessary to maintain the rights and claims of the Church."

(To be continued.)



## BISHOP HOSS SEVERAL TIMES MORE.

By Dr. G. B. Winton.

Nobody can discuss Vanderbilt University in a way satisfactory to Bishop Hoss. When the editor of the Texas Christian Advocate began, some months ago, the Bishop took the matter out of his hands. A little later he did the editor of the Southern Christian Advocate a like service. A member of my own Conference had to give way last year to the Bishop—who was not a member—when this subject came up on the Conference floor. Now, no doubt, Dr. Featherstun feels complimented and relieved that he too has been rescued.

The Bishop's arguments, however, are all of one kind; they are assertions—oral and dogmatic assertions, to be sure, but assertions nevertheless. He asserts, for example, that I have changed front on this Vanderbilt question. I have done nothing of the kind. There is not the vestige of support for the repeated charge that I agreed with and commended the conclusions of the Vanderbilt Commission. I did not commend their conclusions because I did not agree with them. I did commend the Commission for its abnegation and diligence. The only comment I made, however, was not in the editorial columns of the Christian Advocate but merely in a few lines on the cover page, put in to fill the space under a cut of the members of the Commission, and made up of kind generalities.

Again, he wishes to make capital of my remark that the right of the General Conference to confirm members of the Board of Trust of Vanderbilt University, resting as it did upon a formal agreement and having stood unchallenged for years, was of the nature of an organic right. I am still of the same opinion. But since the General Conference of 1910, like the dog in the fable, threw away that right while grasping after a shadow, what boots the discussion now?

After all my earnest requests for proof, the affirmation that the Supreme Court of Tennessee decided the Southwestern Presbyterian University case on the basis of the statute of 1895 remains unsupported. Why can we not have a reference to page and line of the published reports of that Court? I made and make no claim to original knowledge in this matter. A competent lawyer, not acting at the time as a hired attorney at all, a man in whose ability and integrity I have as much confidence as I have in the integrity and ability of Bishop Hoss, told me that he had gone over the record in that case twice and had found no reference to the statute of 1895. If there is such a reference, everybody concerned would feel grateful for a citation by which it could be verified.

In this last article Bishop Hoss repeats once more the absurd contention that certain Annual Conferences were "members" of, that is made up, constituted, the original corporation, now known as Vanderbilt University. He says: "The incorporators did not dream that they were the corporation." Well, as to that, the decree of the court creating the corporation ought to be pretty good authority. Here is the exact language of Chancellor Baxter: "The Court \* \* \* doth hereby order and adjudge and decree that the petitioners be declared a body politic and corporate." The "petitioners" in question are the same gentlemen whom Bishop Hoss calls the "incorporators," namely Messrs. Johnson, Morgan, Green et al., the first Board of Trust. They may have been poor dreamers, but it seems improbable that when awake they failed to understand the import of language as plain as that. Concerning the right vested in them by that charter to fill their own vacancies the situation is equally simple. Any corporation in Tennessee, of which the charter does not specify some other mode of filling its vacancies, not only may but must fill them itself. The charter of Vanderbilt University does not specify how vacancies are to be filled. Therefore, as asserted by the Board itself, as far back as 1873, by that very silence it requires the Board to fill them. It is not now a question of what the Board wishes to do, but of what it must do.

In the matter of how many trustees withdrew their names in 1905 from the petition for a new charter, I got my information from the Secretary of the Board who gave it to me from the Board's records and official correspondence. What Bishop Hoss assumes to know on the outside does not interest me. Two names were formally withdrawn—and only two.

Such are a few samples of Bishop Hoss' argument by unsupported assertion. There are others, but let these serve. His positive and repeated charge that the proposed connection between Vanderbilt University and the new Peabody College for Teachers, a connection highly creditable and beneficial to both institutions, had something dangerous and objectionable in it, led the College of Bishops to include that in their list of things which they recently asked the courts to forbid. Now, after two months of consideration, during which period their lawyers have twice asked for more time, the Bishops, under pressure from their own attorneys, have decided to recede, as gracefully as they may, from a position found to be absolutely untenable. So much for following a man who thinks a thing is so because he says it is so.

## Secular News and Comment

The Census Bureau has issued a report on the fire departments and the fire losses of the 158 largest cities in this country. It states that the average cost of fire protection per capita, is \$1.65 a year. In Berlin the cost is 26 cents a year, and in London 19 cents a year.

The State Auditor of Mississippi has made a recapitulation of the personal assessments for the State for 1910, which shows a total valuation of \$110,713,772. This is an increase of \$785,228, as compared with 1909, and a decrease of \$1,825,595, as compared with 1908.

The fight between New Orleans and San Francisco for the Panama Exposition will be settled, it is thought, by the House Committee on expositions next Friday. Final arguments were heard Monday. When the committee makes its report, the matter will be before Congress for action.

The number of ship passengers who came into this country through the port of New York in 1910, was 1,104,000. Of these, nearly 800,000 came in the steerage, and it is estimated that more than 700,000 were immigrants seeking homes in the United States or Canada.

It is reported that the "cold storage trust" has been forced to the necessity of throwing millions of pounds of butter, eggs, cheese and poultry on the market immediately. It is thought this will reduce materially the price of these products. This will be good news to the consumers.

The news comes from New York that an attempt will be made in the legislature to compel the New York Stock Exchange to take out articles of incorporation. This would put the institution under state supervision, and would act as a protection to the general public in its operations.

Hon. T. J. Kernan, one of the most prominent lawyers of Louisiana, died suddenly at his home in Baton Rouge at an early hour Monday morning, Jan. 9. He came into great prominence a few years ago through an address delivered before the American Bar Association, of which he was a member, on the "Unwritten Law."

Secretary of the Navy Meyer has given assurance that the battleship Idaho, a sister ship of the Mississippi, will go up the river as far as Vicksburg, about May 10. There is no longer any doubt that it is perfectly safe for the largest vessels of the navy to ascend the Mississippi river for a considerable distance.

The twenty-second annual council of the Union of American Hebrew Congregations will open in the city of New York on January 17. It is said this will be the most important meeting of American Jews that has ever been held. Ex-President Roosevelt will be one of the guests and speakers at the annual banquet on January 18.

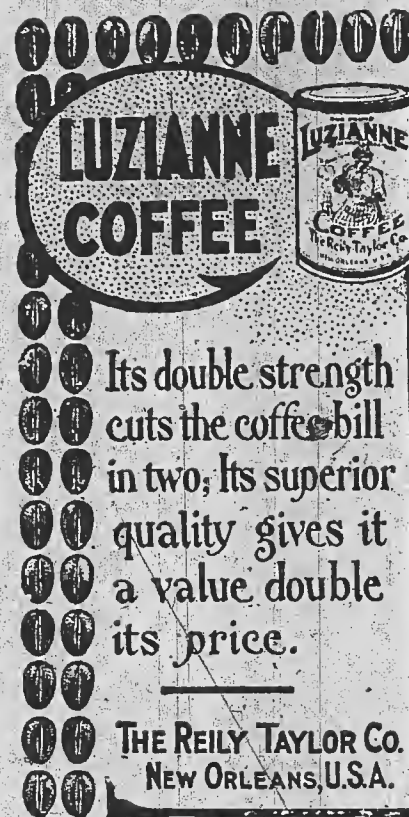
Wireless telegraphy is demonstrating its usefulness every day. Recently a prescription was sent 300 miles for a desperately sick man on a steamship on which there was no physician. The case was one of ptomaine poisoning, and the patient's recovery is attributed solely to the prescription received by wireless. So science works its wonders.

The prevalence of the boll weevil throughout the cotton belt has forced the farmers to turn to some other crop for a living. Peanuts are becoming popular as a money crop. They are grown for the oil that is extracted from them, and are worth about 75 cents per bushel at the mills. It has been estimated by one authority that Mississippi will plant about 125,000 acres of peanuts this year.

The effort to invalidate the election of Senator Lorimer of Illinois was inaugurated in the Senate on January 9 by Senator Beveridge, in a minority report from the Committee on Privileges and Elections. The minority report takes the position that at least seven tainted votes were cast for Senator Lorimer, and these make the election a fraudulent one. The outcome will be awaited with great interest throughout the United States.

As the time approaches for the Democrats to assume control of Congress, the Democratic members are becoming alarmed at the prospect of having to face a large treasury deficit. There appears a possibility, at this writing, that the deficit will amount to \$100,000,000, and the Democratic Congressmen do not relish the idea of being held responsible for this shortage. Reckless appropriations are held responsible for the possible deficit.

The chief of the Bureau of Statistics of the De-



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partment of Agriculture, in his annual report for 1910, states that the fear that the population of the country will increase faster than the means of subsistence, is unfounded. There has been a gratifying increase in the production per acre of practically all crops during the past ten years, and the report says the soil, when properly cultivated, is able to keep ahead of the normal rate of increase of the population.

In the effort to build up an American merchant marine, negotiations have been entered into with the United Fruit Company to transfer its fleet of thirty magnificent vessels from the British to the American flag. More than a dozen of these ships operate out of New Orleans, while the others sail between Boston, New York and the tropics. If this plan is carried out, it will give more work to American sailors, and will in no wise interfere with the operations of American shipyards.

Dr. Andrew D. White, former president of Cornell University and ex-minister to Russia and Germany, has issued a statement in which he urges the immediate passage of laws by Congress to prevent entrance into the United States of a flood of undesirable citizens from Europe. As a reason for greater care in admitting immigrants, he cites the great increase of crime in this country. The number of murders in 1910 was 8975, an increase of 900 over the year preceding. This statement should give serious concern to all who are interested in the welfare of this country.

### A MESSAGE FROM MISS WATKINS.

To the Missionary Workers of the Mississippi Conference—

My Dear Sisters: From my room in the hotel in San Francisco, I am sending you a letter of thanks and good-bye. Miss Siler and I have been out for our last glimpse of a brilliantly-lighted city, and have looked wistfully into florists' windows at the exquisite flowers. There are many beautiful things in America. But I am feeling richer to-night than I have ever felt in all my life before, because on the table before me is the watch given me by the women of the Foreign Missionary Society of the Mississippi Conference. It is just the kind of watch I like best—small, simple, elegant, with a closed case, initials in the back and a long gold chain. But more than this, it speaks to me of your love and trust, and it is no small thing to me that the most beautiful gift I have ever received came to me from my sisters in the Conference. As I try to use my time wisely and well, I shall have many occasions for remembering your beautiful gift.

I go lovingly to the work in China, knowing the need. When I got to San Francisco, I found a letter from one of the girls who was in our school several years. She was a girl of splendid character, and she responded quickly to the teachings of Christianity. Deep grief and sorrow came to her home, and she writes, with characteristic honesty, that in her sorrow she turned again to the Buddhist writings and found comfort and that she is a Buddhist again. I feel I must go back to help her. Pray that I may be used of God to lead her back to Christ. Like Paul, "I am ready."

A loving farewell and a wish that mission work may prosper through our gifts and our love.

JANIE H. WATKINS.



## Church News

Dr. John H. Dye has been elected to the chaplaincy of the Arkansas State Senate.

Bishop Hoss was booked to spend last Sunday in Conway, Ark., where his sister, Mrs. P. H. Prince, resides.

The Wesley Hospital of Atlanta received from the collections of the Christmas season \$2,526 in cash and \$600 in subscriptions.

The present address of Bishop R. G. Waterhouse is San Antonio, Texas. His family are spending the winter in that charming and historic old city.

The secretaries of the various foreign missionary boards in New York City are talking of launching a movement to raise fifteen million dollars for missions.

Bishop W. F. McDowell and Rev. John F. Goucher, D.D., have been appointed fraternal messengers from the Methodist Episcopal Church to the Methodist Church of Japan.

The Jackson (Mississippi) Convocation of the Protestant Episcopal Church is in session at Brookhaven this week. Rev. Halsey Werlein, Jr., is presiding over the sessions of the body.

It has been announced that the Sunday school class taught by John D. Rockefeller, Jr., at the Fifth Avenue Baptist Church of New York City will hereafter take up no collection. Why should it?

There are said to be in Atlanta, Ga., 11,000 Methodists, 13,000 Baptists, 5,000 Presbyterians, and about 130 each of Universalists and Unitarians. The Mormons also have an organization in the city.

Dr. J. M. Buckley, the distinguished editor of the New York Christian Advocate, is giving some luminous expositions of Mrs. Eddy's teachings in a series of editorials. Conversant with both theology and medicine, as well as nearly everything else, no man in America is more competent than he to handle the subject.

Mr. T. M. Lemly, formerly of Jackson, Miss., but now a student in Union Theological Seminary (from which institution he will graduate next June) has been called to the Barton Heights Presbyterian Church of Richmond, Va. He was educated at Millsaps College, having taken a degree there in both the literary and law departments.

Mr. James J. Hill, the famous railroad magnate, recently said in a public address: "There is something about a denominational college that always appeals to me. It is a character builder. I believe in keeping the boy in the religious path of his ancestors." Good! Mr. Hill has within the past two years given \$35,000 to the Methodist institutions in the Northwest, and is still offering upon certain conditions to do vastly more.

Mr. Juan Orts Gonzales in a communication to The Presbyterian of the South, under the caption, "Do Roman Catholics Need the Gospel," makes the following statement. "In Spain, France, Italy, and Mexico less than one family in ten thousand has the Bible. Even here in the United States among the Roman Catholics less than one in a hundred families has the Bible; and when they have the Bible, it is one with notes and the reader is warned time and again to be careful not to follow any other meaning but that of the Roman Catholic Church."

In the Protestant Episcopal Church of the United States there were 3,000 less baptisms in 1910 than in 1909. It is reported that the authorities of this denomination think that race suicide is standing in the way of its growth; but we should not wonder if the worldliness of its membership is not the real cause of its poor showing. Indeed, this doubtless also explains the decreasing birth rate among their people. We gave the statistics of the Episcopalians in Mississippi and Louisiana a couple of weeks ago. Those for Tennessee are as follows: Clergy, 58; parishes and missions, 76; lay readers, 26; candidates for orders, 3; postulants, 5; baptisms, infant, 354, adult, 93, total, 447; confirmed, 407; communicants, 8,276; last reported, 7,725; increase, 551; marriages, 123; burials, 290; Sunday schools: teachers, 383; scholars, 3,188; contributions, \$99,513.37.

It now appears that Mrs. Eddy's estate of \$2,000,000, nearly all of which she bequeathed to the First Church of Christ, Scientist, of Boston, known as the Mother Church, will be hung up in the courts. The property is under the jurisdiction of the State of New Hampshire, and that commonwealth is said to have a statute forbidding a bequest of over \$5,000 per annum to a church. Ex-United States Senator William E. Chanler, and Mr. Hannis Taylor, professor of constitutional and international law at George Washington University, have expressed the view that this statute invalidates the will, and that Mrs.

Eddy's relatives will be able to come into possession of her vast property interests. This doubtless means that a spirited lawsuit will soon be under way.

Methodist federation is making rapid headway in Mexico. At a meeting of the committee having the matter in hand in Mexico City on December 13, it was decided to consolidate the two Methodist weeklies published in that country—El Abogado Cristiano, organ of the Methodist Episcopal Church, and El Evangelista Mexicano, organ of the Methodist Episcopal Church, South. The two papers will become one, and the editor will be elected by a joint publishing committee. It will be called El Apologista Evangelico, and the subscription price will be \$2 (Mexican). It was also decided to have one editor of Sunday school literature, and one book editor and the same course of study for preachers throughout all the Spanish-speaking fields of the two Methodisms.

The Methodists of Alabama are getting in earnest about their educational work. They have declared for the correlation of their educational institutions, and committed the government of them all to a Joint Board of Trustees—twelve from each Conference. They have affirmed it to be their purpose not to injure any of their existing schools, but to strengthen and advantageously relate them to one another. The main building of the Woman's College at Montgomery, the John J. Flowers Memorial, will soon be finished at a cost of \$125,000, and a campaign has been projected to raise \$1 per capita from the Methodists of North Alabama for Birmingham College. Assurance has been given that there is at present no disposition to abandon or neglect the historic old Southern University at Greensboro, which has done so much for the Methodism of the State.

So satisfactory was Bishop Morrison's presidency over the South Georgia Conference that by formal resolution his administration was heartily commended, and his return requested.

An event of connectional interest transpired in Chattanooga, Tennessee, a few days since. The two leading Methodist Churches of that city—the First Church, of the Northern Methodists, and Centenary Church, of the Southern Methodists—are each planning to build a new and more adequate house of worship. These two great congregations have for a long time been domiciled close to each other, and their relations are said to have come to be quite fraternal. Accordingly twenty-five representatives of each denomination had luncheon together, and discussed the needs and future of Chattanooga Methodism very frankly and freely. The outcome of the conference is summed up in the following statement given to the public on January 12th:

"1. The two Churches were planted in proximity to each other, each representing its respective denomination and each undertaking to occupy the most advantageous position for serving its own constituency. Separated by only a short distance, the two churches have grown side by side in numbers, in influence and in strength, each in a large measure the representative church of its respective denomination in the city of Chattanooga. During all the years that the churches have lived and wrought in such close proximity to each other the fraternal returns between the two have constantly grown and strengthened until the two churches have become one in spirit.

"2. Both the Centenary Methodist Episcopal Church, South, and the First Methodist Episcopal Church have come to the place in their history when they are under necessity to improve and increase their equipment for service to the community. Plans for the erection of two new churches have been inaugurated. It is agreed by the conference committee that in order to conserve the resources of both churches, and to utilize the forces of both denominations, that only one church should be constructed, and that the two denominations, now one in spirit, should be made one in fact, and for the common cause of Methodism.

"3. To the end that unity of spirit may come into unity of service the committee has agreed that all fraternal and kindly relations between the two churches should be fostered by bringing the people together in religious exercises and by co-operating one with the other in every good work.

"4. The site selected by the Centenary Church for the erection of the new church, we are agreed, is an advantageous and strategic location for our common Methodism to occupy.

"5. Confidently anticipating that the joint commission created by the respective General Conferences of Methodism will speedily formulate a plan for unification of all the Methodist forces in America, we are agreed that our plans for new church buildings should be held in abeyance as far as consistent with the interests involved pending the final adjustment of the whole problem by the constituted authorities of the denominations."

### WANTED.

A man to serve as clerk and bookkeeper in store. Small railroad town. Must be a Christian. Good references required. Must have some ability to get and hold trade.  
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### "FAR MORE EXCEEDING."

"From glory unto glory!" Thank God, that even here The starry words are shining out, our heavenly way to cheer!  
From "glory that excelleth" all that human heart hath known,  
Our "onward, upward," shall begin in the presence of the Throne.

"From glory unto glory" of loveliness and light,  
Of music and of rapture, of power and of sight;  
"From glory unto glory" of knowledge and of love,  
Shall be the joy of progress awaiting us above.

"From glory unto glory" that ever lies before,  
Still wondering, adoring, rejoicing more and more;  
Still following where he leadeth, from shining field to field,  
Himself the goal of glory, Revealer and Revealed!

"From glory unto glory," with no limit and no veil,  
With wings that cannot weary, and hearts that cannot fail;  
Within, without, no hindrance, no barrier as we soar;  
And never interruption to the endless "more" and more."

Then let our hearts be surely fixed where truest joys are found,  
And let our burning, loving praise yet more and more abound,  
And, gazing on the "things not seen," eternal in the skies,  
"From glory unto glory," O, Savior, let us rise!

—Frances Ridley Havergal.

### INFORMATION CONCERNING CALIFORNIA

Editor Advocate: Please permit me to say to your readers that, by arrangement with our Bay Cities Church Extension Society, I am now, and expect to continue to be, in daily attendance at the M. E. Church, South, headquarters, 948 Market St., San Francisco, Room 892, where correspondents may address me, or where I may be found by those who would see me. I will be pleased to answer all inquiries from prospective residents of California, giving them the benefit of my knowledge of the various sections of the State in which I have lived and labored during the past thirty-five years (this knowledge being brought fully up to date by a recent tour of investigation, extending over several weeks. I will endeavor to candidly answer all questions. It will be decidedly to the interest of our friends who are looking this way, and of the Church, as well, if they will confer with me before deciding upon a location. Very sincerely,  
W. P. ANDREWS.  
San Francisco, Jan. 5, 1911.

### REFLECT THE MASTER'S LOVE.

The world is dark, but you are called to brighten  
Some little corner, some secluded glen;  
Somewhere a burden rests that you may lighten;  
And thus reflect the Master's love for men.

Is there a brother drifting on life's ocean,  
Who might be saved if you but speak a word?  
Speak it to-day. The testing of devotion  
Is our response when duty's call is heard.

—George W. Gelwicks.

### OPEN TO ENGAGEMENTS.

A Canadian lay evangelist of the Montreal Methodist Conference, who is spending the winter in the South, is open for a limited number of special services in Louisiana and Texas. Address: Norman Lambly, Jennings, La.

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## THE MID-WINTER BIBLE AND MISSIONARY CONFERENCE.

By Rev. R. H. Wynn.

Rev. W. H. Coleman and myself enjoyed the privilege of representing the Louisiana Conference Board of Missions at the Conference in Nashville, Dec. 28 to Jan. 5.

This conference is held in the assembly hall of the Methodist Training School for Christian Workers, and the visitors are most satisfactorily taken care of in the big missionary family, over which Prof. McCulloch presides. One has to visit this school and breathe its atmosphere to fully value the great service which it is rendering the church in preparing young men and women for skilled service at home and abroad. I cannot but regret that so far, Louisiana has had such small representation among the students. There must be a number of young people in our state who would respond with joy to an opportunity like this, if its advantages were made known to them. Each pastor would do well to write for a catalogue of the school, and thoroughly acquaint himself with it.

The program of the institute was most skillfully prepared and, with the exception occasioned by Bishop Quayle's inability to be present, went off like clockwork. Dr. O. E. Brown's morning expositions of the "Hebrew Prophets" were brilliant, profound and heart-searching. It was the unanimous opinion of all his hearers that he should give these messages larger usefulness through the printed page.

I cannot begin to write of all the impressions received, nor of all the features of the rich and varied program.

The round-table meetings of Conference secretaries and other officers, were marked by intelligent discussion, most intense earnestness and prayerful determination that our great Church shall rise to meet its great missionary opportunity and responsibility.

The newly elected president of our Conference Board has his head full of plans for a forward movement in Louisiana, and he will soon be heard from. Dr. J. M. Moore, Secretary of the Home Department, is especially interested in Louisiana, and promises to give us assistance in our campaign for "collections in full," and then great enlargement of the work in our State.

## THE MISSIONARY CONFERENCE.

By John M. Moore, D.D.

The sixth Mid-Winter Bible and Missionary Conference of the Methodist Training School and the Board of Missions was held Dec. 28th to Jan. 4th in the chapel of the Training School in Nashville. Twenty-two Conferences were represented by 60 delegates. The Missouri Conference led in numbers, with a delegation of 11, of whom 7 were presiding elders. The St. Louis Conference had a delegation of 10 pastors. The Memphis Conference had 7 delegates, the Tennessee and North Alabama 5 each, and no other Conference more than 2 delegates. There were 15 presiding elders and 15 Conference missionary secretaries in attendance. The seven Conference missionary secretaries, who are employed by the Conference Boards of Missions, were present, as follows: Revs. W. B. Beauchamp, D.D., of Virginia; M. B. Kelley, of South Carolina; A. C. Johnson, of Missouri; L. P. Latham, of the Alabama Conference; H. K. Boyer, of Western North Carolina; G. H. Galloway, of the Mississippi Conference, and R. H. Archibald, of the North Alabama Conference. Rev. J. W. Bergin, the Conference missionary secretary of the Texas Conference, was prevented by a delayed train from reaching the Conference until the closing session. Louisiana was represented by Rev. W. H. Coleman and Rev. R. H. Wynn.

The program, as announced, was carried out with two exceptions. Bishop Hoss was detained in Oklahoma, and Bishop W. A. Quayle, of the Methodist Episcopal Church, was prevented from coming by the illness of his wife. The unavoidable failure of these two distinguished and eloquent speakers brought very keen disappointment to the delegates and to those who had the institute in charge, yet the feast of good things was so hountiful that no word of complaint was allowed to escape the lips of any who were present. On the other hand, the expressions of eminent satisfaction with the entire program were so numerous and so emphatic that all were forced to say that this was evidently the best Conference that had been held. This is a high compliment to Rev. J. E. McCulloch, the president of the Training School, who made the program and secured the speakers, just as he has done in the preceding institutes. Progression seems to be his watchword, and so we may expect that the next institute will surpass all that have been held.

Rev. W. W. Pinson, D.D., the general secretary of the Board of Missions, was the chairman of the Conference. In the opening address he set forth the aim and outlined what should be the spirit of the institute with ringing words that aroused, at once, the enthusiasm of the audience. On another

evening he spoke on "The Significance of the Edinburgh Conference," and emphasized the remarkable features of that grand gathering of missionary specialists. Throughout the Conference the general secretary in his introduction of the speakers and in the announcement of topics contributed largely to the direction of the controlling thought of the institute.

Bishop W. R. Lambuth never missed a session and scarcely an address. He delivered two splendid addresses; the one on the opening evening on "A Survey of our Missionary Fields and Resources," and the other on the last day on "Our Brazil Mission." His recent visit to Brazil as the general superintendent, and his long service, as the departmental superintendent have given him a knowledge of our work in Brazil, as well as the needs of that republic, which few men possess. His intimate relations to all our fields, his personal acquaintance with the history of our labors and his wide travels over the earth furnished him abundantly for the survey of the first night. His keen interest in the addresses of all the speakers, his wise comments on all suggested plans, his genial and sympathetic attitude toward all the secretaries, the delegates and guests, made his presence a veritable benediction.

Rev. Professor O. E. Brown, D.D., gave opening Bible addresses daily on "The Missionary Message of the Hebrew Prophets," which illuminated the Scriptures, awakened religious zeal and inspired the preachers for larger service in their prophetic office. Rev. E. B. Chappell, D.D., the head of the Sunday School Department of the Church, gave a carefully prepared and highly suggestive paper on "The Missionary Education of the Children." The missionary secretaries, including Drs. Cook, Rawlings, Reid, Moore and Miss Mabel Head, gave addresses on the work and plans of their various departments, to which the members of the Conference gave most careful and sympathetic attention.

Rev. J. D. Hammond, D.D., read a very valuable paper on "The Mission of the Methodist Episcopal Church, South, to the Negro." His earnest appeal for the colored people was vigorously applauded by the audience, and it was heartily endorsed by Bishop C. H. Phillips, of the Colored Methodist Episcopal Church, in a few well chosen sentences. Rev. Professor A. M. Trawick on one evening gave an "Illustrated Address on Social Conditions in Nashville," which awoke new interest in forsaken sections of our cities and the neglected classes of our city people. He showed clearly that all our cities need a social service which the Church could and should render.

The closing address of the Conference was made by Rev. Gross Alexander, D.D., on "The Ministerial Leadership Demanded for our Times." A more drastic arraignment of society and a more caustic indictment of social evils one scarcely hears in a lifetime.

The guests who brought messages were Rev. Geo. R. Stuart, D.D.; Rev. Ira Landrith, D.D.; Rev. A. J. McKelway, D.D.; Prof. D. Spence Hill, Ph. D.; Rev. H. F. Cope, Ph. D., and Rev. Professor Walter Rauschenbusch, D.D.

Dr. Stuart occupied one evening with a strong address on "Evangelism." He contended that evangelists were needed as a part of any denominational ministry, and that they should be sent forth, directed and controlled by the authoritative bodies of the Church. He is right in his contention, and the Church should put forth efforts, and that right early, to bring back into its regular and authorized ministry the great company of earnest, God-fearing men who have been compelled to give up the itinerancy in order to meet a recognized call to the work of an evangelist.

Dr. Landrith, the president of the Belmont College, Nashville, delivered a very thoughtful and helpful address on "Church Federation as an Aid to the Evangelization of the World." This great theme is upon many minds in this period of the Church.

Dr. McKelway, of Washington City, gave an illustrated address on the "Conservation of American Childhood." He is connected with the Child Labor Bureau and is engaged in the important work of promoting legislation in state and nation to prevent child labor. Dr. Hill is the professor of Psychology in the Peabody College for Teachers in Nashville. His address on the "Boy Problem" was a scientific treatment of the mental life of the child. It was instructive and highly suggestive.

Dr. Cope is the general secretary of the Religious Education Association of the United States. His office is in Chicago. He gave three addresses: "What is Religious Education?" "Organizing a City for Character Purposes," and "The Efficient Layman." In them he presented the claims of the social and civic life of to-day upon Christianity. He is an enemy to billboards, congested alleys, unwholesome tenements and iniquitous amusements. He is an advocate of parks, sanitary laws, boards of health, civic clubs, and all other provisions that make for social betterment. He believes that the Church should create the enthusiasm and furnish the leadership for carrying on such campaigns as will bring about proper social and civic conditions.

Dr. Rauschenbusch was looked upon as the star

of the institute. His great book "Christianity and the Social Crisis," has given him a place of first rank among the advocates of social Christianity. For eleven years he was the pastor among the poor on the West Side of New York. He lost his hearing and was compelled to give up his work. He then became professor of Church History in the Baptist Theological School of Rochester, New York. His experiences as a pastor influenced unquestionably his views as expressed in his great book. His one thought seems to be for the poor; his one effort to create sentiment for principles and a system of operation and co-operation that will prevent poverty and social distress. His great theme is "The Kingdom of God." This subject and "The Social Situation and its Call to the Church," "The Forces at Work in the Social Movement" gave him an opportunity to open to his hearers something of the program which he would have the Church pursue. On Sunday morning he spoke in McKendree Church on "The Contribution of the Church to the Making of the Nation," and a more sane, clear and forcible presentation of the merits of the Church one has seldom heard. He is a great soul, with a great mind, a noble heart, a high purpose, a beautiful spirit and a devout attitude toward God, Christ, and the truth of revelation. He enriches the lives that touch him and stirs the righteous thoughts of all who hear him.

Vesper services were held each afternoon at five o'clock and were conducted by Rev. J. S. French, D.D., of McKendree Church; Rev. James I. Vance, D.D., of the First Presbyterian Church; Rev. Stonewall Anderson, D.D., the Secretary of Education; Rev. W. F. Tillett, D.D., of Vanderbilt University; Rev. G. H. Detwiler, D.D., of West End Church, and Bishop Collins Denny.

Great as this Conference was, already plans are being made for a greater. Resolutions were adopted asking the Bishops to co-operate with the presiding elders of the Church in making this Mid-winter meeting a most influential occasion for the kingdom of God. At this time leaders of the Conferences, presiding elders, secretaries, presidents of boards and lay leaders should agree upon plans for the missionary operations of the year. If we are to take our missionary work seriously the time has come when we must become conscientious about the plans and methods which we employ in carrying on this work.

## HIGHER CRITICISM WANING.

In the "Nineteenth Century" for November, 1910, page 897, an article on Gibbon concludes with this sentence: "The history of an exploded Deism and of a fast exploding Higher Criticism lead us to believe that even with new Gibbons looming up in the future, the triumphs of learning and science will be largely accomplished by professors of the Faith."

And this foot-note follows: "Mr. T. K. Cheyne of Oxford admits with startling candor that the 'Higher Criticism' is being 'undermined' by Assyrian studies (Bible Problems, page 103, Williams and Norgate, 1904). Mr. George Adam Smith of Edinburgh, regards the higher critical positions as no longer 'assured,' and is requiring revision at the hands of a more orthodox school (Quarterly Review, January, 1907). Mr. A. H. Sayce assures us that 'the method of the higher critic' is unscientific."

The pronouncement of archaeological facts in no instance has supported the conclusions of the higher critic. (Homiletic Review, March, 1903; Cp. his Monument Facts and Higher Critical Fancies; Religious Tract Society). A very distinguished writer in the Edinburgh Review, after a detailed examination of the result of Wellhausen's 'chaotic learning,' sums up: "The decay of this school, the methods of which have become somewhat out of date, is clearly marked in the recent utterances of Wellhausen and Renan, who have brought into the controversy nothing that is very new either as to methods or materials since the second or third centuries." "That we should now witness to the disintegration of what was once the critical theory is no doubt a sign that some method more in accordance with real knowledge is about to arise" (Edinburgh Review, July, 1892).—The Presbyterian.

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## The Home Circle

### HIS MOTHER'S BOY.

By Mabel Lewis Stuart.

Edith Blackwell sat in a low chair drawn up before the fire, a little baby in her arms. Her husband leaned against the mantel watching the firelight play over the little face with its closed eyes and parted lips, and touch with light the mother's wavy hair.

"God has been very good to us, Edith," he said softly, "to give us a little son. Sometimes I can scarcely realize how good."

"But it is a great responsibility, Percy. We must guard our boy carefully that he may become a good man. I shall be satisfied if he develops into a strong, noble character like his father."

"And I shall not be satisfied," finished Percy, "unless he is a great deal better than that. I want him to be like his mother."

"Like his mother?" the child in truth became. Her refined, cultured taste made beautiful the home in which he grew to manhood and as surely helped to shape his character.

"Mother, to-morrow is my 19th birthday. May I have a few of the fellows over for a little celebration? Cousin Henry, Jack Reynolds and Jed and Jerry. Incidentally, I'll show them a real home with a real mother behind the teacups."

Edith smilingly glanced up at the tall, handsome boy standing before her.

"Why certainly, my son. I'll have the whole sophomore class if you say so."

"No, thank you, mother, I don't want them all. Just the four will do."

The next day the boys arrived. Edith, wearing a pretty dress and with a red rose in her soft gray hair, greeted them cordially. She had caught Harold's spirit about the dinner and was determined to make the occasion a memorable one. Before dessert was reached each of Harold's friends had decided that their friend's mother was one woman in a thousand and that Harold was the luckiest boy on earth.

"Mother," asked Harold from the foot of the table, "may I have just a little more of the pudding? But please serve Jack and Jerry first. I think they, too, want some more. I didn't know Kate could make such good pudding."

"Kate didn't make the pudding, my son," answered Edith. "Your mother made it herself, so all compliments will be appropriated by her. Kate, more pudding, please—with plenty of sauce."

"That's right, mother! It's the sauce that makes the pudding," rejoined Harold gaily. "It tastes like—what is it, Jerry?" with a wink at the boys.

Edith did not notice the remark or its accompaniment, so busy was she looking at her nephew's plate upon which lay the pudding almost untouched.

"What's the matter, Henry," she said, "don't you like it?"

Henry flushed and then he said slowly:

"I thank you, auntie, but I don't believe I care for any."

"What? On account of the sauce? You foolish boy, it won't hurt you. You don't suppose your aunt would give you anything harmful, do you?" answered his aunt lightly.

Henry again courteously declined and the incident was forgotten, for the time being at least. After a college song or two the boys took their departure, Harold going with them for a stroll. Henry was to return with him for the night, and Edith, with true mother instinct, went upstairs to see that nothing had been neglected which could contribute to the boys' comfort. That duty accomplished, she seated herself and was soon lost in reveries concerning Harold. She reviewed his life, year by year, and tears filled her eyes as she realized what a splendid young man her boy had become. Until nearly dusk she sat there, not realizing how rapidly the time was passing.

Suddenly she heard a footfall on the stair.

"You, Harold?" she called.

"No, it's Henry, auntie," was the reply. "Uncle sent me to tell you that—that Harold—you see he is not feeling well—he—"

"Henry, is Harold hurt?"

"Yes, auntie, a little. Uncle wanted you to get the bed ready. They are bringing him."

Edith sprang to the window and saw at a glance Harold's unconscious form being lifted from a carriage. She caught at the heavy curtains for support.

A minute later the boys brought in their burden accompanied by the father and Dr. Van Arden, the family physician and an intimate friend of the family.

"Percy, what is it?" she asked.

"The boys were treating Harold—a cut from a wine glass—he fell against the bar—a bad cut, the doctor says. Be brave, dear."

Edith half staggered to the bedside and leaned over the boy.

"Doctor, tell me what the matter. Surely, my boy is not going—to die?"

"Edith," said Dr. Van Arden gently, "I fear his

brain is injured. I shall do my best, but in his condition—it will be a hard fight."

Edith bent over the motionless form.

"What do you mean? You can't mean that our boy is—has been—intoxicated? How could it happen?"

The doctor gravely bowed his head and said: "He has, I fear, inherited a taste for liquor."

"Inherited! His father never touched a drop. Neither of his grandparents drank. My mother said no boy ever had a cleaner line of ancestry."

Dr. Van Arden crossed the room to where he stood. He took her hand on which flashed the diamond as brightly as when it was placed there over twenty years ago.

"Edith do you remember the first day you wore this ring?"

Edith nodded with a wan smile.

"I remember it well," continued the doctor, "for Percy had brought me down from college to join the little house party at your home. Do you remember the impromptu dinner party that night at which announcement was made of your engagement to one of the best men on earth, as you said, and as I still believe?"

"Yes, I remember," Edith murmured.

"And Edith, do you remember what the dessert was that evening at dinner? Perhaps you don't—it was a common dish at your home. I have not forgotten it, for you all laughed at me because I wouldn't touch the wine sauce, and I permitted you to think it was because I didn't like the taste. You were very busy for the next few months getting ready to go to your own home, and I remember your saying that your mother petted you in everything. She even made the wine pudding you liked so well two or three times a week, at the risk, as you laughingly explained, of your being intoxicated. I realized the danger of your so freely indulging in these dishes, for you recall how frequently they appeared—branded peaches, wine jellies and the like—upon your table, but, heaven forgive me, I was not man enough to warn you against them. That is how your boy may have inherited his taste for liquor."

The mother stood for a moment as if stunned by the words of the physician. Then she dropped upon her knees by Harold's bed, burying her face in his pillow.

"Inherited from me, his mother," she moaned. "Can the sin of a thoughtless girl be forgiven. O God, can you forgive—such cruel carelessness and ignorance and—save my boy?"

Anxious days and nights followed each other in slow succession. Often as the mother bent over her son in his delirium or unconsciousness this prayer fast repeated in agony of spirit:

"God forgive me and save my boy."

One day came the answer. Harold slowly opened his eyes and whispered:

"He has forgiven, mother," then fell into the sweet, refreshing slumber which means life and health—Union Signal.

### AN APPRECIATION.

Charles Molloy Langford, son of the late Rev. Lorenzo D. and Katherine M. Langford, was born near Tuscaloosa, Ala., January 29, 1831, moved, with his parents, to Choctaw county, Miss., where he grew to young manhood; thence he moved to Yazoo county during the 50's, where he remained to the end of life, which came December 18, 1910. He was happily married to Miss Sallie Long of Yazoo county, October 28, 1868, who, with five sons and one daughter, survive him.

At the age of six, he was soundly converted, and at once joined the Methodist Church of which he was a consistent member to the end of his life; a period of 74 years. Having joined the Masonic fraternity at 21 years of age, he was for fifty-eight years a devout Mason.

He was a soldier in the Confederate army and was often detailed to perform duties which were entrusted only to men of daring and skill. His conversation, at all times, was pure and chaste. I never, in my associations with him heard him make use of one profane or vulgar word, and he had scant respect for those who did.

While he was not a man of material wealth, he has left his children a richer heritage, the heritage of right precept and godly example.

We miss him, Oh, so much! But we cherish his memory, and hope to see him again in the bright beyond. He breathed his last without a gasp or quiver of a muscle, except that he gently closed his eyes. "He is not dead, but sleepeth."

HIS SON, EMMETT.

Pickens, Miss., Jan. 4, 1911.

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ENTERED AT THE POSTOFFICE AT NEW ORLEANS  
AS SECOND-CLASS MAIL MATTER.  
OFFICE: 512 CAMP STREET, NEW ORLEANS.

### TERMS:

One Copy, one year, \$1.50; eight months, \$1.00. To  
preachers of all Denominations, \$1.00.

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## Editorial.

### ANENT THE ADVOCATE.

We thank our friends for the good work they are doing for us in many of the charges. It takes a constant outflow of money to publish a paper. Our expenses have to be met every week, and we have no resources except the earnings of the Advocate. Our pleadings are not at all in our own behalf—the paper is yours, not ours. The good of Louisiana and Mississippi Methodism demands that it be maintained and circulated.

"Word and Work" says, "The press is the greatest living agency for disseminating knowledge. If the friends of Christian literature do not give the people pure literature, the enemy will give them vicious literature. The people are going to read something." The slogan of Methodism all over the land should be, "A church paper in every family." The battle for the salvation of the world will be lost or won within the precincts of the home.

Of course, it is possible for a mistake to be made by the bookkeeper in the Advocate office, who handles from 8,000 to 10,000 accounts during the year. We have never known an accountant who did not occasionally make an error. As has been said, "One who never makes mistakes never makes anything." Let not our friends become impatient or irritated if they very unusual occurrence of an erroneous entry should appear upon a bill. We mean to do right, and are always glad to have our attention called to a discrepancy of any kind. At the same time, we desire to assure our patrons that our books are carefully kept and that every letter containing a business item is painstakingly filed and preserved. Unless it is perfectly distinct, it is not safe to match memory against a written record.

Some of our pastors in writing for lists of subscribers have been kind enough to give the names of all the postoffices at which their members receive mail. This is very necessary, as we do not know the arrangement of the charges and cannot otherwise tell in whose jurisdiction many of our readers are. We appreciate the help which the brethren who have done this have given us, and we trust that all others who have a membership at more than one place will do likewise.

The Pacific Methodist Advocate says: "Some people don't pay for their paper until the end of one, two, or three years; then they think it comes 'awful' high. They don't take into account the fact that we have, through these years, met all expenses of publishing the Advocate and sending it to them through these long months without their giving us even a 5-cent piece to help 'buckle and tongue meet.'" It is not our Western contemporary alone which has this experience. Every journal has more or less of it. However, the vast body of our readers are loyal to their Conference organ and are prompt in giving it support. What we need is to widen the circle.

We add two new names to our "Honor Roll" this week. Here it is as it now appears: Mansfield, La., Rev. A. W. Turner, pastor; Bogalusa, La., Rev. J. M. Alford, pastor; Tunica, Miss., Rev. J. W. Honnoll, pastor; Lumberton, Miss., Rev. T. W. Adams, pastor; Ruleville, Miss., Rev. O. L. Savage, pastor; Homewood, Miss., Rev. W. W. Grayes, pastor; Houston, Miss., Rev. R. P. Neblett, pastor.

### THE NEW LAYMEN'S MOVEMENT.

A new Laymen's Movement is well under way in the Methodist Episcopal Church. It began quietly, and apparently under the leading of the Holy Spirit, as has been the case with most of the influential movements in the history of Methodism. Already it has attained to considerable proportions, and is being accorded not a little attention by both the religious and secular press. Seeing the possibilities for good in it, the Commission on Evangelism of the

Methodist Episcopal Church has wisely fostered and encouraged it, and the episcopal duties of Bishop Berry, one of the most forceful men in American Methodism, have been lightened in order that he may lend a vigorous hand in carrying the new movement forward.

And most successfully is this being done. Largely attended conferences are being held in the great centers and the interest is rapidly spreading. The primary theme considered at these gatherings is how to deepen the spirituality of the Church and enlist laymen in the great work of winning souls to Christ. It is reported that quite a large number of men have become aroused as to the importance of direct personal service to extend the Master's kingdom, and have signed the following covenant:

"Trusting in God for strength, I hereby covenant with him and with my comrades in this meeting:

"1. To read a portion of Scripture and pray daily at the family altar.

"2. To regularly attend the mid-week meeting of the church, unless providentially hindered.

"3. To invite some man, each week, who does not attend any church, to come and hear my pastor preach.

"4. To endeavor by individual effort to persuade my unconverted friends to accept Jesus Christ."

But what is the difference between this Movement and the Laymen's Movement of which we have been hearing so much for the past two or three years? That is a missionary movement; this is a movement for evangelism. That is designed to conduct a campaign of education concerning the needs of the heathen world; this is intended to make them see their own spiritual poverty and the need of doing personal work to rescue the perishing about their own doors. That is a call for larger liberality and for money; this is an appeal for deeper consecration and for service.

But will not this latter Movement tend to hurt the former? We scarcely think so. But whatever effect it may have upon that particular enterprise, we feel sure that it will not injure the cause of missions. Any agency that quickens and enriches the spiritual life of the Church must necessarily strengthen and give impetus to every proper phase of its activity. As Bishop Berry has said, nothing can so weaken and hinder the work abroad, as to let the blight of worldliness and materialism destroy the work at home. No army can hope to press onward to conquest which does not take care of its base of supply.

Let us not be understood as belittling or disparaging the Laymen's Missionary Movement. It has accomplished much that urgently needed to be done. It has conducted a missionary propaganda and enlarged the vision and loosened the purse-strings of thousands. Its influence has been felt throughout Christendom and in every pagan land. But though it has done great good, all must admit that it has failed thus far to reach the great masses of the laity. Perhaps this has been because they are too much immersed in worldliness to respond to any missionary call, no matter how eloquent and appealing. They need first to be spiritually awakened. The best cure for indifference to the supreme task of evangelizing the world is a genuine case of conversion. Men must have Christ consciously in their hearts before they can have a passion to give him to others.

We hope that the Laymen's Movement for Evangelism will come South and find its way into our Church. We believe that it has the right conception and is striking at the right thing. Its dominant note seems to be, We seek not yours, but you. This was where Paul placed the emphasis, and, in our opinion, it is where the Church needs to place it now. There is too much disposition on the part of our men to use their money as a sort of means of purchasing exemption from service. "Take it," they say; "you are welcome to it, but leave us alone." We can afford to agree to no such compromise. Men are more than money; and when such a bargain is made, Satan retains the prize that is worth having, and we are hoodwinked with a trifle. Win the man, and you have him and all that he has.

The Christian warfare has long been too much of a general's fight, with the army loitering in the camp. What is needed is for the rank and file to put on their armor and get into action. It was the laity, filled with the Holy Ghost, and every disciple an energetic propagandist, that made primitive Christianity invincible. And only a witnessing and working membership can today make the Church spiritually prosperous and strong, and enable her to move triumphantly forward upon her mission of reaching and saving the lost of all races and in all lands.

### THE WORK OF NORTHERN METHODISTS IN THE SOUTH.

The work of the Methodist Episcopal Church in the Southern States is frequently discussed in the papers by representatives of that denomination. Occasionally some brother of an optimistic turn of mind talks glowingly of what they are do-

ing down in Dixie, and suggests that they are about to conquer this section religiously as they did with carnal weapons back in the sixties. Well, here are the figures as they have just been tabulated by the Northwestern Christian Advocate, and we are perfectly content to let them speak for themselves:

Border South—	1909.	1910.	Gain.	Loss.
Baltimore .....	56,673	56,170	.....	503
West Virginia .....	62,450	63,538	1,088	.....
Holston .....	34,509	34,509	.....	.....
Kentucky .....	24,527	24,294	.....	233
Central Tennessee .....	7,456	7,362	.....	94
Blue Ridge .....	8,105	7,979	.....	126
	193,720	193,852	1,088	956

Far South—	1909.	1910.	Gain.	Loss.
Alabama .....	9,590	10,387	797	.....
Arkansas .....	6,774	6,245	.....	529
St. John's River .....	1,599	1,647	48	.....
Georgia .....	3,582	3,535	.....	47
Gulf .....	4,003	4,119	116	.....
Atlantic Mission .....	1,519	1,602	83	.....
	27,067	27,535	1,044	576

As a matter of general interest, we also give the statistics of their work among the colored people of the United States, for which we are also indebted to the Northwestern Advocate:

### COLORED CONFERENCES.

	1909.	1910.	Gain.	Loss.
Atlanta .....	15,790	16,029	239	.....
Central Alabama .....	12,673	11,706	.....	967
Central Missouri .....	8,365	8,646	281	.....
Delaware .....	25,860	25,277	.....	583
East Tennessee .....	5,212	5,338	176	.....
Florida .....	5,126	5,417	291	.....
Lexington .....	12,181	11,855	.....	326
Lincoln .....	2,672	3,184	512	.....
Little Rock .....	5,976	5,916	.....	60
Louisiana .....	16,481	16,351	.....	130
Mississippi .....	24,075	22,609	.....	1,466
North Carolina .....	11,451	11,800	349	.....
Savannah .....	8,473	8,293	.....	180
South Carolina .....	53,481	54,057	576	.....
Tennessee .....	9,549	8,918	.....	631
Texas .....	14,678	14,942	264	.....
Upper Mississippi .....	24,514	23,964	.....	550
Washington .....	32,046	32,221	175	.....
West Texas .....	12,554	12,755	201	.....
South Florida Mission .....	876	974	98	.....
	302,033	300,302	3,162	4,893

### THE NEW PRESIDENT OF MANSFIELD.

Prof. A. B. Peters, the new president of Mansfield College, has been in charge since January 1, and the report is that the work of the session is going forward admirably under his guiding hand. This does not at all surprise us, for President Peters has an excellent reputation as an educator and it was to be expected that he would give a good account of himself in his new position. Both as an instructor and administrator he has been tried, and not found wanting. Under existing conditions, he will have much to do to build up and carry forward the institution of which he has been made the head, but he is said to be a man who does not shrink from hard work, and there are few difficulties which persistent labor cannot overcome. Let our pastors and people rally to the support of the new president, and leave nothing possible undone to hold up his hands and make his administration one marked by growth and progress. Every consideration demands that our only college for young ladies in Louisiana shall be placed upon a firm footing, and maintained upon a scale commensurate with the educational requirements of the age. The Methodists of the State can do this, and we believe that they will.

### AN IMPORTANT MATTER.

At a recent session, the New Orleans Preachers' Meeting adopted a resolution earnestly requesting the pastors in Louisiana, Mississippi, Alabama and other States, to send to its secretary, Rev. J. W. Booth, the names of Methodists moving to the city to live, or who come here for medical treatment expecting to remain for several days or weeks. This request deals with a matter of great importance, and we hope that the brethren will not overlook it, or fail to comply with it. Methodism sustains a tremendous leakage by the emigration of her members from one locality to another, because no satisfactory system of keeping up with them has been wrought out and put into operation. Many do not take church certificates with them, and those who do, feeling ill at ease among strangers, frequently fail to connect themselves with another congregation. The only way to avoid this loss is for the pastor in the community which they are leaving to write the preacher in the place where they are going. Beyond any question, we need to be more alert at this point. Especially are we in danger of losing members when they go to a large city, where they are likely to be lost sight of in the vast population. It is also well to look after our sick who go to hospitals to be treated. Far too long we have



allowed the Romish Church to have a monopoly of this work. There is no better time to impress people and win them for our Lord than when affliction has made them serious and thoughtful. Our pastors in New Orleans—a noble band—will gladly take upon themselves the task of looking after the sick from outside the city, if they are only informed. Brother Booth's address is No. 119 Vallette street.

#### PERSONAL AND OTHER NOTES.

Rev. J. E. J. Ferguson reports pleasant surroundings and a good outlook at Scooba, Miss.

Rev. E. H. Cunningham is in place and hard at work at Rienzi, Miss. He serves a good people, who are thoughtful of his needs.

Rev. J. S. Rutledge is a good friend of the Advocate. He recently sent us a list of new subscribers and renewals, for which he has our thanks.

Rev. J. O. Winburn has begun his work at Seminary, Miss., in his usual energetic fashion, and is greatly encouraged with the outlook for a good year.

Rev. F. L. Applewhite writes as follows: "We are pleased with our new situation. The people of Benton gave us a kind welcome. The new year promises to be a good one."

Ruleville, Miss., goes on our "Honor Roll." Under the efficient leadership of Rev. O. L. Savage, the Advocate now goes to the home of every official member of that charge.

Rev. W. L. Blackwell, of Hermanville, Miss., has our thanks for a good list of renewals to the Advocate. He is a man who is accustomed to look after all interests of the Church.

Brother E. A. Vail requests us to state that he would be pleased to add the brethren in revival services by conducting the singing and doing personal work. His address is 1405 Baronne Street, New Orleans, La.

After an absence of seven months in Europe and the Holy Land, Miss Bennett has returned. She is at Richmond, Ky., with her family, who, like the Home Mission sisters, are rejoicing to have her on our own soil.

Rev. J. E. Carpenter is delightfully situated at Lawton, one of the growing cities of Oklahoma and the Southwest. He has a fine congregation, an attractive parsonage, and the stewards have fixed his salary at \$2,500.

We regret to learn that Rev. J. H. Hoffpauir is quite sick with pneumonia. We trust the disease will be stayed, and our brother soon enabled to continue the work he so much loves. Let prayer be made for his speedy recovery.

Rev. W. S. Lagrone, the energetic pastor at Greenville, Miss., writes that the money to pay a church debt of \$1,450 has been secured. We rejoice with him and his good people over the accomplishment of this splendid result.

Rev. W. H. Coleman, of Ruston, and Rev. R. H. Wynn, of Monroe, attended the recent Mid-Winter Missionary School at Nashville. Elsewhere we publish a brief account of that interesting gathering from the facile pen of the latter.

Brother J. H. Havens, of Vancleave, Miss., has been receiving the Advocate about thirty-two years. In renewing his subscription for another year he says he looks upon it as a friend which never fails him. So it is a faithful friend to many.

We extend hearty thanks to Rev. Thomas L. Porter of the Mars Hill Circuit for eight subscribers sent us and commendatory words. We reciprocate his good wishes, and pray that God may lead and bless him in all that he undertakes to do.

Rev. J. P. Haney requests us to state that his post-office address is Clinton, La., and not Blairstown. Former pastors of the charge have lived at Blairstown, but he finds it expedient to make his home at Clinton. Let his correspondents take note.

Rev. M. L. Burton continues to improve, and is now considered out of danger. He takes plenty of nourishment, has more vigor expressed in his face, and is gaining in strength. Sister Burton has been constantly by his side during his severe illness.

Rev. J. T. McCafferty, of Leland, Miss., has our thanks for a list of renewals and new subscribers. Brother McCafferty is one of the most effective pastors in the North Mississippi Conference, always looking carefully after every interest of the Church.

Dr. J. A. Parker requests us to state that all mail and express matter intended for him should be addressed to St. Martinsville, La. Let all concerned take note. No man in Louisiana has been more faithful to the interests of Methodism than Dr. Parker.

Rev. B. W. Lewis is happy in his work on the Enterprise and Stonewall charge. Brother Lewis is one of the Lewis family which has given so many able preachers to Methodism in Mississippi. We thank him for an invitation to visit him in his new work.

We regret to know that Rev. F. J. McCoy, of Tloga,

La., has been ill with la grippe. We are indebted to the Sunday school secretary at that place, Mr. M. A. Walsworth for a list of five subscribers. We wish these friends a year of large prosperity in their work.

The Advocate acknowledges a call from Mr. G. E. Knott, of Atlanta, Ga. Mr. Knott is assistant superintendent of Trinity Sunday school of that city. He is here with his brother who is seriously ill in Hotel Dieu.

Miss Mary Lawrence, of Haughton, La., has brought us under obligations by sending us a splendid list of subscribers. She says she cannot get along without the paper, and if people will read it, they will find likewise. Of course this pleases us very much.

Writing from Lorman, Miss., on the 12th, inst., Rev. J. E. Sampley says: "We have been very kindly received on our new work. A constant stream of good things has been flowing into the parsonage. The Lord has been with us in our services, and we are hopeful."

Rev. O. W. Bradley moves out with all of the indications propitious at Holly Springs, and is expectant of a good year. We dare say that he will have it. He always does. We are under obligations to this popular pastor for good work done for the Conference organ.

Rev. J. A. Wells, of 7th Avenue, Meridian, Miss., is another preacher who realizes the value of the Advocate to his official board. He has given us instructions to send it to each of his official members. We have no doubt that he will see good results from this action.

The Trustees of the Louisiana Methodist Orphanage at Ruston held a meeting last week, and thoroughly reviewed the work of the institution. There was a good attendance of the members of the Board, but what specific business was transacted is unknown to us at this writing.

Rev. M. M. Black and family have been given a cordial welcome by the good people of Philadelphia, Miss., his new charge, and the work has begun with encouraging prospects. We predict that under Brother Black's capable leadership substantial results will be accomplished in this field.

From Vaughan, Miss., we have received a letter bringing the names of several subscribers and a check to correspond. We are indebted for this good work to Rev. W. W. Perry, one of the Advocate's best friends. We pray that the Lord may greatly prosper the labors of this energetic itinerant.

Brother J. T. Otts, of Homer, La., has our sincere thanks for a fine list of renewals and new subscribers from that place. He states that Rev. A. S. Lutz has made a fine beginning in his work there, and that the people are very much in love with him. Those who know Brother Lutz and his excellent wife are not surprised to hear that.

From a personal letter from Dr. H. G. Davis, presiding elder of the Tuscaloosa District, North Alabama Conference, we learn that great prosperity attended the Church in that section last year. In the Tuscaloosa District about eighteen new churches were organized, and about eight hundred new members added to the church. The North Alabama Conference is one of the strongest in the Connection.

Rev. A. I. Townsley, of Arcadia, kindly sends us a picture of the beautiful new Methodist Church at that place, and gives of it the following description: "Our church here is a model in artistic architecture. It is mission style, steam heated, and cooled by electric fans. It has 26 art glass memorial windows, three exits and entrances, is seated with modern pews, and brilliantly illuminated with a 50-light bouquet chandelier. It has a debt of \$1,500 on it, which we are already planning to raise, and we hope to have it dedicated later in the year."

Dr. M. O. Shivers, of Greenville, one of the foremost physicians in Mississippi, has been forced by health considerations to go West. He has selected Colorado Springs, Col., as his new home. The removal of Dr. Shivers and his interesting family is a distinct loss to our Delta Methodism, and they will be followed by the prayers and good wishes of a host of friends, who will ever hold them in loving remembrance. Persons desiring to communicate with the Doctor may address him at New Colorado Springs, Col., in care of the Acacia Hotel.

Rev. Ira B. Robertson, a superannuate of the Mississippi Conference, is visiting his daughter, Mrs. E. A. Baldwin of this city. We were pleased to have him and his little granddaughter call at the office one day last week. We entertain a feeling of reverence for the men who have borne the burden and heat of the day and spent their strength in the service of the Master. Brother Robertson is in his fifty-first year in the itinerancy.

At the request of our Church Extension Board, Mr. George W. Cramer, a capable New York architect, has prepared for distribution a catalogue of plans of "down-to-date twentieth century churches," which deals with structures costing less than \$25,000. A catalogue of more expensive edifices will be

issued later. Congregations planning to erect new houses of worship would do well to write Dr. W. F. McMurry, 705 West Chestnut Street, Louisville, Ky., for a copy of this book of plans. In this day of modern methods of work church architecture is an important matter, and should be given careful consideration by building committees.

We acknowledge the reception of a copy of the Minutes of the North Mississippi Conference. Brother Countiss is to be congratulated upon getting them out so promptly. The pamphlet presents a neat appearance, and the contents are well arranged. Our only objection to them is that they are rather too condensed—in our opinion a common fault of Annual Conference minutes. The secretaries, however, are in no wise to blame for this, as they have to work with inadequate funds. It is surprising how well they do with the means at their disposal. This is particularly true of Brother Countiss who is not only a fine secretary, but who also has in a marked degree the editorial gift.

#### A PARLOR CONFERENCE ON CITY MISSIONS.

Wednesday afternoon, Jan. 11, an important conference on mission problems was held by leading workers of our churches in New Orleans. The ministers and members of the Home Mission Societies were invited by Mrs. W. W. Carre to meet in the spacious parlor of her home at 1922 State Street. An hour and a half was given to a careful consideration of the progress and needs of St. Mark's Hall, the splendid city mission work projected by the Woman's Home Mission Society and the Board of Foreign Missions, and now under the supervision of the General Board of Missions. A statement of the work at St. Mark's Hall and the immediate needs for enlargement was made by the superintendent, Rev. N. E. Joyner, and Miss Margaret Ragland, the head-resident. The discussion following the statement was participated in by Dr. J. M. Henry, presiding elder, Rev. A. G. Shankle, J. L. Sutton, Mrs. W. W. Carre, Mrs. S. A. Montgomery, Mrs. John Parker and others, showing how deeply interested are the churches of the city in the general work of Methodism in the city. The suggestion of Mrs. Carre, that a canvass be made for a list of annual contributions to St. Mark's Hall, each one being asked for one dollar a year, or more, was unanimously adopted and arrangements were perfected for making the canvass in each of the churches by volunteer workers. In addition to this, a cash donation of twenty-five dollars was made by those present toward the equipment for the boys of St. Mark's Hall. Superintendent Joyner announced plans for the purchase of a summer camp for St. Mark's Hall and the raising of a special fund for "outing work" the coming summer. A full statement of these plans will be made in the columns of the Advocate at an early date.

#### FROM MANSFIELD, LOUISIANA.

Our first Quarterly Conference convened on the evening of January 1st, with our new presiding elder, Rev. H. R. Singleton in the chair, and to say that our people are delighted with Brother Singleton is but correctly stating the case. His sermons were strong and helpful. One of our best laymen, a man of many years' faithful service, was heard to say, "Bishop Murrah made a fine selection when he appointed this strong, energetic man presiding elder of the Shreveport District." Our congregations are good, and are working for a good year in our Lord's kingdom.

Professor A. B. Peters, the newly elected president of Mansfield Female College, arrived on Jan. 1, and is in charge. We have received several new girls since Conference, and the work is moving on nicely. President Peters expects to spend his Sundays with the pastors laboring in the interest of the college. He is anxious to fill the college with girls, and I believe that, with the co-operation of the pastors, Brother Peters will do the work. Brother pastor, may we count on you? I want to suggest that every pastor who feels an interest in the success of our college for girls, write a postal to Brother Peters, inviting him to visit his charge. Do it now. If there are one or more girls in your community who ought to go to college next year, send the names to Brother Peters right away, and he will do the rest. Brother J. L. P. Sheppard, one of our best-loved superannuates is suffering some with throat trouble, but is able to get about pretty well when the weather is good. Every man and woman in Mansfield knows and loves Brother Sheppard and his good wife. His brotherly counsel has been a great help to me. Come up, Doctor! We want to see you and hear you preach.

A. W. TURNER, P. C.

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## Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

**LOUISE PAINE CLACK**, infant daughter of W. S. and Dora Paine Clack was born December 31, 1909, and died December 5, 1910. A bright and affectionate little blue-eyed darling, the pet of the household has left us. She was a great-granddaughter and niece of Dr. S. L. Paine and Bishop Robert Paine. God gave us our precious little darling such a short time. She cannot come to us, but we can go to her, and by God's grace we will. She is still our babe. Grandmother Wade.

Entered into rest on November 30th, 1910, Mrs. **MADY E. WILSON**, widow of Charles A. Wilson and daughter of W. A. and M. E. Brady; born in Carroll county, Miss., January 21, 1871. Earth is poorer and heaven richer today with the passing of this soul, a soul so true and tender and faithful in all the relations of this earthly life that the Master's "well done" were deservedly spoken when she looked into his face and heard the blessed words. The home is desolate, the brave heart stilled that breasted the storms of life for those she loved; but even in death that love is triumphant in power for good, for "her own" can never forget. Its memory and influence will abide with them, uplifting and purifying them through all the years to come; and as the broken lines of life are re-adjusted, it may be given them to know the peace which was hers in striving to follow where she led, imbued with her spirit of self-sacrificing devotion and unflinching loyalty to duty. She leaves one son and daughter, with a large number of relatives and friends, to mourn their loss.

O. L. Savage, Pastor.

### A LETTER FROM TEXAS.

Dear Dr. Meek: If you will allow me space, I will write a few thoughts. Rev. C. A. Spraggins, formerly of the North Mississippi Conference, and now the new presiding elder of the McKinney District, spent New Year's night with me, and we had a long talk about old North Mississippi and its pastors and people. It was very pleasant and refreshing to one whose early life, and ministry were spent there. North Texas has had many recruits from that fertile field. Some have gone, some are retired, while others are at the front of the battle. And I am proud to say that none of them have cowered at responsibilities, nor brought reproach upon the ministry again.

The first to go was A. C. Allen. To me a grander man than he we have never had. R. M. Powers left his impress upon the church. Then comes Rev. C. L. Ballard, who passed away in the close of our Conference. He was a good pastor, presiding elder, and one of the strongest defenders of the doctrine of our church. He was a local preacher in my charge in 1881, and went from there to Conference that fall. We were close friends all the time. How I did hate to give him up. Arthur D. McVay, M. C. Pierson and M. M. Dunn, are all on the "honor roll." J. M. Hunter, B. H. Bounds, H. E. Smith, A. W. Gipson, and myself are superannuates. O. P. and O. H. Thomas, E. H. Casey, J. B. Whitehead, C. A. Spraggins, and John R. Allen, are still on the "honor roll" at their several posts of duty.

Just here I wish to remark that out of a class of seven or more that joined the Memphis Conference with me at Holly Springs, forty-one years ago last November, all are living, and all have continued in the work except

Irl R. Hicks, the weather prophet, and two are still in the pastorate, J. J. Brooks, of North Mississippi, and J. S. Renshaw, of Paris, Tenn. I cannot remember any one else who joined that fall; but if there was, we were separated in the division and organization of the North Mississippi in 1870. By the way, I roomed with an old preacher at Conference who was licensed to preach by Rev. J. H. Brooks in 1849, just twenty years before I was licensed by that man of God. What a happy gathering it will be when we all meet on the other shore!

I have an excellent picture of Bishop Murrah, nicely framed. He endeared himself to the North Texas Conference very much.

There are other Mississippians in other Texas Conferences: Rev. Wm. Foster, Brother Cunningham, son of my old friend J. T. Cunningham, and R. A. Burroughs, all doing good work.

If I decide fully to make a visit to North Mississippi this summer, I would love to visit Asbury, Texas, Shannon, Pleasant Grove, Myrtle, Abbeville, Byhalia, Mt. Pleasant, or other points where I can help brethren in revival meetings. If the brethren will notify me in time to arrange with them, I preached in North Mississippi forty-nine times last year, mostly in the Delta where twenty-five was my largest congregation. I want to work in the hills where I can have an audience. Yours in Christ, S. W. MILLER.

Fresco, Texas.

### SHUQUALAK, MISS.

Shuqualak, as Brother Borders would say, is by no means a place to be "sneezed at." We have here a really handsome house of worship, elegantly furnished, and conveniently located, and the parsonage, when completed according to present plan of improvements, will class among the best preachers' homes of the Conference. The out of town churches are well spoken of, and are said to be aggressive and reliable in support of church interests. The town also has a Baptist and a Presbyterian church, and quite a few large and general assortment of stores are in evidence; also there is a bank and a splendid water supply from more than one thousand feet below the surface. Very many beautiful residences and a fine school building indicate the good taste and thrift of the population. Rev. Q. A. Oats was in his fourth year as pastor here, when he was called; during his enforced vacation and absence from his charge, to the great Conference gathering, where it shall never be said, "I am sick," and where church problems and ministerial assignments are at an end forever. Dr. Monk of Arkansas, however, affirms that he will "preach in heaven," and who can say to the contrary, since the story of human redemption ("which things the angels desire to look into") must continue of interest through the cycles of eternity. The young college theologian, Brother Guinn, who completed the term for Brother Oats was much respected and is mentioned with regard. Little is remarked of his immediate predecessor, at first appointed, who Jonah-like, "took ship for Tarshish." We have, therefore, a pleasant beginning, and hope for a year of good interest and of results among the churches. Rev. L. B. Hankins was expected at Mayhew on the day after our departure. By all signs himself and family went to be "in the hands of their friends." A. H. Williams.

Dec. 29, 1910.

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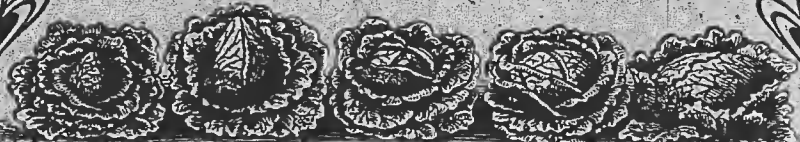
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## Tidings from the Field

### Escatawpa, Miss.:

We were received very cordially on our new charge. We have been "pounded" twice. And have received six by profession, two by certificate and one more adult is yet to be received by vows; have organized one new Ladies' Aid Society at Orange Grove, with twelve members and have added thirteen new members to the Aid Society at Escatawpa. Both societies will become W. H. M. Societies soon. I have organized one new prayer meeting and put new life in the old one. Have two good Leagues, which are alive. The Conference organ will be the next thing on program. Have made about seventy-five pastoral visits. Have also organized a little folks' Bible study class, which meets on Wednesday, and also one Bible class for old folks in the Sunday school.—E. L. Whiddon.

### Trout, La.:

We find ourselves situated for the new Conference year in Trout, La. We were heartily welcomed upon our arrival by the most lovable set of people it has ever been our good fortune to meet. They are a godly people, and heartily in sympathy with every phase of Christian work. There is a fine, wide-awake Sunday school here that is putting forth every effort for the advancement of the cause of Christ in the town. The teachers, superintendent and other officers are to be praised for their splendid work. We are highly delighted with our pastoral charge and feel that the outlook for the present year is very flattering. Immediately after the holidays we were kindly remembered in a very substantial way by a real Methodist "pounding," which was greatly appreciated by the pastor and his wife.—C. F. Sheppard, January 10, 1911.

### Vimville, Miss.:

At the last Conference I was read out for Daleville and Brother R. E. Rutledge for Vimville. After reaching home the presiding elder found it best to make a change, so I remain at Vimville, and Brother Rutledge goes to Daleville. We have held our first Quarterly Conference. Reports were all very good, and we are planning for the best year of our life in the work of the Master. We were able, by the help of God, and the co-operation of the people, to make the best report at the last Conference that has ever been made from this charge, and our aim is to surpass it this year. Last, but not least, we had one of the best "poundings" last Saturday by the good people of Pleasant Hill that the good editor ever heard of in his rounds. Pray for us.—Yours fraternally, H. J. Maddox.

### Columbus, Miss.—Second Church:

As you know, I was changed after Conference from Crawford to Second Church, Columbus. We were met at the depot by Prof. Dabney Lipscomb of the I. I. and C., that good man, who is always ready to do any thing to advance "his Master's cause." We were carried direct to the parsonage, where we were met by a committee of splendid ladies. There were bright fires in the grates, and a splendid dinner in readiness, with the pantry well supplied. And on New Year's Day we were remembered again, and still the good things come. We were well received, and have been kindly treated ever since our arrival. Yesterday (the second Sun-

day) was a high day for Second Church. We had a well-filled house, morning and evening; a fine communion service at 11 o'clock, with seven additions to our church. We are grateful to our Lord and the good people for these blessings. We pray a Father's blessing upon our people. We are working, praying and expecting a good year and a great revival. We will look after the Advocate. God bless the paper and "long live the editor."—Yours for the work, W. C. Carlisle, Jan. 9, 1911.

### Lumberton, Miss.:

I send you list of subscribers to the Advocate. When you send out next week's issue every family in the entire official circle of my church will read the New Orleans Christian Advocate. You will have the name of every steward and trustee in the Lumberton Church on your mailing list. You are giving us a paper that is altogether worthy of loyal and generous support. It should have, a greatly increased circulation. I sometimes make good resolutions looking to a more vigorous campaign in its behalf, but I no sooner begin to plan for action than some other matter of immediate concern interrupts. You have been a pastor, Bro. Meek, and know how it is. I wish I could spend a week among my people with nothing to do but to present the claims of the paper—our Conference organ. May 1911 be a year of great things with you.—T. W. Adams, Jan. 6.

### North Carrollton Circuit:

We were returned to this charge for another year. This will be our second year here. We hope that it may prove a much better year than the one that has just passed. We feel, however, that the year now gone has not been an entire failure. We have some as true and loyal people here as can be found anywhere. We have had many "glad welcomes" since our return. Our congregations at nearly every point have been good and a fine spirit is prevailing. We have had a good spiritual feeling manifested in our mid-week prayer services, and fairly good interest in our Sunday schools. We are hoping, working and praying that greater interest will be taken, and that all the work of the church may go steadily forward. The lands of this section are fertile, and the people know how to manage and are abreast with the times. The Longview people have built for themselves a beautiful new church, which is just now being completed. This speaks well for their interest in our Lord's work. May showers of richest blessings be bestowed upon that Christian community and the day soon come when it can be said as of old: "Behold their young men see visions; their old men dream dreams and their sons and daughters are made to prophesy in the name of the Lord." The young people compare favorably with those of any other community. One of our girls is in school at Grenada and there are others who ought to go. I ask an interest in your prayers for one of our faithful sisters who has been sick for nearly a year. Pray for us.—Mrs. T. E. Gregory.

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### FROM THE LAND OF THE SUN-SET SEA.

Many times since the fateful day when I turned my face away from the scenes of my youth and with saddened heart and blurred vision took up my journey to the place where duty and opportunity seemed to call me, I have wanted to write a word of brotherly greeting for the columns of the Advocate. I have twice essayed to do this, but could not bring myself to believe that my chat would be worthy of a place in its pages, as calculated to entertain, enlighten or edify, so my epistolary efforts have died a-borning.

But I hunger so for the companionship of the dear friends and brethren, I find such delight in the notes from their pens, that I can almost persuade myself that not a few of them will indulge me in their interest, and will read at least with generous patience my comprehensive greetings to them as they begin the New Year. The Conferences are over, and they are settled for another year. I suspect that few, whose interests were actually at stake, watched for the appointments more eagerly than this lorn boy who could but spy the game through a knot hole in the fence. (I should not presume to use this figure of speech, but for the recent decision touching athletics, which seems to warrant larger liberties in this regard.) I crave the privilege of praying upon all a blessed year, full of fruitful and happy service and richest blessing.

Perhaps I may be expected to say something about the land in which my lot has been cast. California is a charming country; full of romance, beauty, opportunity, destiny. It is difficult for us to conceive of its magnitude, and so we are apt to confuse the whole with a part. From one end to the other it measures about eight hundred miles, its sea line being much more than this. It varies in elevation from a depression two hundred feet below the level of the ocean, to Mount Whitney, the highest mountain in the United States proper, 14,898 feet above the sea. There are some areas which are practically sterile, veritable deserts, unfit for the abode of man or beast, while, yet again, there are vast valleys of incredible fertility. In some of the interior desert valleys a sprinkle of rain is said to be a rare phenomenon, while along the northern coast the precipitation is almost constant during the winter months. The population is heterogeneous in the extreme; a hodge-podge of every nation under heaven, from Hebrews to Hindus.

Those who labor faithfully here are building for a mighty future. The great inland empires, the San Joaquin and Sacramento valleys, each slightly smaller than Mississippi, will some day support teeming millions, where to-day but thousands live. The growth of the country during the past decade was wonderful, but in my judgment will be augmented during the next census period. A soil of marvelous richness, a climate of rare delightsomeness, scenery of bewildering grandeur, a versatility of resources scarcely equaled anywhere else in our nation, every prospect

pleases, but alas! many men are vile. God, the Church, the Sabbath, Temperance, Morality are honored here as little as anywhere I have ever seen. This is particularly true of Northern California, to an extent far greater than of the vicinity of Los Angeles. Sometimes my heart gets so hungry for the blessed associations of the homeland that I think I must go whether or no, and then there rises before me the vision of the need of this land. There is plenty of work for the Church to do everywhere, but it is especially true that here the forces which make for righteousness are tested as perhaps nowhere else in America. I venture to predict that within fifty years the Pacific coast will be our greatest asset or our greatest menace, and it is only the Church of God which can save it from being the latter. Finally, brethren, pray for us.

I. D. BORDERS.

## Marriages

On Dec. 14, 1910, at the home of Mr. and Mrs. Howard Hoffpauir, Indian Bayou, La., by Rev. J. S. Rutledge, Mr. LOUIS HOFFPAUR and Miss EVA LAURENT.

On Dec. 28, 1910, in the Methodist Church at Indian Bayou, La., by Rev. J. S. Rutledge, Mr. CLAUD SPELL and Miss ULA HOFFPAUR.

On Jan. 7, 1911, at the home of Mr. and Mrs. Isaac Perry, by Rev. J. S. Rutledge, Mr. CLARENCE MORGAN and Miss NEATER SPELL.

On Dec. 27, 1910, in the First Methodist Church, Laurel, Miss., by Rev. E. H. Moulner, D.D., Mr. ROBERT HALL MOREHEAD and Miss ANNA DANTZLER COOK.

On December 27, 1910, at the home of the bride's stepfather and mother, Mr. and Mrs. Aleywine, near Eureka, Miss., Mr. WILLIE E. PITCOCK and Miss OCIE WALKER, Rev. C. Wesley Bailey officiating.

On December 27, 1910, at the home of the bride's parents, Mr. and Mrs. Leatherwood, near Pope, Miss., by Rev. C. Wesley Bailey, Mr. FELIX CROWELL and Miss CALLIE B. LEATHERWOOD.

Jan. 1, 1911, at the home of Dr. W. F. Carlton, the Rev. W. M. Young officiating, Mr. IRA F. FLOYD and Miss ROSE MASON; all of Sardis, Miss.

On Nov. 16, 1910, in Sardis, Miss., at the home of the bride's mother, Mrs. J. D. Hanson, by the Rev. W. M. Young, Mr. S. R. PATTON and Miss BESSIE HANSON, all of Sardis, Miss.

On Jan. 1, 1911, at the home of the bride's parents, Mooreville, Miss., by Rev. W. W. Hartfield, Mr. C. C. MORGAN and Miss RACHEL WREN; both of Mooreville, Miss.

On Jan. 3, 1911, at the parsonage, Mooreville, Miss., by Rev. W. W. Hartfield, Mr. SAMUEL THOMAS WHITESIDE and Miss ILA HARMON, both of Mooreville, Miss.

Dec. 18, 1910, at the residence of the bride's father, Capt. Bradford, in Donaldsonville, by Rev. Robt. O. Wier, Mr. W. H. WYMAN, of Shreveport, to Miss NONIE BRADFORD, of Donaldsonville.

Dec. 1, 1910, at the home of Mr. Jerry Wimberly, father of the bride, by Rev. H. B. Vandenburg, Mr. LEOPOLD DAUGEREAUX to Miss ALICE WIMBERLY.

### CHURCH DIRECTORY.

New Orleans District, Rev. J. M. Henry, D.D., presiding elder; residence, 236 Olivier Street; phone, Algiers 76.

First Methodist Church, St. Charles Ave., near Callopo St.; Dr. S. H. Werlein, pastor; residence, 5830 Prytanla St.; phone, Uptown 329.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Rev. A. G. Shankle, pastor; residence, 1421 Constantinople St.; phone, Uptown 945.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. F. Vaughan, pastor; address care of St. Mark's Hall, 621 Esplanade.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. H. T. Carley, pastor; residence, 920 Aline St.; phone, Uptown 756.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. W. W. Holmes, pastor; residence, 1515 Prytanla St.; phone, Jackson 1753.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. J. G. Snelling, pastor; residence, 1125 Fern St.; phone, Walnut 1238.

Algiers, Laverne Street, cor. Delaronde; Rev. J. W. Booth, pastor; residence, 119 Vallette St.

Epworth Church, cor. Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 3602 Canal St.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 1634 Sixth Street; phones: Residence, Uptown 954; St. Mark's Hall, Hemlock 1458.

Mary Werlein and McDonoghville; Rev. W. B. Peritt, pastor; residence, No. 1026 Tchoupitoulas St.; phone, Main 412.

Rev. R. A. Meek, Editor New Orleans Christian Advocate; residence, 724 Nashville Ave.; phone, Uptown 679.

## Sleepless Nights

"My wife is of a nervous temperament, and has suffered much from sleeplessness. Since using Dr. Miles' Nervine she has greatly improved and now sleeps well."

W. W. FISHBACK, Redkey, Ind.

When the nerves become weak, worn-out, excitable from overwork, worry, grief or mental exhaustion, their turbulent condition prevents that total relaxation that induces sleep.

Dr. Miles' Nervine

by its soothing and quieting influence and by strengthening and replenishing the exhausted nerve force brings profound and restful sleep.

The first package will benefit; if not your druggist will return your money.

### DESIRES WORK.

Dear Brother Meek: Please announce through your paper that I am ready for work.

I am just out of college, where I have had four years of training; three of them in the Meridian Male College, at Meridian, Miss. I am a full fledged holiness preacher, and will not compromise an inch.

I prefer the itinerant work in the western country. However, "I will follow where He leadeth, and pasture where He feedeth." Yours for Christ's kingdom.

A. C. SEARCY.

Eupora, Miss.

### LOUISIANA CONFERENCE.

#### Shreveport Dist.—First Round.

Shreveport, Texas Avenue  
Lachute, at Lachute.....Jan. 21, 22  
Coushatta, at Coushatta.....Jan. 22, 23  
Mooringsport, at M.....Jan. 25  
Keatchie, at Longstreet.....Jan. 28, 29  
Bossier City, at B. C.....Jan. 29, 30  
Pelican, at P.....Feb. 4, 5  
Pleasant Hill, at P. H.....Feb. 5, 6  
Hornbeck, at H.....Feb. 11, 12  
Leesville.....Feb. 12, 13  
Bon Aml, at Carson.....Feb. 18, 19  
De Ridder.....Feb. 19, 20  
Ida, at Gilliam.....Feb. 25, 26  
Vivian, at Vivian.....Feb. 26, 27  
Greenwood, at Kingston.....Mar. 4, 5  
Campti.....Mar. 11, 12

H. R. SINGLETON, P. E.

#### Baton Rouge Dist.—First Round.

Baker, at Baker.....Jan. 21, 22  
Baton Rouge.....Jan. 22, 23  
E. Feliciana, at Gilead.....Jan. 28, 29  
Clinton-Jackson, at C.....Jan. 29, 30  
Wilson, at Wilson.....Feb. 4, 5  
Zachary, at Ethel.....Feb. 5, 6  
Franklinton, at Franklinton.....Feb. 11, 12  
Bogalusa.....Feb. 12, 13  
Pine Grove, at Mt. Pelier.....Feb. 13, 19  
Mt. Herman, at Hackley.....Feb. 25, 26  
St. Helena, at Day's.....Mar. 4, 5  
Amite City.....Mar. 11, 12  
Kentwood.....Mar. 12, 13  
New Roads, at N. R.....Mar. 18, 19  
St. Francisville, at St. F.....Mar. 19, 20  
Port Vincent, at Meadows.....Mar. 25, 26  
C. C. MILLER, P. E.

#### Ruston Dist.—First Round.

Haynesville Mission, at  
Dykesville.....Jan. 21  
Haynesville at Haynesville.....Jan. 22  
Vernon, at Long Straw.....Jan. 28, 29  
Winfield.....Feb. 4, 5  
Jonesboro, at Jonesboro.....Feb. 5, 6  
Bernice, at Bernice.....Feb. 11, 12  
Ruston.....7:30 p. m.....Feb. 12, 15  
Ringgold.....Feb. 18, 19  
Simsboro, at Salem.....Feb. 25, 26  
Boyd's Mission, at Boyds.....Mar. 4, 5  
Bienville, at Bienville.....Mar. 5, 6  
Minden.....Mar. 11, 12  
Cotton Valley, at Spring  
Hill.....Mar. 12, 13  
Haughton, at Haughton.....Mar. 18, 19  
Lanesville, at Lanesville.....Mar. 19, 20  
Lisbon, at Lisbon.....Mar. 25, 26  
R. W. TUCKER, P. E.

#### Monroe Dist.—First Round.

Tallulah.....Jan. 21, 22  
Waterproof.....11 a. m.....Jan. 28, 29  
Florence, at Ferriday.....7:30 p. m.....Jan. 29  
Oak Grove.....Feb. 4, 5  
Lake Providence.....Feb. 11, 12  
Mangham, at Little Creek.....Feb. 18, 19  
Rayville.....7:30 p. m.....Feb. 19  
Bonita.....Feb. 25, 26  
Eros.....Mar. 4, 5  
Brooklyn, at Franton.....Mar. 4  
Downsville, at Douglas.....Mar. 11, 12  
Merrouge.....Mar. 18, 19  
District Stewards will meet in Monroe Church, at 1 p. m., Feb. 21.  
S. S. KEENER, P. E.

#### Alexandria Dist.—First Round.

Merryville, at Longville.....Jan. 22, 23  
Marksville Mission, at Evergreen.....Jan. 28, 29  
Bunkie, at Bunkie.....Jan. 29, 30  
Boyce and Lecompte, at B.....Feb. 5, 6  
Tioga, at Tioga.....Feb. 9, 10  
Natchitoches.....Feb. 12, 13  
Alexandria.....Feb. 16  
Jena.....Feb. 18, 19  
Trout.....Feb. 19, 20  
Harrisonburg, at H.....Feb. 26, 27  
Columbia.....Mar. 5, 6  
Colfax.....Mar. 12, 13  
Opelousas.....Mar. 19, 20  
Melville.....Mar. 21, 22  
Glenmora.....Mar. 26, 27  
PAUL M. BROWN, P. E.

#### Lafayette Dist.—First Round.

Patterson.....Jan. 21, 22  
Houma.....Jan. 22, 23  
Vermillion, at Henry.....Jan. 28, 29  
Gueydan and Abbeville, at Abbeville.....Jan. 29, 30  
Rayne.....Feb. 4, 5  
Indian Bayou, at I. B.....Feb. 5, 6  
Church Point, at Branch.....Feb. 11, 12  
Crowley.....Feb. 12, 13  
Eunice, at Iota.....Feb. 18, 19  
Jennings.....Feb. 19, 20  
Sulphur, at Vinton.....Feb. 25, 26  
Lake Charles.....Feb. 26, 27  
Bell City, at Bell City.....Mar. 4, 5  
Lake Arthur.....Mar. 5, 6  
Lafayette.....Mar. 8  
St. Martinsville.....Mar. 11, 12  
J. E. DENSON, P. E.

## Tobacco Habit Banished

DR. ELDER'S TOBACCO BOON BANISHES all forms of Tobacco Habit in 72 to 120 hours. A positive, quick and permanent relief. Easy to take. No craving for Tobacco after the first dose. One to three boxes for all ordinary cases. We guarantee results in every case or refund money. Send for our free booklet giving full information. Elder's Sanitarium, Dept. 33, St. Joseph, Mo.



## How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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Agents wanted in every locality. Work pleasant and agreeable. 100 per cent. profit. No investment. Convert spare time into money representing one of the largest drug firms in the United States.  
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## "HOW AMERICA GOT INTO CHINA."

The story of "How America Got Into China" is one of the most interesting and important chapters in commercial history. It has been written for the January Century by Frederick McCormick, for many years special correspondent in the East for the Associated Press, Reuter's, and other news-gathering agencies; and in it he tells the inside history of the diplomacy by which the United States achieved an equal opportunity for trade with China.

The signing of the Hu-kuang loan, May 23, 1910, Mr. McCormick declares, was a victory for American commerce, trade, political influence, and for the open door in China. By virtue of that victory, America's position in China is now a new subject of study to American statesmen. It affords commercial opportunities on a parity with those of other great industrial nations, and on account of America's peculiar relations to China, involves her in responsibilities greater than those borne by other powers.

## MISSISSIPPI CONFERENCE.

### Seashore District—First Round.

Oakvale, at Oakvale ..... Jan. 21, 22  
Columbia ..... Jan. 23,  
Hub, at Hub ..... Jan. 24,  
Mentorum, at Alexander  
Memorial ..... Jan. 28, 29  
Americus, at Pleasant Hill,  
Friday, 11 a. m. .... Feb. 3,  
Escatawpa, at Escatawpa. Feb. 4, 5  
Pascagoula and Ocean Sps.  
at P. .... Feb. 4, 5  
Moss Point ..... Feb. 6,  
Vancleave, at Vancleave ..... Feb. 11, 12  
Mississippi City ..... Feb. 15,  
Carriere and McNell, at  
at McNell ..... Feb. 17,  
Poplarville ..... Feb. 18, 19  
Lumberton ..... Feb. 20,  
Guilford, 25th Ave. .... Feb. 22,  
Long Beach ..... Feb. 25, 26  
Bay St. Louis, 7:30 p. m. Feb. 28,  
Logtown, 7:30 p. m. .... Mar. 1,  
Coalville, at Coalville ..... Mar. 4, 5  
Wolf River Mission, at  
Beulah, 10 a. m. .... Mar. 8,  
Blount ..... Mar. 11, 12  
McHenry and Wiggins, at  
McHenry ..... Mar. 18, 19  
W. B. JONES, P. E.

### Jackson District—First Round.

Eden ..... Jan. 20  
Deasonville, at Vaughan Jan. 21, 22  
Fannin, at Oakdale ..... Jan. 25,  
Terry ..... Jan. 28, 29  
Jackson, Capitol St., 7:30  
p. m. .... Feb. 1,  
Edwards ..... Feb. 5, 6  
Jackson, First Church,  
7:30 p. m. .... Feb. 8,  
Benton, at Midway ..... Feb. 11, 12  
Harrisville ..... Feb. 15,  
Florence ..... Feb. 18, 19  
Jackson, Rankin St., 7:30  
p. m. .... Feb. 19,  
Yazoo City ..... Feb. 26,  
Lintonia, 7:30 p. m. .... Feb. 26,  
Jackson, Galloway Chapel. Mar. 5,  
Jackson, First Church,  
7:30 p. m. .... Mar. 5,  
Bolton ..... Mar. 12, 13  
Flora ..... Mar. 19, 20  
Satartia, at Phoenix ..... Mar. 25, 26  
J. R. JONES, P. E.

### Hattiesburg Dist.—First Round.

Summerland, at Summer-  
Lucedale, at Lucedale. .... Jan. 20  
McLain, at Pine Grove. .... Jan. 21, 22  
Leakesville, at Leakesville. Jan. 22, 23  
Oloh, at Oloh ..... Jan. 28, 29  
Sumrall, at Sumrall ..... Jan. 29, 30  
Richton, at Richton ..... Feb. 1,  
New Augusta, at N. A. .... Feb. 4, 5  
Eastabuchie, at E. .... Feb. 8,  
Eucutta, at Eucutta ..... Feb. 11, 12  
Vosburg, at Heidelberg. .... Feb. 12, 13  
Sanford, at Good Hope. .... Feb. 18, 19  
Seminary, at Seminary. .... Feb. 19, 20  
Silver Creek, at S. C. .... Feb. 24, 25  
Prentiss, at Prentiss ..... Feb. 26, 27  
M. B. SHARBROUGH, P. E.

### Brookhaven Dist.—First Round.

Gallman, at Bethesda. .... Jan. 21, 22  
Hazlehurst ..... Jan. 22, 23  
Crystal Springs ..... Jan. 28, 29  
Bogue Chitto and Norfield,  
at Bogue Chitto. .... Feb. 4, 5  
Brookhaven ..... Feb. 5, 6  
Monticello, at Monticello. Feb. 11, 12  
Bayou Pierre, at Center Pt. Feb. 18,  
Barlow, at Barlow ..... Feb. 19,  
North Wesson, at Beaure-  
gard ..... Feb. 25, 26  
Wesson ..... Feb. 26, 27  
Scotland, at Bethesda. .... Mar. 4, 5  
Topisaw, at Topisaw ..... Mar. 11, 12  
Summitt, at East McComb. Mar. 12,  
Buford, at Waterholes. .... Mar. 18, 19  
Tylertown, at Tylertown. .... Mar. 19, 20  
Pearlhaven, at Hawkins. .... Mar. 25,  
Meadville, at Meadville. .... Mar. 25, 26  
J. T. LEGGETT, P. E.

### Port Gibson Dist.—First Round.

Vicksburg, Crawford St. .... Jan. 21, 22  
Vicksburg, S. Washington. Jan. 22, 23  
Gloster ..... Jan. 25,  
Harriston ..... Jan. 28, 29  
Washington, at W. .... Feb. 4,  
Natchez, Jefferson St. .... Feb. 3, 5  
Natchez, Pearl St. .... Feb. 5, 6  
Fayette, 11 a. m. .... Feb. 6,  
Nebo, at N. .... Feb. 11, 12

Hamburg, at McNair ..... Feb. 12, 13  
Centerville, at C., 11 a. m. Feb. 17  
Woodville ..... Feb. 18, 19  
Silver City ..... Feb. 25, 26  
Mayersville ..... Mar. 4, 5  
Oak Ridge ..... Mar. 11, 12  
Hermanville ..... Mar. 18, 19  
Rocky Springs ..... Mar. 25, 26  
Wilkinson at Hopewell ..... Apr. 1, 2  
Homochitto at Mt. Olive. .... Apr. 8, 9  
H. W. FEATHERSTUN, P. E.  
Gloster, Miss.

### Newton Dist.—First Round.

Carthage, at Bethel, Fri. .... Jan. 20  
Walnut Grove, at W. G. .... Jan. 21, 22  
Lake, at Lake. Wed. .... Jan. 25  
Laurel, at King. Fri. .... Jan. 27  
Laurel, 6th Street. .... Jan. 28, 29  
Laurel, First Church. .... Jan. 29, 30  
Decatur, at Union. Fri. .... Feb. 3  
Stallo, at Mt. Pisgah. .... Feb. 4, 5  
Hillsboro, at Lane's Chapel,  
Friday ..... Feb. 10  
Forest, at Harperville. .... Feb. 11, 12  
Indian Mission ..... Sat. .... Feb. 18  
Neshoba ..... Feb. 18, 19  
Philadelphia, at Phil. .... Feb. 19, 20  
Homewood, at H. Thu. .... Feb. 23  
Shiloh, at Shiloh. Fri. .... Feb. 24  
Trenton, at Pine Grove. .... Feb. 25, 26  
Morton and Pelahatchie, at  
Morton ..... Feb. 26, 27  
Newton ..... Tues. .... Feb. 28  
T. J. O'NEIL, P. E.

### Meridian Dist.—First Round.

Shubuta and Quitman, at S. Jan. 22, 23  
Lauderdale, at Lauderdale. Jan. 25  
DeKalb, at Marvin ..... Jan. 27  
Moscow, at Mellen ..... Jan. 28, 29  
Scooba, at Scooba ..... Jan. 31  
Binnsville and Wahalak, at  
Wahalak ..... Feb. 1  
Meridian, Central. a. m. .... Feb. 5  
Meridian, Fifth St. p. m. Feb. 5  
Daleville, at Daleville. .... Feb. 11, 12  
Matherville, at Liberty. .... Feb. 18, 19  
DeSoto, at DeSoto ..... Feb. 25, 26  
Poplar Springs. a. m. .... Mar. 5  
Meridian, South Side. p. m. Mar. 5  
Bucatanua, at Bucatanua. Mar. 10  
Waynesboro Ct., at Fedora. Mar. 11, 12  
Waynesboro ..... p. m. .... Mar. 12, 13  
W. H. LEWIS, P. E.

## CO-OPERATION WANTED.

To the Pastors of North Mississippi:  
Your Sunday School Board is desirous of inaugurating a forward movement to stimulate interest, and help the two thousand and more earnest workers throughout North Mississippi.

Plans were set on foot at our recent meeting in Sardis and the detail matters were left to the Executive Committee.

In accordance with the report adopted by the Conference and the full and hearty concurrence of the old as well as the newly organized Board arrangements have been made for definite field work, and Miss Elizabeth Kilpatrick, of Corinth, will serve us as Secretary to give you any assistance in stimulating the workers to greater zeal. She needs only to have your endorsement and en-

couragement that she may have access to the soldiers on the firing line, the superintendents and teachers. We take great pleasure in commending her to you, asking that you put your leaders in touch with her office and let her be used of God for the splendid service of which she is capable. Most sincerely,

R. P. NEBLETT,

Chairman.

R. H. B. GLADNEY,

Treasurer.

JAS. G. MCGOWEN,

Secretary.

## THE MODERN PLOW.

To-day, about ten years after the first practical traction plowing engine was made there are ten thousand operating in America and Canada, each of which plows an average of eight hundred acres a year. Some of the larger steam plows average one thousand acres, or more, but the lighter gasoline and other internal combustion engines plow enough less to bring the average down to eight hundred.

An illustration of the saving in time—and in crop yield—comes from the Last Mountain Valley in Saskatchewan where a section of rich wild sod land—640 acres—was broken in thirty-six hours, three steam outfits working continuously in order to get the land plowed immediately. A six-horse team with a gang plow would have required a month, Sundays included, to perform the same amount of work. The result was that the owner was able to plant his entire 640 acres at the right time, instead of only a small portion of it as would have been the case had he depended upon animal power.—National Magazine.

## AL-E-THE-IA.

Mrs. Clinton Smith, president of the W. C. T. U. in Washington, D. C., writes of Mrs. Miller's temperance story:

"I have read the book most thoroughly and carefully. I admire your ability to use such good and clear language to make your meaning plain. I found the book interesting, and, better still, convincing, and will recommend it when ever I can."

Price, 25 cents. For sale by Mrs. C. C. Miller, Hammond, La., or New Orleans Christian Advocate.

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**One Gallon of Oil to a Hatch**  
—and one filling of the lamp—and better  
hatches. That's because we put lamp under  
neath and because of our automatic trip which  
cuts down flame when too hot. The

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opens from top, easiest to ventilate and turn eggs in.  
See thermometer any time through glass panels at top.  
Don't buy any incubator or brooder till you

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Tells some startling facts that you ought to  
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Read what many users say. Then decide.  
90 day trial. Fully guaranteed and freight  
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Wayne, Neb.

## A REAL BLESSING

What a blessing is perfect health!  
What enjoyment there is in feeling  
well! Life is all pleasure, and work  
is but play. But if one is continually  
ailing, life seems scarcely worth liv-  
ing.

Thousands of women suffer, continu-  
ally or periodically, from the ill or  
weakness peculiar to their sex. Pain  
kills pleasure, hinders the performance  
of their daily duties and makes them  
most wretched.

Countless women, suffering such ill,  
have found relief or cure in that old,  
reliable medicine, especially prepared  
for women,—Wine of Cardui. Thou-  
sands of these grateful ladies write to  
tell what Cardui has done for them.

We recently had this letter from  
Mrs. Annie Vaughan, of Raleigh, N. C.:  
"I cannot find words to express my  
deep gratitude for what your wonder-  
ful medicine, Cardui, did for me, for  
I sincerely believe it saved my life. I  
was sick and worn out, almost unto  
death. My sister finally persuaded me  
to take Cardui. Before I had taken 3  
bottles I was well and strong."

Cardui is a pure, vegetable remedy,  
which acts gently and naturally on the  
womanly system. If you are nervous,  
weak or sick, try Cardui. Get it a  
once. It will help you.  
At all druggists in \$1.00 bottles.

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from the painful truss, being made  
self-adhesive purposely to hold the  
organs in place without straps,  
bands or springs—cannot slip,  
so cannot chafe or compress  
against the pelvic bone. The  
most obstinate cases cured in the  
privacy of the home. Thousands have  
successfully treated themselves without  
assistance from work. Best as safeguard  
to apply—immediate. Present of cure is natural,  
so no further use of trusses. We prove what we  
say by sending you trial of Stuart's  
absolutely FREE. Write TODAY.  
Address: **STUART LABORATORIES, Box 130, St. Louis, Mo.**

**RIDER AGENTS WANTED**  
In each town to ride and exhibit sample  
sport bicycle. Write for special offer.  
We ship on approval without a cent  
deposit, allow 10 DAYS FREE TRIAL  
and pay freight on every bicycle.  
**FACTORY PRICES** on bicycles, three  
times less than elsewhere. Do not buy until you receive our cat-  
alogues. Lowest prices and most desirable special offers.  
Three, coaster brake rear wheels, lamps, sundries, **Half Price!**  
**MEAD CYCLE CO., Dept. 8-305 Chicago, Ill.**

**10,000 SEEDS 10c.**  
We want you to try our Prize Seeds this year  
and have selected 50 best varieties and put up 10,000  
seeds especially to grow Prize Vegetables and  
Flowers. They will produce more than \$25. worth of  
Vegetables and 10 bunches of Flowers.

Seeds	Cabbage	Best Varieties	3 pkts.
2,000	Brussels	4	4
1,000	Onion	2	2
1,000	Radish	2	2
200	Tomato	3	3
2,000	Turnip	4	4
2,000	Flowers	3	3

In all 10,000 Seeds, and our new Seed Book with a  
10c Credit Check good for 10c selection, postpaid, 10c.  
**FAIRVIEW SEED FARMS, Box 122, Syracuse, N. Y.**

## NORTH MISSISSIPPI CONFERENCE.

### Sardis Dist.—First Round.

Olive Branch, at Miller Jan. 19  
Coldwater, at Coldwater Jan. 22, 23  
Lake Cormorant and Hinds,  
at Hinds Jan. 24  
Como Jan. 29, 30  
Long Town, at Pleasant G. Feb. 2  
Cockrum, at Cockrum Feb. 4, 5  
Wall Hill, at Wall Hill Feb. 5, 6  
Courtland, at Pope Feb. 9  
Arkabutla, at Arkabutla Feb. 11, 12  
Senatobia Feb. 18, 19  
Crenshaw, at Mastodon Feb. 21  
Tyro, at Freedonia Feb. 25, 26  
The District Stewards will meet at  
Coldwater the 23d of January. The  
lay leaders of the district will please  
meet us at the same time and place.  
**W. M. YOUNG, P. E.**

### Winona Dist.—First Round.

Mars Hill, at Chapel Hill Jan. 21, 22  
Indianola, at Indianola Jan. 27  
Belzoni, at Belzoni Jan. 28, 29  
Inverness, at Inverness Jan. 29, 30  
Webb, at Webb Feb. 4, 5  
Ruleville, at Drew Feb. 5, 6  
Tutwiler, at Tutwiler Feb. 11, 12  
Lambert, at Vance Feb. 12, 13  
Bellefontaine, at Shady Feb. 17  
Grove Feb. 17  
Slate Springs, at Slate Feb. 18, 19  
Eupora, at Eupora Feb. 25, 26  
Winona Circuit, at New Hope, Mch. 4  
Kilmichael, at Kilmichael Mch. 5, 6  
Minter City Mch. 12  
**E. S. LEWIS, P. E.**

### Aberdeen Dist.—First Round.

Amory and Nettleton, at N. Jan. 17  
Nettleton Ct., at New Chp. Jan. 18  
Greenwood Springs, at G. S. Jan. 19  
Buena Vista, at B. V. Jan. 21, 22  
Prairie, at Muldon Jan. 22, 23  
Wren, at Tranquil Jan. 24  
Derma, ta Hurricane Jan. 26  
Montpelier, at Woodland Jan. 27  
Smithville, at Antioch Jan. 28  
Fulton, at Hardins Chp. Jan. 29, 30  
Tremont, at Mt. Olive Jan. 31  
**JAMES H. FELTS, P. E.**

### Durant District—First Round.

Pickens, at Pickens Jan. 22, 23  
Durant Jan. 23  
West, at West Jan. 28, 29  
Vaiden, at Vaiden Jan. 29, 30  
McCool, at Bowle Feb. 4  
Kosciusko Ct. at Kosciusko Feb. 6  
Kosciusko Station Feb. 6  
Sallis, at Salem Feb. 7  
Rural Hill, at Rural Hill Feb. 11, 12  
High Point, at High Point Feb. 18, 19  
Louisville, at Louisville Feb. 20  
Ackerman, at Ackerman Feb. 21  
Chester, at Nebo Feb. 25, 26  
Poplar Creek at Bethel Mch. 4, 5  
Ebenezer, at Hebron Mch. 11, 12  
Black Hawk, at Black Hawk Mar 18, 19  
District Stewards meet at Durant at  
11 a. m. January 24th.  
**W. G. AUGUSTUS, P. E.**

### Columbus District—First Round.

Starkville Jan. 18  
Sturgis Jan. 19  
Mashulaville, at N. Hope Jan. 21, 22  
Brooksville Jan. 28, 29  
Starkville Circuit Feb. 3  
Mayhew Feb. 4, 5  
Crawford Feb. 11, 12  
Cochrane Feb. 18, 19  
Columbus Circuit, at Flint Feb. 25, 26  
Hill Feb. 25, 26  
**J. E. THOMAS, P. E.**

### Oxford District—First Round.

Charleston, at Charleston Jan. 19  
Duck Hill, at Duck Hill Jan. 20  
Grenada Ct., Spg. Hill Jan. 21, 22  
Grenada Jan. 22, 23  
Randolph, at Randolph Jan. 28, 29  
Lafayette, at Lib. Hill Jan. 30  
Toccapola, at Laf. Spgs. Jan. 31  
Oxford Jan. 31  
Holly Spgs Ct., at Lamar Feb. 4  
Abbeville, at Abbeville Feb. 5, 6  
Waterford, at Waterford Feb. 11  
Holly Springs Feb. 12, 13  
Potts Camp, at Potts Cmp. Feb. 18, 19  
Ashland, at Ashland Feb. 25, 26  
**P. E. CUNNINGHAM, P. E.**

## Corinth Dist.—First Round.

Rienzi Ct., at Thrasher Jan. 18  
Hatchie Mission, at El Bethel Jan. 19  
Kossuth Ct., at Wesley Jan. 20  
Mantachie Ct., at Oak G. Jan. 21  
Guntown and B., at Saltillo Jan. 22, 23  
Sherman, Ct., at Sherman Jan. 25  
Mooreville Ct., at Allens Jan. 26  
Dry Run Mission, at Mt. Hebron Jan. 28  
Baldwyn Ct., at Double Springs Jan. 29

### SPECIAL NOTICE.

Joint meeting of District Stewards.  
The District Stewards of Corinth and  
Aberdeen Districts will meet at Tu-  
pelo, Miss., in the Methodist Church,  
February 1st and 2nd, 1911. The pas-  
tors of all the charges and other in-  
terested workers are asked to attend.  
Bishop J. H. McCoy and other leading  
men will be present. Yours, etc.,  
**BEN P. JACO, P. E.**

### Greenville Dist.—First Round.

Jonestown Jan. 17  
Coahoma Jan. 19  
Friars' Point Jan. 22, 23  
Shelby Jan. 29, 30  
Leland Feb. 4, 5  
Hollandale Feb. 5, 6  
Gunnison Feb. 12, 13  
Shaw Feb. 19, 20  
**W. W. WOOLLARD, P. E.**

**TRY MURINE EYE REMEDY**  
for Red, Weak, Weary, Watery Eyes  
and Granulated Eyelids. Murine Doesn't  
Smart—Soothes Eye Pain. Druggists  
Sell Murine Eye Remedy, Liquid, 25c,  
50c, \$1.00. Murine Eye Salve in  
Aseptic Tubes, 25c, \$1.00. Eye Books  
and Eye Advice Free by Mail.  
Murine Eye Remedy Co., Chicago.

### READY FOR WORK.

To the brethren who may need  
some one to assist in revival meet-  
ings, I will say that I will gladly as-  
sist wherever I may be needed. The  
Lord has greatly blessed my labors in  
the past. I am open for engagements  
anywhere. I am a member of the Mis-  
sissippi Conference, with the appoint-  
ment to evangelistic work. May the  
Lord and my brethren in the ministry  
use me. Yours in Christ,  
**P. H. Howse,**  
Carriere, Miss.

## THOROUGHBRED ANIMALS AND PLANTS.

Their Great Commercial Value.  
There is as much difference be-  
tween thoroughbred and ordinary  
plants as between thoroughbred and  
ordinary animals. This statement is  
made by D. M. Ferry & Co., of De-  
troit, the greatest flower and vegeta-  
ble breeders in the country, and ap-  
pears in their 1911 Annual Catalogue  
just issued. They argue for the great  
value and economy of thoroughbred  
seeds. "Any fundamental natural law  
which applies to animals applies  
equally to plants." A good cow (i.e.  
a thoroughbred) eats no more than  
a poor one, but may give twice as  
much butter-fat. "Good blood" makes  
as much difference with corn as with  
cows. But thoroughbred plants, like  
thoroughbred animals, are not pro-  
duced in one or two generations, for  
no matter how superior an individual  
of common origin may be, its progeny  
are as a rule like the general run of  
its antecedents. Hence the need for  
seedsmen like D. M. Ferry & Co. They  
have experience, the best plant breed-  
ing equipment in the United States,  
and the business acumen to sell only  
such seeds as have been bred from  
the choicest stocks for many gener-  
ations.

D. M. Ferry & Co's Seed Annual for  
1911 may be had free of charge by  
writing to them at Detroit, Michigan.  
It contains much of interest for  
those who think.

## J. C. Jung Company

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would have been impossible to feel in  
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ago. We have made a  
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exactly what you  
expect of them. For sale  
everywhere. **FERRY'S 1911 SEED  
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POINTED TOP STYLE  
(CAN BE STERILIZED)  
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Write for Illustrated Catalogue.  
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Scientific and Effective Treatment of  
**CANCER** without the use of  
THE KNIFE  
A quiet, homelike, thoroughly equipped, private  
institution. Many cases successfully treated. For  
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Office, 903 Broadway, Kansas City, Mo.

### SEWING MACHINES.

**SINGER SEWING MACHINES ARE  
BETTER THAN ANY OTHER MAKE.**  
LIGHT RUNNING AND EVERLAST-  
ING. PRICES TO SUIT ALL PURSES.  
WE SELL NEEDLES AND PARTS  
FOR ALL MAKES OF SEWING MA-  
CHINES. WE HAVE THE BEST OIL  
IN LOUISIANA. SEE THE DARNER  
DEMONSTRATED AT OUR 1011 CA-  
NAL STREET STORE. IT IS THE  
BEST DARNER, AND NO HOUSE-  
HOLD IS COMPLETE WITHOUT IT.

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Box of Larks rheumatic remedy will be  
sent you free. Use it according to di-  
rections. If it cures your rheumatism  
send us \$1.00. If not, you owe us  
nothing. **THE LARKS CO., Dept. 11,  
MILWAUKEE, WIS.**

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AND PIANOS**  
Pure, sweet tone. Superior quality.  
Attractive styles. We sell direct at  
factory prices. Write, stating which  
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**Hinners Organ Co., PEKIN, ILL.**

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CHURCH & SCHOOL  
Catalog Free.  
**AMERICAN BELL FOUNDRY, NORTHVILLE, MICHIGAN.**  
Special discount to readers of this publication.



## The Epworth League.

### FORWARD MOVEMENT POLICY.

Unanimously Adopted by the Christmas Conference of League Workers.

1. In view of the increasing activity of the Sunday school in several departments of work heretofore conducted exclusively by the Epworth League, your committee recommends that a commission be constituted, composed of the General Secretary of the Epworth League and a member of the Epworth League Board and one other person to be chosen by the General Secretary, to confer with a similar commission from the Sunday School Board with a view to correlating the work of the Sunday school and of the Epworth League in such a way as to secure the widest and most effective extension of the principles for the success of which both organizations are striving.

2. In view of the confusion that has arisen in many places in regard to the work of the Juvenile Missionary Society, the Mite Box Brigade, and the Junior League, your committee urges that the commission mentioned in the preceding paragraph be asked to take counsel with the proper officers of the Woman's Missionary Society, looking to reaching an agreement correlating the work of all our Juvenile Societies; the agreement to be published as the official policy under which the religious education of our boys and girls is henceforth to be carried on.

3. Your committee recommends, in the third place, that evangelization be emphasized as the one dominant interest of League activity during the next twelve months; that special attention be given to disseminating such literature as will help to equip our young people to do personal work, and to assist the pastor in all evangelistic efforts undertaken in the local church.

4. It is further recommended that the plan of the Boys' League be enlarged to include the best features of the Boy Scout movement, and that work with boys be rapidly and persistently promoted in all our pastoral charges.

5. Your committee believes that the matter of using district secretaries for institute work in the local chapters of their respective districts ought to receive the most painstaking attention from the general secretary and all his co-laborers.

6. The last recommendation your committee makes is that the collection and distribution of the funds derived from the Ten-Cent Assessment and the Five-Cent Assessment be placed in the hands of the members of the Annual Conference Epworth League Cabinets and of the Annual Conference Epworth League Boards. We believe that this measure will fix the League in a secure place in the practical policy of our church.

R. W. Hood,  
P. B. Kern,  
J. Marvin Culbreth,  
Committee.

### EPWORTH LEAGUE RESOLUTIONS FOR THE NEW YEAR:

I will go nowhere that I can not take Christ with me.

In everything I will try to shape my conduct so as to please Christ.

I will not criticize my fellow Leaguers, nor will I be given to fault-finding.

I will live closer to God during the year to come than I did in the year just passed.

I will, by God's help, try to make every one happier and better with whom I come in contact.

I will make it my daily habit to read a portion of God's Word, and to offer up a prayer to "Him who seeth in secret."

I will be very considerate of the feelings of others, and try hard to obey the injunction, "In love preferring one another."

I will read some good book or paper every day, and try to remember what I have read and practice what I have learned.

In public and private, among strangers and friends, I will strive so to conduct myself as to prove to all that I am a friend of Christ.

I will not use language unbecoming a gentleman and a Christian, neither will I associate with those who persist in using such language.

Realizing that if left to myself I shall not be able to keep any of these resolutions, therefore I am resolved that upon bended knees I will ask God daily for strength to do his will.

I will try to be punctual at all the League and church services, and will do all in my power to make these services interesting and helpful. I will not say evil of any one. I will not, like a cowardly dog, be a "backbiter," neither will I "take up" a reproach against my neighbor."—Pittsburg Advocate.

### THE EPWORTH LEAGUE.

"What are you going to be next year? Better, or worse, or the same, my dear?"

If you're not better, you'll surely be worse;

Not ng stands still in the universe."

"We can not divide our work from ourselves, nor isolate our future from our qualities. A ship might as well try to sail north with her jib, and east with her foresail, and south with her mainsail, as a man to go one way in conduct, and another way in character, and another way in destiny."—Henry Van Dyke.

### NOTES.

The Leaguers of the North Mississippi Conference have pledged themselves to educate a young lady at Grenada College and a young man at Millsaps College.

The Epworth Era a few weeks ago referred to the Noel Memorial League at Shreveport, La., as a "Live-Wire League." The members are said to bestir themselves to reach and interest visitors and strangers.

The transfer of Rev. R. A. Clark to the Memphis Conference took from North Mississippi one of its most wide-awake League pastors. He will be greatly missed in carrying forward the work of the new year.

Rev. E. L. Whiddon, in charge of the Escatawpa work, Mississippi Conference, has found two good Leagues to begin with in his new field. He is a fortunate pastor. The right sort of a League is a valuable re-enforcement to the preacher.

The Pleasant Grove League, on the Buena Vista Circuit (Mississippi), is working in the interest of the Song-do school in Korea. We are pleased to hear of missionary activity among our young friends.

The following are the officers of the League Boards of our three patronizing Conferences: Mississippi Conference—President, Rev. H. W. Van Hook; secretary, B. W. Lewis. Louisiana Conference—President, Rev. C. D. Atkinson; secretary, Rev. A. F. Vaughan. North Mississippi Conference—President, J. H. Holden; secretary, J. B. Randolph.

A good Leaguer does not merely try to build up the League, but also the Church. All incidental organizations should seek to strengthen and make prosperous the one great institution around which they are clustered. We never like to see a League advertising its own meetings, and saying nothing of the preaching services conducted by the pastor. Be a worker for your Church.

How about the Ten-Cent Assessment? It is needed at headquarters. Send it in at the earliest day possible, if you have not already done so.

Rev. A. I. Townsley has organized a Junior Epworth League with thirty members at Arcadia, La.

## Defeat the Boll Weevil!

Plant Cotton Seed that matures before his arrival, or seed on which bolts are too tough for him to puncture. We handle, direct from Producers, the three leading varieties and earliest maturing cotton known.

We are State Agents for Mississippi and Louisiana for the celebrated Mebane Big Boll Triumph, and Toole's Early Five-Lock Prolific. Also, handle Simpkins Early Prolific direct from producers. Testimonials from best farmers in the State show that either variety of this cotton turns out 53 to 43 per cent lint at the gin. Write us for prices, testimonials and advertising matter.

We are Headquarters for field seed of all kinds. Write us for prices on White Spanish Peanuts, Seed Corn, Filled Peas, Velvet Beans, Soy Beans. Car lots shipped direct from producers at lowest possible prices.

Will also carry stock of the above varieties cotton seed in New Orleans, La., to supply Louisiana buyers. All orders from Louisiana should be addressed to Mr. J. B. Fain, P. O. Box 1818, New Orleans, La., and all orders or inquiries from Mississippi should be addressed to

**FAIN PRODUCE AND SEED CO., JACKSON, MISS.**

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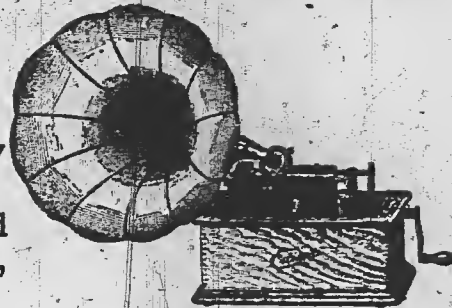
a new Song Book in your Church or Sunday School, and one for every person: **FAMILIAN SONGS OF THE GOSPEL**, Round or Shape Notes, for \$3 for 100. Words and music. 83 very best songs. Sample copy 5 cents. **H. A. K. HACKETT, 109 HENRY P. MAGILL, Sec'y & Mgr.**

## Methodist Benevolent Association

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- 1 Flreside Phonograph (Combination type),
- 4, 2 Minute Edison Records,
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\$25.40

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- 1 Standard Phonograph (Combination type);
- 6, 2 Minute Edison Records,
- 4, 4 Minute Edison Records,
- 1, Record Carrying Case,

\$34.25.

No Security Required. No Interest Added.

No advance over cash price.

Write for full information and Catalogue.

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## The Sunday School.

### LOUISIANA CONFERENCE.

On a recent Sunday Rev. W. H. Ledbetter organized a class of young people in his Sunday school at Colfax and set them to work as an organized unit, and within a week the class of six who were present at organization had pledged a class of fifteen.

A Murrah Men's Bible Class was organized at Arcadia on Sunday, January 8, with twelve members.

### BROTHER LOWREY COMMENDED.

Rev. P. O. Lowrey, our Sunday school missionary, was with me the first Sunday in January. The weather was very inclement, yet he did us much good. I predict this will prove a seasonable and happy appointment.

Brother Lowrey has the educational and experimental qualifications. He also loves hard work. Then his very characteristics seem to fit him for the place. Let the Sunday schools that need reorganizing, or grading, or are on the drag be sure to secure his assistance.

H. W. Ledbetter.  
Colfax, La.

### A PARENTS' DEPARTMENT.

In the January 1911 issue of the Magazine, the Sunday School Board announces the addition of a Parents' Department to the general work of our Sunday schools on an equality with the other regular departments. It differs from the Home Department in that it works as a regular class in the Sunday school rather than with the shut-ins, and aims to help the parents of growing children. The first month's work deals with the vital question of punishing children, the subjects for the five Sundays being "The Relation of Punishment to Moral Education," "The Source of the Parents' Authority," "The Aims of Punishment," "Two Kinds of Punishment" and "The Response to Punishment."

These are the first announced subjects on parents' problems, and are intended to take the place of the regular Bible lessons in the school. This department is conducted by Edward Porter St. John, and he designs that the parents' class shall do for the fathers and mothers what the normal class does for the teacher. The discussions on the present lessons with their suggestions are worth the price of the book. The easy going parent who has allowed his child to run rough-shod over every parental law is rebuked and made to think; and, likewise, the quarrelsome one who has scolded and wounded his child without a cause and for no moral purposes. Vital problems are discussed, suggestive themes proposed and standard books recommended.

There is a ripe field for the "Parents' Class," and we await with interest the announcement that our pastors and superintendents have seized this new instrument of power to bless the mothers and fathers of our children. As the class advances other problems dealing with adolescents, boys, etc., will be taken up in due order.

P. O. LOWREY.

### THE POLLOCK SUNDAY SCHOOL MOVES FORWARD.

Rev. P. O. Lowrey, secretary of the Sunday School Board, under the direction of our presiding elder, P. M. Brown, visited our Sunday school at Pollock, La., January 7 to 10. The addresses of Bro. Lowrey at 11 a. m. and 7:30 p. m. Sunday, and the round-table council with the pastor and workers Monday night were an inspiration to better methods, equipment and greater interest in our school. A few of the results in detail are the inauguration of the Home Department, the Cradle Roll and plans for grading the school. We hope soon to have each department fully organized, equipped and at work. Through the efficient leadership of Brothers Brown and Wallis, our school is fast coming to rank among the first of its size. The Christmas

program (of which I enclose a copy) was indeed well prepared and effectively rendered.

In my humble opinion the Board made no mistake in selecting so efficient a worker as P. O. Lowrey in this, the greatest of all works, the work of the Sunday school.

A. Rufus Hoffpauir.

January 11.

### NORTH MISSISSIPPI.

#### NOTES AND SUGGESTIONS.

By Miss Elizabeth Kilpatrick.

The Adult Bible Class movement is the most philanthropic, altruistic and beautifully spiritual movement of the years and we must not lose our place in this great militant army, or break ranks by desertion, futile excuse or indolence.

A busy, keen-eyed man of the world says the splendid manliness, the genuine sociability and warm hearted brotherhood of the men's classes all over the country kept many a lonely fellow straight during Christmas.

The "absent fellows" of one big men's class each in his far-away place, hunted up a poor joyless, toyless child and filled the stocking, and its little heart with the Christ-child glow.

Mrs. Victoria T. Hoyle of Tupelo has a splendid mixed class and they have the honor of being Wesley Class, No. 1, of Dr. Bulla's fine Wesley Class Department.

Mrs. Mollie Allen of Booneville presides over a class of strong, fine business men who have built for themselves a commodious room and are doing a great work.

Have the members of the A. B. C. Department destroyed their "Excuse Calendars" for 1910. Let us hope so. How many beautiful lessons are all unlearned, how many kind deeds are still undone, how many out-stretched needy hands are still uplifted because you would sleep over late on a Sunday morning, or forsooth you worked over hard at your week-day business and must needs neglect that of the King, or the thousand and one excuses which left your chair vacant in your classroom the very day and hour when you were most needed! Oh, that the "Excuse Calendar" should go quite out of fashion!

Rev. R. H. B. Gladney has a fine class of Boy Scouts. This new movement delights boyish hearts and is a magnificent foundation for strong, ready and alert men.

Two towns in Kentucky have been indulging in a friendly contest as to new Sunday school pupils, attendance and collections, and everybody has gotten interested and the schools and their treasures are overflowing.

One big men's class in the State with red and white carnations for a class flower, will inaugurate a contest between the Reds and Whites next Sunday, choosing captains like an old-fashioned spelling bee and keeping full account on special red and white cards of attendance, new members and collections—and on May 1 the losing side will either give the winners a fish fry, or picnic, or \$25 in gold, to keep the work going.

All to keep sweet, all to catch step and all to make the class, the Sunday school and the entire town a better place for their having lived the year of 1911, should be the motto of every A. B. C. for the coming months.

### SEVENTEEN RULES FOR WORKING THE BOY PROBLEM.

By Marion Lawrence.

1. Go after them personally, systematically, persistently. Never give up.
2. Believe in boys. Don't call a boy a "bad boy."
3. Be interested in what they are interested in, whether it be baseball, pigeons or electricity.
4. Give them something to do. Let

### Doctor's Prescription Failed—The Great Kidney Remedy Proves Its Merit.

It gives me great pleasure to say a good word for Dr. Kilmer's Swamp-Root because it has cured me of a severe case of Kidney Trouble. I had suffered for some five years with this trouble, and more especially for the first three months of 1909.

Physicians prescribed for me but without much success, and any relief obtained was only temporary. I had severe pains in my back and at the time was free of pain. When I stooped down it was with some difficulty that I could straighten my body again. I could not lift any weight of consequence without great pain. I would be compelled to arise and give the bladder relief. A friend of mine advised me to take Swamp-Root, whereupon I wrote to Dr. Kilmer for a sample bottle which so benefited me that I was led to believe it would be a great help to me. Accordingly I purchased two bottles of Swamp-Root from Mr. A. P. Perry, my Druggist, and the effect has been truly marvelous.

I feel like a new man and have every reason to believe that I am cured, and that no other medicine could have accomplished so much. Now I can raise a heavy load, can bend my back over my desk all day, and feel none the worse for it. In view of the foregoing facts, I sincerely trust that this testimonial may reach some of those who are suffering after the manner before described and that it may convince them that the merit of this great medicine should be given a fair trial in their case.

Very truly yours,

B. A. WILSON, Agt.,  
Pac. and Wells Fargo Ex. Co.,  
Rockdale, Texas.

You may publish this if you wish.

Letter to  
Dr. Kilmer & Co.,  
Binghamton, N. Y.

### Prove What Swamp-Root Will Do For You.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. It will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

them know the requirements. Every member present every day on time with his Bible, a studied lesson and a mind to learn. Organize the class.

5. Know them by name. Get acquainted with them, but don't nickname them.

6. Don't "Don't" the boys. Teach positively instead of negatively. If he thinks he isn't wanted, he will go to the back-yard and take a short cut to the devil. If the house is too good for your boy it should burn.

7. Don't treat all boys alike. Study them as a farmer does his soil.

8. Allow for animal spirits. Don't cram a four-quart boy into a pint cup. Direct his activity in proper channels.

9. Be tactful with the boys. It is an art worth cultivating.

10. Keep close to them. Meet them during the week; invite them to your home.

11. Give them men teachers, but the right kind.

12. Sympathize with them. They need it and miss it when it is withheld.

13. Love your boys. Dr. Sheldon says: "There is nothing in this world but that will yield if you put love enough into it." Get into their hearts and natures through the door of love.

14. Trust the boys. Judge Lindsay has proven the wisdom of this.

15. Be happy with your boys. Smile. There's no religion in whine.

16. Confide in them, advise them, but don't scold.

17. In teaching, arouse interest and curiosity to gain attention and don't wait to apply lesson till the close of class period.—The World Evangel.

### X-Ray Incubators in Big Demand.

The readers of this paper have no doubt noticed with interest, the advertisements of the X-Ray Incubator Co., of very different from others. The advantages of this style of incubator are shown by the fact that last year they doubled their business and found their factory far too small to meet the demand for X-Ray incubators. This year, however, they have built a big modern factory—have doubled their capacity again—and reports from them indicate that they will be kept running at top speed in order to meet the sales promptly. Mr. J. H. Kate, president of the company, has written an interesting catalog which he will be glad to mail to any of our readers. Address him personally in care of X-Ray Incubator Co., Wayne, Nebraska, asking for free catalog No. 65.

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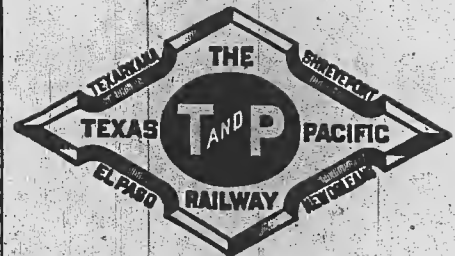
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# NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 55—No. 4.

"Prove All Things; Hold Fast That Which is Good."

WHOLE No. 2867

ROBERT A. MEEK, Editor.  
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, THURSDAY, JANUARY 26, 1911.

CHAS. O. CHALMERS, Publisher.  
Office, No. 512 Camp St.

## Editorial

Envy of another's gifts is an admission of inferiority. The great are willing to concede greatness to others, and rejoice that they have it.

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War is on the retreat, and peace is advancing with her white banners streaming high. But this does not mean that man will not hereafter have his victories. Far nobler than any triumphs achieved in the clash of battle, will be those won upon "the bloodless fields of thought" and in the lowly places where love stoops to minister to the needy and the fallen. The rule of might is giving way to the reign of right, and more and more the millions of the race are becoming a world brotherhood.

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Some one has made the pertinent observation that "we are commanded to let our lights shine, not to shine them." A piety that aspires to go on dress parade is in a fair way to be spooled, if it is not already so. Beauty in love with itself has lost its chiefest charm. This is as true of soul beauty as of physical beauty. One who was an authority on the subject said, "Love vaunteth not itself," or more literally, does not show itself off. Modesty is one of the marks of Christian perfection.

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A case of remarkably sudden conversion, is reported in one of our Ontario exchanges. A colored Baptist preacher took charge of a certain church a few weeks ago, and a few hours after his arrival in town he declared himself an adherent of the "grand and noble" temperance cause. But out of fifty colored voters in the town only one votes the "dry" ticket; and inside of a few days the good brother saw fit to write a letter to the local paper declaring that he was opposed to local option. Are there not also white preachers who can make just as quick a turn as this colored brother?—The Christian Guardian

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Verily, this is an age of many inventions and devices. Not only is this true of the scientific and business world, but also of the religious world. New organizations, new plans, and new movements follow in such quick succession that one is well-nigh bewildered. Not a few seem to think that the way to render effective service is to conjure up some novel scheme, never heard of before. And only he is considered wide awake and progressive who is ready to try these things as fast as they come, as the society woman chases after the changing fashions. We learned long ago that not every new movement is a forward movement. Surely it is time some master-mind were making a plea for the simple religion, as Charles Wagner did for the simple life. It is not more or better machinery that the Church needs, but more spiritual power. Almost any form of church government will answer when the people have Christ in their hearts and are aflame with enthusiasm to give him to others.

## ARRESTED GROWTH.

No Christian should be satisfied with present attainments. On the contrary, he should be profoundly concerned unless he is making conscious progress in the spiritual life. The divine plan for the production of saints is that of orderly development—"first the blade, then the ear, after that the full corn in the ear." An instantaneous flowering out into full perfection is no more possible in the spiritual than in the physical realm. Only long days of golden sunshine and seasons of refreshing can bring the grain to a rich maturity, ready for the garner. The majestic oak that pillars its head against the sky and bids defiance to the storm is the product of decades, or perhaps centuries. But from the moment that the seed-corn and the acorn were quickened into life by the moisture of the soil and the warmth streaming down from the sun there was a steady going forward toward full fruition. Every day that passed witnessed advancement toward the divinely-fixed goal. So it should be in the Christian life. Every fleeting hour should enlarge and enrich it, and no year should be allowed to go by without finding it farther on the way toward fulfillment and completion.

Continuity of development is a matter of the utmost importance. Grave, indeed, are the perils of arrested growth. Death or dwarfhood is its almost inevitable consequence. Grain that unfavorable seasons and lack of cultivation have kept at one stage too long seldom yields a satisfactory harvest. Who has not seen such corn tasseling when a little more than knee-high, its very attempt to flower and fruit speaking pathetically of opportunities irretrievably gone, and attesting the truth that there is no escape from the penalty of standing still instead of going steadily forward as God intended? The Creator has placed a time limit on all things terrestrial. This limit is not only upon the length of existence, but also upon the possibilities of each of the periods of which it is composed. Youth wasted is irrecoverably lost. If its precious hours are not used to lay the foundation of worthy character, it is doubtful if it can be as well and strongly laid in the after years. The value of correct teaching and training in the beginning of life cannot be overestimated. The men who have wrought most mightily for the moral betterment of mankind have been those who in childhood breathed a pure and wholesome religious atmosphere. So true is this that some one has said, "The history of great men is the history of great mothers." He who starts right, continues right, and so acts that each to-morrow shall find him stronger and better than to-day, is pursuing the only course that leads to majestic and full-orbed manhood. But if one has been denied the blessing of Christian parentage and has come to know Christ late in life, there is all the more reason why he should be anxious to have his spiritual development go continuously on, without hindrance or interruption. With too much time already lost, he can ill afford to lose more.

But is there really such a thing as arrested spiritual growth? Most assuredly there is. Paul expressly so states in the fifth chapter of his epistle

to the Hebrews: "For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and have become such as have need of milk, and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for full-grown men, even those who by reason of use have exercised their senses to discern good and evil." Long enough in the kingdom to have become teachers, yet remaining babes and still needing to be taught the first principles—what is this but religious dwarfhood? And does it not abound in our churches to-day? Are there not in nearly every congregation those who have been professing to be Christians for ten, or twenty, or thirty years, and who yet are mere weaklings, needing to be nursed and coddled with unceasing care? The seasons have come and gone, but no advancement have they made in the divine life. The path to perfection still stretches far away in the distance, and there is less time to climb to the shining summit where it leads.

Spiritual dwarfhood is an injustice to all concerned. The man who fails to grow is himself defrauded. The rich experiences of grace in waiting, he fails to reach and claim. He gropes in the dim twilight when he might walk in the luster of the full-born day. His heart is a battleground where good and evil forces contend for the mastery, when it should be a fortress with Satan shut out and Christ securely enthroned within. And by not going forward he subtracts from the glory of his future destiny and lessens his reward in eternity.

Nor is this all. But his failure to progress religiously also deprives God and humanity of that to which they are entitled. Having bought every disciple with a price, the Master has a right to claim for himself and the needy ones for whom he died the best service of which each is capable. Our powers belong to God, and if we fail to develop and use them, we shall be held responsible when we stand before him in the judgment. O the buried talents in the church to-day! They are infinitely richer than all of the treasures that lie hidden beneath the billows of the sea. There are hushed voices that might have prayed down from heaven a hundred times the Pentecostal fire; there are silent lips that might be preaching the gospel with the sevenfold thunders of apostolic power; there are hard and shrunken hearts that might be refreshing barren and desolate lives with the overflowing streams of divinely-implemented love; there are unused social gifts that might turn thousands of feet from the way that leads to destruction into the way that leads to glory and to God. To fail to make the utmost possible of ourselves and to give the whole of our capacity to the work of world redemption, is to fall short of duty. The greatest tragedy conceivable, next to the wreck of the soul itself, is to trifle away life with its golden opportunities. And it should ever be remembered that one must "be" in order "to do"; that the measure of our ability to bless and uplift our fellow men is our own spiritual stature and strength. Only the man who saves himself may hope to be influential in saving others.



# Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

## DIRECTIONS:

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to folded manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if this date is not moved forward after three weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

## BILL OF INJUNCTION FILED BY THE BISHOPS IN THE VANDERBILT CASE.

In the Chancery Court of Davidson County, Tenn.

(Continued from last issue.)

### XVII.

At that time there existed three vacancies in the Board of Trust—one occasioned by the death of Mr. Samuel J. Keith, on July 17, 1909; one by the death of Bishop Seth Ward, and one occasioned by the death of Mr. John B. Ransom—and to fill these vacancies the General Conference elected your relators, V. A. Godbey, of Austin, Texas; N. E. Harris, of Macon, Georgia; and Albert W. Biggs, of Memphis, Tennessee, and their election was duly certified to said Board. All the above parties accepted the election as made by the General Conference, and Messrs. Harris and Godbey in person presented their credentials of election, and at the same time presented the credentials of Mr. Biggs to the Board of Trust at its meeting in June 1910.

### XVIII.

1. The Board of Trust at its meeting held on June 11 and 12, 1910, declined to receive said members so elected by the General Conference, and in lieu thereof attempted to elect the following members—to-wit: the defendants Claude Waller, of Nashville, Tennessee; Robert F. Jackson, of Nashville, Tennessee; and James A. Robins, of McKenzie, Tennessee.

2. Immediately upon said attempted election of said members, they and others of said Board of Trust rescinded the by-law adopted in 1898 and assented to by the General Conference in 1898, requiring the confirmation of all selections of members of the Board of Trust by the Board of Education of the Methodist Episcopal Church, South, the action of the Board of Trust being indicated by the following resolution:

"Whereas the General Conference of the Methodist Episcopal Church, South, at its recent session at Asheville, North Carolina, selected three members to act as members of the Board of Trust of Vanderbilt University; and

"Whereas some of these gentlemen are now present presumably claiming membership in this Board; and

"Whereas it is the duty of the Board itself to determine the question as to the rights of these gentlemen to sit as members; therefore be it

"Resolved, That the Chair appoint a committee of seven to investigate the subject and make its report to-morrow morning at 9:30 o'clock, with recommendations as to the proper mode of procedure."

3. The committee appointed in pursuance of the above resolution made the following report:

"Your committee assembled heard full statements from Messrs. N. E. Harris and V. A. Godbey, and gave a careful consideration to the whole subject. The majority of the committee now report as follows:

"We are of the opinion that the General Conference acted without lawful authority when it undertook to elect members to fill vacancies existing on the Board of Trust.

"We are further of the opinion that it is the duty of the present members of this board by election to fill all vacancies thereon which may now exist, or which are about to occur by the expiration of terms of service; and that the parties so elected, upon acceptance, will thereupon become members of the board without more. We therefore recommend:

"(1) That the by-laws of 1906 concerning the mode of election of trustees and their confirmation be amended so that it shall read as follows:

"All vacancies on the Board of Trust shall be filled by the election of the board. The term of members shall be for eight years, unless sooner removed for cause; but all members shall serve until their successors are elected.

"(2) That the board proceed to elect members to fill the vacancies now existing, and also those which are about to occur by the expiration of the terms of office. Respectfully submitted,

Signed by W. T. Sanders, chairman; W. L. Moose, secretary; Elliott H. Jones, J. C. McReynolds, Chas. N. Burch, W. C. Ratcliffe.

The above was adopted by a rising vote of 19 to 8.

4. In accordance with said action so taken, the said defendants Claude Waller, Robert F. Jackson, and James A. Robins are undertaking to act as and claiming to be members of the Board of Trust of the defendant Vanderbilt University; but, as your relators are informed, their claim is without legal right.

5. In addition to attempting to elect the above members of the Board of Trust, the said Board proceeded also to attempt to fill the vacancy caused by the resignation of Bishop A. W. Wilson by the election of Bishop W. B. Murrah; and added also to the Board of Trust by the attempted election of Bishop W. R. Lambuth; and relators aver that the said W. B. Murrah and W. R. Lambuth denied the right of said Board of Trust to elect them as members, and have declined to serve as such, and have communicated their said declination to serve to said Board of Trust.

6. The action of the Board of Trust of Vanderbilt University, as above set out was taken by a vote of 19 to 8, and relators aver that the following members of the Board of Trust voted in the affirmative upon said action—to-wit: Bishop E. R. Hendrix, Mr. Allen R. Carter, Judge W. C. Ratcliffe, Mr. Samuel Cripples, Mr. William L. Moose, Mr. W. T. Sanders, Prof. William Hughes, Chancellor J. H. Kirkland, Mr. W. R. Cole, Mr. G. M. Neely, Rev. G. B. Winton, D.D., Hon. Charles N. Burch, Mr. Robert F. Maddux, Rev. C. W. Byrd, D.D., Mr. James C. McReynolds, Mr. Eugene J. Buffington, Mr. Nathaniel Baxter, Col. G. W. Martin, and Mr. Elliott H. Jones. While the following voted "No": Bishop A. W. Wilson, Mr. John R. Pepper, Maj. R. W. Millsaps, Rev. E. B. Chappell, D.D., Rev. W. J. Young, D.D., Rev. R. W. Browder, Rev. W. D. Bradfield, D.D., and Rev. J. H. Dye, D.D.

### XIX.

1. In addition to the action as above set out, the Board of Trust at its meeting in Nashville in June, 1910, voted to table the following resolution:

"The right of the General Conference of the Methodist Episcopal Church, South, to appoint the trustees of this university being denied by this Board of Trustees, great unrest is likely to follow to the damage of the university and the Church. To allay as much as possible this unrest and to guard as far as possible the interests of the university, this Board hereby declares the trust it holds is a trust for the Methodist Episcopal Church, South, and that Vanderbilt University belongs to said Church."

### XX.

After the foregoing action was taken by a majority of the Board of Trust, the College of Bishops of the Methodist Episcopal Church, South, met at Nashville, Tennessee, on the 12th day of July, 1910, meeting as visitors of the University. At that meeting all of the members of the College of Bishops were present except Bishops Kilgo and Lambuth; and considering the action of the Board of Trust in declining to recognize the trustees as elected by the General Conference, and their further action in proceeding to elect members of the Board of Trust without reference to, and independent of, the Methodist Episcopal Church, South, and of its General Conference, and in tabling the resolutions set out in the preceding paragraph, as a departure by the Board of Trust from the charter, the fundamental law of the University, the said visitors so determined and adopted the following resolution, to-wit:

"In view of the action of the Board of Trust of Vanderbilt University in refusing to allow three trustees elected by the General Conference to take their seats in the Board, and in view of the further action of said Board in assuming to fill the vacancies in the Board without confirmation by the Board of Education, as ordered by the General Conference; therefore, be it resolved:

"1. That the General Conference has the legal right to elect the trustees of the Vanderbilt University or to determine how they shall be chosen;

"2. That trustees duly elected by the General Conference are entitled to their seats in the Board;

"3. That the eight persons whom the Board of Trust assumed to elect to membership in the Board at its meeting in June last, not having been chosen as the General Conference directed, are not trustees, and cannot lawfully exercise the functions of trustees;

"4. That as the Board of Trust assumed to put into the membership of the Board eight persons who are not legally elected trustees, the Board of Trust as thus constituted is not a lawfully constituted body, and its attempted control and direction of the affairs of the university brings into that body an alien influence, inconsistent with the lawful discharge of the duties of the Board.

"Therefore, the Bishops of the Methodist Episcopal Church, South, acting as a Board of Visitors and as representatives of the General Conference of the Church, refuse to approve the action of the Board of Trustees, and declare it null and void."

### XXI.

Relators, the Bishops of the Methodist Episcopal Church, South, now charge that the acts of a majority of the Board of Trust as above set out are ultra vires the power of said Board, and contrary, as they are advised, to the charter and fundamental law of the corporation. They charge that by its action as

aforesaid the Board has violated its trust and repudiated the right of the patronizing Conferences as the first members of the corporation, and the right of the Methodist Episcopal Church, South, as represented by its General Conference, as their successor, and has attempted to set itself up as above the charter and the law. They charge that the Board in assuming the authority to elect its own successors has usurped the right of the General Conference as the member of said corporation, and has assumed the said membership to be in the present trustees, who are now claiming that they are a self-perpetuating body. That by said action in asserting its right to self-perpetuation it has attempted to sever all bonds connecting it with the Church. As visitors, relators declare that the aforesaid action upon the part of the Board of Trust is illegal and that they have so adjudged and declared.

### XXII.

1. Relators Harris, Godbey, and Biggs state unto Your Honor that by virtue of the action of the General Conference of the Methodist Episcopal Church, South, held at Asheville, North Carolina, in May, 1910, they were elected as members of the Board of Trust of Vanderbilt University; that they accepted the said election; that the defendants, a majority of the Board of Trust hereinafter named, by their said action, taken at Nashville, Tennessee, on the 11th and 12th days of June, 1910, in declining to accept their credentials and permit them to act as members of said Board of Trust illegally deprived your relators, who were vested with the title to said office, from exercising the duties thereof, and thus deprived them of the honors and emoluments of the said office, contrary to the fundamental law of the institution, the statutes of Tennessee, and equity and good conscience.

2. Relators further show that the defendants Waller, Jackson, and Robins are now usurping the offices to which these relators were elected, and these relators by the usurpation of the aforesaid defendants, who, contrary to law and good conscience are usurping the said offices, are deprived of the honors and emoluments of the same to their very great injury and damage.

### XXIII.

1. That Vanderbilt University, as appears from the foregoing, was established by and is being maintained and patronized by the Methodist Episcopal Church, South, as hereinbefore set out, the General Conference of which is the general legislative body of said Church, and that the Church at large is now maintaining and patronizing the said Vanderbilt University, and the General Conference, as the representative governing body of the Methodist Episcopal Church, South, by virtue of being the member of said corporation, as well as by virtue of the fact that the said Vanderbilt University was established by and is now being maintained and patronized by the said Church, has the power and authority at its option to elect the Board of Trustees and to fill vacancies thereon; and the said General Conference of the Methodist Episcopal Church, South, as such governing body of said Church, did, as herein set out, at its meeting at Asheville, North Carolina, in May, 1910, determine to add and elect the relators Harris, Godbey, and Biggs to fill the vacancies occurring in said Board of Trust of Vanderbilt University by the death of Samuel J. Keith, Bishop Seth Ward, and John B. Ransom.

2. Your relators further state that large sums of money have been donated by Methodists to Central University of the Methodist Episcopal Church, South, and to Vanderbilt University, because said university was established by and has been maintained by said Church. Among others being the following:

(a) Citizens of Nashville, most of whom were Methodists, in a meeting gotten up by Methodists raised the first money, amounting to about \$27,000, which was used to purchase the grounds upon which the university buildings were built and upon which they now stand.

(b) The financial agents of Central University of the Methodist Episcopal Church, South, made canvasses of all the patronizing Conferences, visited, and delivered addresses at several of the Annual Conferences of each of said patronizing Conferences, and at most of them received liberal contributions to the university enterprise.

(c) That contributions, as relators are informed, represented by notes amounting to over \$100,000, were obtained to Central University of the Methodist Episcopal Church, South. Practically all of these notes were obtained from Methodists.

(d) The donation made by Commodore Vanderbilt was obtained through the influence of Bishop McTyeire and his wife, Mrs. McTyeire, likewise a Methodist. Mrs. McTyeire was a relative of Mrs. Vanderbilt, a Methodist, and through the combined influence of Bishop and Mrs. McTyeire the interest of Commodore Vanderbilt in the Central University of the Methodist Episcopal Church, South, was enlisted, which, as above stated, resulted in his first donation of \$500,000. This was subsequently increased, through Bishop McTyeire's influence, to \$600,000.

(e) After the name of the Central University of the Methodist Episcopal Church, South, was changed to Vanderbilt University, two Methodists, Dr. R. A. Young and Dr. A. L. P. Green, continued to act as



the Financial Agents of the university, visiting the various Annual Conferences and interesting Methodists throughout the Southern Church in the university, asking and receiving donations from them to Vanderbilt University upon the ground that it was a Methodist university and was the property of and controlled by the several Conferences of the Methodist Episcopal Church, South.

When Dr. Green died, Dr. Young continued as such Financial Agent of Vanderbilt University and continued prosecuting his campaign for funds among Methodists for this Methodist institution.

(l) In 1898 to 1901 the General Conference of the Methodist Episcopal Church, South, and the various Annual Conferences of that Church originated and carried out a plan for collecting subscriptions to the educational funds of the Church. This plan permitted donors to the fund to direct their gifts to whatsoever educational cause they desired. But in the absence of specific designation, Vanderbilt University was to receive twenty per cent of all sums raised. This twentieth century fund movement was purely a Methodist movement, and resulted in turning over to Vanderbilt University more than \$25,000.

(g) Mrs. Sarah Atkinson, of Memphis, a member of the Methodist Episcopal Church, South, bequeathed property to Vanderbilt University amounting to \$44,290.

(h) Mrs. Mary H. Furman, a member of McKendree Church, Methodist Episcopal, South, of Nashville, Tennessee, bequeathed property to the university which amounted to about \$85,000, the sum being invested in Furman Hall, one of the handsomest buildings upon the university campus.

(i) Donation to library by Bishop Tigert's estate, \$5,000.

(j) By Mrs. E. W. Nicholson, \$15,000.

(k) Former students of the Biblical Department for special chair, \$20,000.

(l) In 1905, when the main building of the university was destroyed by fire, a movement was made, largely promoted by Methodists, to raise a fund to restore the building. A public meeting was held in the city of Nashville, at which a Methodist presided, and at which about \$30,000 was raised for the university. Some of this was given by persons not Methodists, but the most of it was by members of that Church.

(m) Many other liberal donations were made by Methodists, among them Col. and Mrs. E. W. Cole, over \$19,000; Samuel Cripples, over \$21,000; R. W. Millsaps, \$1,000; J. G. Carter Scholarship, \$1,500; W. F. Taylor Scholarship, \$1,000; Elliston Scholarship, \$1,740; Owen Medal Endowment, \$500; Dempsey Weaver Donation, \$6,350; Jacob Henry, \$5,000; R. T. Moore Annuity, \$1,500; W. D. Scott, \$10,250; Mrs. Sarah Seabury, \$1,337; Mrs. I. J. Edwards, \$555; Martha Boddie, \$2,500; W. M. Cartmell, \$11,018; and others.

(n) The General Conference of the Methodist Episcopal Church, South, in 1906 ordered a collection to be taken annually for the aid of Sunday schools and the advancement of Christian education, and provided that a certain portion of this collection be applied to the endowment of a Chair of Religious Pedagogy and Sunday Schools in the Vanderbilt University, same to be retained by the Treasurer of the General Sunday School Board until fifty thousand dollars are raised.

The collections upon this fund to October 25, 1910, amounted to seventeen thousand one hundred and forty-eight dollars and eighty-seven cents \$17,148.87.)

3. The patronage of the university from its opening has been very largely from the Methodist families throughout the Methodist Episcopal Church, South.

At nearly every session of the various original patronizing Conferences, and subsequently at the General Conferences, either through direct reports of representatives of the university made to the Conference, or by reports of the Board of Education of such Conferences made to the Conference, attention was called to Vanderbilt University. It was appointed by the Conferences and recommended to the patronage of its people. And in consequence of this, it has from the first been largely patronized by young men from Methodist families.

#### XXIV.

1. That the Board of Trust as now constituted has, by and through its President, Bishop E. R. Hendrix, and its Secretary, W. R. Cole, called a special meeting of said Board to meet in the parlors of Wesley Hall at the university, in the city of Nashville, Tennessee, on Tuesday, October 25, 1910, at 10 o'clock, a. m., said call being as follows:

"Secretary's Office, Vanderbilt University,  
Nashville, Tenn., October 14, 1910.

"My Dear Sir: By order of the President, Bishop E. R. Hendrix, and with the concurrence of the Executive Committee, the Vanderbilt Board of Trust is hereby called to meet in Nashville, Tenn., Tuesday, October 25, 1910, in the parlors of Wesley Hall, at 10 a. m., for the purpose of considering and acting on the proposed affiliation of Vanderbilt University and the George Peabody College for Teachers, said affiliation comprising interchange of work and exchange or sale of real property, and for the consideration of such other matters as may be brought before the Board at said meeting.

"Yours very truly,  
W. R. COLE,  
Secretary Vanderbilt Board of Trust."

2. As will appear from the above call, it is the purpose of the Board of Trust not only to consider and to act upon a proposed affiliation of Vanderbilt University with the George Peabody College for Teachers, the exact proposal being unknown to your orators, but, as will appear from said call, it embraces not only the interchange of work between the said universities, but also the exchange or sale of real property belonging to the defendant Vanderbilt University, and for the consideration of such other matters as may be brought before said Board at the meeting.

3. Relators charge that the Board of Trust as at present constituted, as claimed by defendants, and to whom said notices were sent, is composed of members not regularly selected, and the said Board proposes to act without notice to and to exclude other members duly and regularly elected as such, and the purpose of said meeting of the Board thus illegally constituted is to sell or to exchange real property impressed with a trust for Vanderbilt University, organized by the Methodist Episcopal Church, South, as above set out, and now maintained by said Church, and to divert proceeds from the trust purposes impressed upon said property by the donors thereof, as well as by the charter and fundamental law of said corporation.

4. And relators are informed and believe that it is the purpose upon the part of said Board of Trust to remove the Theological Department of said university from its present location upon the campus, where it was established at the opening of said university, and to place the same at some other point or place in the city of Nashville distant from said university, and to convey to the George Peabody College for Teachers a valuable part of the campus now occupied by said university. And relators charge that this action upon the part of the Board of Trust, without the sanction of the College of Bishops as visitors, and without permitting members of said Board of Trust elected by the Methodist Episcopal Church, South, by and through its General Conference to act therein will do to them great and irreparable harm and injury, and great and irreparable harm, injury, and damage to the rights of relators, as well as to the rights of the General Conference of the Methodist Episcopal Church, South, and of the said Church in said university.

5. Relators Godbey, Harris, and Biggs aver and charge that they have received no notice of the proposed meeting at which steps fundamental in character and involving great changes in the management of the university are contemplated. That they are entitled, as members elected by the General Conference of the Methodist Episcopal Church, South, to notice of such meeting, and are entitled to act and participate therein; and that without notice to them of said meeting it is illegal under the by-laws of said university, and the holding of the same will be enjoined by this honorable Court.

6. Relators further charge that the defendants Waller, Jackson, and Robins have been given notice of said meeting, although they are not regularly members of said Board of Trust, and that the defendant members of the Board of Trust will admit said parties above named to said meeting and to the deliberations of said body, and that said defendants above named will participate in the said meetings and in its deliberations; while relators, duly and regularly elected by the governing authority of the Methodist Episcopal Church, South, will be excluded therefrom, to their great and irreparable harm, injury, and damage.

And relators are advised, and so charge, that the holding of said meeting will be enjoined, and that the defendants above named will be prevented by injunction from participating in said meeting and from acting as trustees therein.

7. Relators further charge that the General Conference of the Methodist Episcopal Church, South, as well as the constituent Annual Conferences thereof, including the original patronizing Conferences, are by the action of the Board of Trust as aforesaid, and especially at the meeting which has been called for October 25, 1910, deprived of their rights of representation on said Board of Trust as in law they are entitled to. That the said meeting so called is illegal for the reasons hereinbefore stated, and that the attempted holding of the same will be enjoined, as well as the constituent Annual Conferences thereof, Board of Trust, pending the determination of the present controversy, to sell, transfer, or convey any of the real estate of said corporation to some other corporation, will be enjoined.

8. Relators aver that all of said campus is needed and necessary for the proper use of said university and for the maintenance of its buildings and equipment, and that no part of the same can with justice to said university, be sold, transferred or exchanged; and that the attempt to sell the property of said university and transfer the same, without the consent of the members of the said corporation, to wit, the General Conference of the Methodist Episcopal Church, South, or to exchange the same for other real estate without the consent of the Methodist Episcopal Church, South, by and through its General Conference, is illegal and the same should be enjoined.

9. Relators aver that unless by injunction this honorable Court should prevent the carrying out of the purpose as expressed in the above call, the said

Board of Trust will, as relators are informed and believe, sell, transfer, and convey a portion of said campus to some other corporation, and this will divert corporate property from the purposes for which it was donated and will be a violation of the express trust impressed upon said property by the charter of said corporation, as well as by the conditions annexed to the various donations.

10. Consideration of the Premises, complainant prays:

1. That the parties named in the caption of this bill as defendants be made such by the issuance and service of copy and process as to the resident defendants, and by publication as to the non-resident defendants, upon whom service of process is not had.

2. To the end that all defendants may be required to appear and answer this bill, but not on oath, answer on oath being expressly waived.

3. That it be adjudged and decreed that the Methodist Episcopal Church, South, by and through its General Conference, is entitled as a member of Vanderbilt University to select, nominate, or confirm, either by itself or through its General Board of Education, members of the Board of Trust of said university; that it be adjudged and decreed that Vanderbilt University was established by the patronizing Conferences of the Methodist Episcopal Church, South, as alleged in the bill, and that it is being maintained and patronized by the Methodist Episcopal Church, South, and by the General Conference thereof; and that the General Conference as the representative governing body of the said Methodist Episcopal Church, South, has the power and authority and has exercised the option to elect and provide for the election of the members of the Board of Trust and to fill vacancies therein.

4. That the action of the General Conference of the Methodist Episcopal Church, South, at its meeting in Asheville, North Carolina, in May, 1910, in selecting relators Harris, Godbey, and Biggs as members of the Board of Trust to fill the vacancies then existing upon said Board was a proper exercise of the power and authority of said General Conference as the governing body of the Methodist Episcopal Church, South, and also as the successor of the patronizing Conferences as the member of said corporation.

5. That by virtue of the action of the General Conference relators became members of said Board of Trust to fill the vacancies therein existing.

6. That the action of the Board of Trust of Vanderbilt University as taken on the 11th and 12th of June, 1910, as set out in the bill, in refusing to recognize the above-named relators as members of the Board of Trust, was illegal and contrary to the fundamental law of the corporation and ultra vires the authority of the Board of Trust.

7. That their action in attempting to elect members of the Board of Trust in the place of the above-named relators, and in rescinding the by-law requiring the members of the Board of Trust to be confirmed by the General Board of Education of the Methodist Episcopal Church, South, and in attempting to fill vacancies upon the Board, and to elect members of the Board without confirmation of the General Board of Education of the Methodist Episcopal Church, South, was illegal and an attempted usurpation of the rights of the said Board of Trust.

8. That the attempted election by said Board of Trust, and its members, at the said meeting above referred to was, for the reasons set forth in the bill, illegal and conferred no right or authority upon the persons so elected; and that they acquired, by virtue of said election, no right to act as said trustees.

9. That it be further adjudged and decreed that the parties named to-wit, Waller, Jackson, and Robins—be adjudged to have no right or title to said office, and judgment be entered excluding them from the same; and that the relators Harris, Godbey, and Biggs be adjudged to be entitled to exercise the office of members of the Board of Trust in the place of and to fill the vacancies caused by the death of Mr. Samuel J. Keith, Bishop Seth Ward, and Mr. John B. Ransom.

10. That a writ of injunction issue enjoining the defendant Board of Trust from holding or attempting to hold any special or regular meeting of said Board without notice to the relators Harris, Godbey, and Biggs, and without permitting the said relators to participate in said meetings; also

11. That an injunction issue enjoining defendants Waller, Jackson, and Robins from meeting with said Board of Trust or exercising the duties and privileges as members thereof; also

12. That the defendant Board of Trust be enjoined from selling, transferring, or disposing of, or exchanging to George Peabody College for Teachers any part of the real property belonging to the defendant Vanderbilt University.

13. That such other further and general relief be granted as the facts of the case may demand and as to equity and good conscience belong.

This is the first application for issuance of writs of injunction and other extraordinary process.

(Signed) Fitzhugh & Biggs, P. D. Maddin, Harris & Harris, E. C. O'Rear, Solicitors for Relators.

(Signed) A. B. Anderson, Attorney-General Tenth Judicial District of Tennessee.

State of Tennessee, Davidson County.

Before me, E. H. Maxson, a Notary Public in and for the above-named County and State, personally



appeared Collins Denny and James H. McCoy, two of the relators in the above and foregoing bill, and who affirm that the facts stated in said bill made on knowledge are true, and those made upon information they verily believe to be true.

(Signed) Collins Denny; James H. McCoy.  
Subscribed and affirmed before me this 24th day of October, 1910.

R. H. MAXSON, Notary Public.  
(Notarial Seal.)  
I am security for the costs.

PERCY D. MADDIN,  
ALBERT W. BIGGS.

To be Concluded in Next Issue.

#### CHARLES WESLEY CHAMBERS.

Charles Wesley Chambers, octogenarian, died in Baton Rouge, La., December 6, 1910, having been born in Ryde, Isle of Wight, England, September 26, 1830. He was married to Miss Louisa Pallant, in New Church, Isle of Wight, England, April 13, 1852. Soon after their marriage they came to New York City, and thence to Philadelphia, thence to New Jersey, and from there to Baton Rouge, La., where both of them finished their lives. Mrs. Louisa Pallant Chambers dying in this city September 11, 1880. Of this marriage two sons and two daughters survive Brother Chambers, with several grand children, and great grandchildren; and one son deceased, the late Rev. John Wesley Chambers, who died at Ellisville, Miss., April 11, 1908, and who was an honored member of the Mississippi Conference, Methodist Episcopal Church, South, and besides serving with distinction in the pastorate was for several years president of the Whitworth Female College. One grandson, Rev. John C. Chambers, is now a member of the Mississippi Conference.

On November 21, 1881, Brother Chambers was married to Mrs. Josephine Allen, who died May 10, 1902.

Brother Chambers received what was in his day a good elementary education and on coming to Baton Rouge, La., engaged in foundry work and general blacksmithing, keeping up the latter occupation until a few months before his death. In his private life he was one of the purest of men, never in his long life having a single aspersion cast upon his character. He was honored several times by his fellow citizens with the holding of office, having served on the city council and as a director of the school board, always serving the public with zeal and fidelity.

He was life-long Methodist. At first a member of the Wesleyan Methodist Church in England, and on arrival in Baton Rouge, cast in his lot with the Methodist Episcopal Church, South. He was a true Christian and adorned the teachings of the Master to the end of his life. He was faithful in church attendance, scarcely ever missing a service, especially the morning service. The writer noted his faithful attendance upon the communion services the first Sunday in each month for a number of years.

He was also an ardent member of the Odd Fellows Lodge, and in the absence of his pastor, the writer, together with the members of that order, performed the last rites over his remains, from his residence and the church he loved so well, to the beautiful Magnolia Cemetery in Baton Rouge, where he sleeps as a beloved father in Israel, awaiting the last call of the resurrection morning.

"Servant of God, well done;  
Rest from thy loved employ;  
The battle fought, the vict'ry won,  
Enter thy Master's joy!"

H. S. JOHNS.

Baton Rouge, La., January 1911.

#### GRENADA COLLEGE.

Dear Dr. Meek: Grenada College is just closing a most prosperous and profitable half-session. Our highest compliment is that notwithstanding many students took their trunks home when leaving for the holidays, they have come back. But one girl dropped out, and she left to resume a position she had held before entering school to make money to finish her education.

The opening of the second term is an especially good time for those to enter who could not come at the beginning of the session, and I shall be glad to correspond with any persons interested.

Fraternally, J. R. COUNTISS, President.

#### NEW ORLEANS DISTRICT MEETING.

The New Orleans District Meeting of the Woman's Home and Foreign Missionary Societies will be held at Rayne Memorial Church, Friday, January 27th, commencing at 11 a. m. Lunch will be served at the church by the ladies of Rayne Memorial. All persons interested in missions are earnestly requested to attend.

MRS. JOHN MUNFORD,  
Dist. Sec., W. H. M. S.  
MRS. D. C. WORRELL,  
Dist. Sec., W. F. M. S.

## Secular News and Comment

Paul Morton, head of the Equitable Life Assurance Society, and former secretary of the navy, died suddenly in New York on Jan. 19.

Dr. Woodrow Wilson, former president of Princeton University, was inaugurated governor of New Jersey on January 17. He was elected on the Democratic ticket.

On account of the decreased price for the finished product, the cotton manufacturers of the country have decided to curtail the output of the mills from April to September.

Dr. John Callan of New Orleans has been elected a member of the Board of Administrators of Tulane University to fill the vacancy caused by the death of Dr. Beverly E. Warner.

About \$14,000,000 will be available for the public schools of Chicago this year. Of this amount, something over \$9,000,000 will go to the educational fund, and the remainder to the building fund.

What is said by some critics to be the best book of fiction of the year was written by a Parisian seamstress, Marguerite Audoux, by name. It is called "Marie-Claire," and is autobiographical in nature.

On January 18 the largest cargo of corn ever shipped from the port of New Orleans went out on the steamship Stagpool, for Denmark. It consisted of 260,438 bushels. It was loaded in twenty hours.

Feb. 10 has been designated by State Superintendent of Education Powers, as Woman's Monument Day in the public schools of Mississippi. The object is to raise funds with which to erect a monument to the women of the Confederacy on the capitol grounds at Jackson.

According to the report of the State Bank Examiner of Louisiana for 1910, there were, at the close of business on December 28, 1906, banks in the state, with total resources of \$119,512,232.01. This is an increase of \$10,598,060.16 during the year.

Vanderbilt University has received \$150,000 each from W. K. Vanderbilt and the General Education Board of New York. These are conditional subscriptions that were made sometime ago. This contribution of \$300,000 will add materially to the efficiency of the University.

By the apportionment made according to the recent census there will be 433 members of the lower house of Congress. This is an increase of 42 over the present membership. The total gain for the South will be seven, as follows: Alabama 1, Florida 1, Georgia 1, Louisiana 1, Texas 2, West Virginia 1.

The Women's League of New Orleans has planned to furnish a penny lunch to the children of the public schools. A simple hot lunch will be served for the nominal price of one cent. This will doubtless add greatly to the intellectual efficiency of many children who either have a cold lunch, or do without any at all.

Sir Wilfred Laurier, premier of Canada, in a statement in reply to a declaration of the Canadian Manufacturers' Union that Canada was not ready for reciprocity with the United States, says he believes a treaty can be concluded which will not injure either the farmers or the manufacturers of the Dominion.

On Friday, Jan. 20, the House Committee on expositions, by a vote of 9 to 6, reported in favor of New Orleans as the site for holding the Panama Exposition in 1915. The matter now goes before the House, where a strenuous effort will be made to have the minority report favoring San Francisco adopted.

It is small comfort to the citizens of the United States to know that the prices of food in Panama are lower than here. Provisions are sold by the Government Subsistence Department at a slight increase over the original cost. The supplies are purchased in quantities to last three months, and are distributed each day by train from Cristobal to the various stations in the supply system.

The regular pension bill now before the House carries \$153,000,000. The largest pension appropriation ever made was slightly over \$160,000,000, but a few years ago, so that the annual cost of war pensions is still very close to the maximum. It is admitted by the House pension committee that the bill increasing the service pensions received by veterans

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of 62 years or over would augment the annual appropriation to nearly \$200,000,000.

The State Board of Health of Louisiana has been sending a health exhibit and demonstration train throughout the State. In addition to the educational exhibit on the train, investigation has been made into the health conditions of the various towns visited, and instructions given as to how conditions may be improved. The experiment has proved a great success, and other states have made request that the exhibit be sent to them.

#### NORTH MISSISSIPPI CONFERENCE MINUTES.

All members of the North Mississippi Conference should have received their quota of Minutes before the date of this paper. They were sent by mail or express, according to size of package sent and convenience to express office. If any package has failed to arrive, I shall be glad to trace it when so requested. If any brother needs more, I can probably supply him from the surplus retained for replacing lost packages, etc.

J. R. COUNTISS, Secretary.

#### CONFERENCE MINUTES.

Notice to Louisiana Preachers:

Dear Brethren: By the time this notice reaches you all of you should have your supply of Minutes for this year. Please let me know at once if you have not received your package. All packages have gone by prepay express wherever I could send by express; the rest has gone by mail. Sincerely,  
ROBT. W. VAUGHAN.

#### WANTED.

A man to serve as clerk and bookkeeper in store. Small railroad town. Must be a Christian. Good references required. Must have some ability to get and hold trade.  
Hopewell, Miss.  
A. D. BRELAND.

#### RATES OF SUBSCRIPTION OF THE NEW ORLEANS CHRISTIAN ADVOCATE.

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In order to help our friends circulate the Advocate, and to bring the paper within reach of our subscribers at the very lowest possible price, we have granted the privilege of a rate of \$1.25 in clubs of five or more. Although we continue a club rate as a privilege, yet where our agents desire it, they may retain 10 cents commission on each subscription, to cover expense of remitting, etc. We reserve the right to give the paper to poor persons, on recommendation of their pastors, for \$1. Other than this, there will be no deviation from the conditions herein stated.

It costs us 10 cents to collect a personal check. We therefore request our friends, when making small remittances, to send by money order or registered letter, or by bank exchange. Any bank will give exchange on New Orleans or New York for the asking. This is the popular way of sending money without cost.



## Church News

A Protestant Ministers' Association was organized a few days since at Vicksburg, Miss.

The Book Committee of the Methodist Episcopal Church will hold its annual meeting in Chicago on February 8.

A dispatch to the Memphis News Scimitar states that Bishop Hoss preached an able sermon at Conway, Ark., on Sunday, January 15th, and raised \$3,000 for Hendrix College.

Mr. T. G. Selby, one of the best known Wesleyan ministers in Great Britain, died recently in the 65th year of his age. Many of his sermons have been published, and widely read on both sides of the Atlantic.

The Texas Christian Advocate reports that Bishop Mouzon preached a great sermon at Travis Park Church, San Antonio, on the first Sunday of the New Year. His text was, "The weapons of our warfare are not carnal, but spiritual."

It is said that over 200,000 copies of "The Pilgrim's Progress" have been sold in England by the Religious Tract Society within the past two years. Thus does Bunyan continue to speak through the printed page, though his voice has long been hushed.

Dr. J. E. Harrison, of the San Antonio Female College, has an interesting lecture on "The Klu Klux As I Knew Them." He will deliver it at a number of places during the months of January, February and March in the interest of the Epworth Encampment at Corpus Christi.

Bishop McCoy attended the Birmingham Preachers' Meeting on Monday, the 16th inst., and delivered a forceful exhortation in behalf of the movement to endow Birmingham College. Wide awake to all of the interests of the Church is this brilliant young chief pastor.

After having been connected with the Aberdeen University, Scotland, for a quarter of a century, Sir W. M. Ramsay has resigned his chair. According to report, the state of his health and a desire to devote more time to archaeological research influenced him to take this action.

The Presbyterian Hospital of New York City has recently received two gifts aggregating \$1,600,000. Three hundred thousand of this was given by Mr. Edward F. Harkness; the name of the other donor has not been disclosed. This hospital is closely affiliated with Columbia University.

Bishop Key occupied the pulpit of the Fort Worth College Church on Sunday January 8, and delighted the large throng assembled to hear his message. He is reported to be in excellent health, and quite cheerful and happy. He is held in the highest honor and esteem throughout the Lone Star State.

Bishop Atkins, who was en route to Austin, Texas, spent Sabbath before last (the 15th) in Memphis, being a guest of that prince of Methodist laymen, Mr. J. R. Pepper. The Bishop occupied the pulpit of the First Methodist Church at 11 o'clock, and delivered an impressive discourse to a large audience.

Messrs. Chapman and Alexander are now conducting a meeting in Toronto, Canada. Simultaneous services are being held in twelve centres throughout the city, and the speakers are commanding large audiences. The Christian Guardian thinks the revival has begun well and that the outlook for a great work of grace is encouraging.

William J. Bryan delivered two eloquent and stirring addresses at Travis Park Church, San Antonio, on January 1. His theme at 3:30 in the afternoon was "The Prince of Peace," and at the evening hour his subject was "Christianity Compared with Other Religions." The audiences that assembled to hear the great orator overflowed the spacious building.

The Montgomery Advertiser, of which Mr. D. R. Barbee is the capable editor, states that good progress is being made in establishing the Methodist Chautauqua authorized by the last General Conference. One thousand acres of land have been purchased near Waynesville, N. C., and plans have been formulated to develop the property, which is admirably located in every respect. The incorporators of the Assembly have elected the following officers: president, Bishop James Atkins; vice-president, John R. Pepper, Memphis, Tenn.; secretary, S. C. Satterthwait, Waynesville, N. C.; treasurer, B. J. Sloan, Waynesville; general superintendent, Dr.

James Cannon, Blackstone, Va.; superintendent of Bible conference, Dr. W. F. Tillett, Vanderbilt University; superintendent evangelistic work, Dr. George R. Stuart, Cleveland, Tenn.; superintendent missionary training school, Rev. J. E. McCulloch, Nashville, Tenn.

Misses Watkins of Mississippi and Siler of Georgia sailed from San Francisco, the former for China, the latter for Japan, Monday, the 9th inst., on the good ship Mongolia. They were to sail Saturday, as announced in the Advocate of last week, but the Mongolia did not sail till the 9th. Charming spirits they are. They worshipped at Berkeley Sunday morning, and cheered and enlivened the home of the editor by their presence at our Sunday dinner. May bon voyage be theirs crossing the high seas to their far-off post of duty, whither they go with a glad heart and willing mind.—Pacific Methodist Advocate.

It is said that a series of missionary expositions will be held in cities of the United States within the next twelve months. The first is scheduled for Boston in the month of April, and according to Mr. Henry Wade Hicks, one will likely be held in Nashville some time during the year. The purpose of them is to awaken an interest by presenting an object lesson showing the true situation in pagan lands. Oriental villages and streets, quaint huts and houses, and the natives themselves will form a large part of these exhibitions. They have been a great stimulus to missions in Europe, and will probably awaken a renewed interest in them throughout the cities of America where they are held.

The sub-committee of the Commission appointed to consider the question of the relation of the two Episcopal Methodisms and the Methodist Protestant Church in the United States, met in Chattanooga on January 18. The results of their deliberations were not made public. The following are the representatives of the three denominations on this committee: Bishop Cranston, of Washington, D. C.; Bishop Walden and Dr. R. T. Miller, of Cincinnati, representing the Methodist Episcopal Church; Bishop E. E. Hoss, of Nashville, Tenn.; Dr. F. M. Thomas, of Louisville; and Judge M. L. Walton, of Woodstock, Va., of the Methodist Church, South, and President T. H. Lewis, of Westminster, Md.; Dr. M. L. Jennings, of Pittsburg, and F. L. Harris, of Henderson, N. C., of the Protestant Methodist Church.

The Educational Commission of the Texas Conferences held an interesting meeting at Austin last week. This Commission is composed of four representatives from each of the Annual Conferences of that commonwealth, except the German Mission which had adjourned before the movement to constitute such a body had been started, but which is expected to name its representatives later. There are now twenty members of the Commission, and it has been vested with power to formulate and put into effect such plans as it may deem wise to strengthen our educational forces in the State, and to relate properly to one another the several institutions of learning under the control of the Church. What conclusions were reached by the Commission, we are not informed at this writing. Both Bishop Atkins and Bishop Murrah attended the meeting of the Commissioners.

To Mr. George C. Tenney, the secretary of the gathering, we are indebted for the following information: "The recent Medical Missionary Conference held at the Sanitarium in Battle Creek, Mich., was brought to a close on the 8th of January, and was universally pronounced the most successful meeting of the kind yet held. One hundred and fifty missionaries, representing nearly all the missionary boards and secretaries, and practically the entire mission field, were present. Fully two-thirds of the members were medical men and women. The session was presided over by Rev. Chas. C. Creagan, D.D., for many years district secretary on the American Board, now president of Fargo College. The vice-presidents were Bishop J. M. Thoburn, Robt. M. Nassau, M.D., D.D., and Chas. E. Stewart, M.D. The schedule included many missionary doctors of note in their respective fields, among them being Doctors Wanless, Scudder, Mary Noble, and Smith of India; Tucker, Mrs. Marian Headland, Whitney, and Lowry of China; Shepard of Turkey; and Nassau and Thompson of Africa. The next Conference was appointed for the same place and time next year."

### IN MEMORIAM.

#### Mother and Son.

TILGHMAN NEELY died June 12, 1910, aged twenty-five years. He had been expressman on the I. C. R. R. from seventeen years of age till death. He was express inspector a number of years. He was known by railroad men as "the Christian young man."

The shafts of temptation, even when Satan's emissaries in the form of beautiful women wielded them, fell powerless against the armor in which he always seemed to be encased. He said there was

far more Christianity among railroad men than the world gave them credit for. That he had seen engineers kneel at their engines and pray before starting on a perilous trip. Could this be said of all our public men, all railroad officials, all politicians, all doctors, all lawyers, all statesmen, all teachers, even all preachers, all editors, that they never undertake a responsibility without first sincerely seeking guidance from above, what a hastening of the millennium there would be!

Tilghman's life, so pure, so gentle, so Joseph and Daniel-like, so faithful to every duty, must have been to his companions an irresistible example whose influence, eternity alone can tell.

He was the personification of gentlemanliness, of loving unselfishness, of sweet consideration for others. Nothing little or mean in his nature. The only child of loving parents, but not in the least spoiled by the wealth of love lavished upon him by his parents, relatives and friends. Earth misses him, but heaven is richer.

His broken-hearted mother, Lula Tilghman Neely, followed him to her eternal home, December 8, 1910, not quite six months after her son went. She had spent fifty years on earth.

She and her twin sister were left fatherless by our cruel Civil War. Their widowed mother moved to Blue Mountain, Miss., when these girls, her only earthly treasure, were fifteen years old. The mother and orphans struggled against all the odds that that war left for its helpless poor. But the mother was blessed in having two daughters who developed into perfectly noble womanhood. Lula married B. H. Neely of Holly Springs, Miss., in 1884. Her married life was a happy one. When she left this world her neighbors said one of their very best women had gone, one who did more good, helped more who needed her than the world would ever know of. The beggar was never turned from the door unfed. The widow and orphan were often supplied from her larder and garden. Her friends found around her fireside, a cheer, a hospitality, a hallowed peace, that the world in this rushing age is too much a stranger to. Her physicians and her pastors were very dear friends to her. In a word, genuine love—"the greatest thing in the world"—ruled and guided her. She never failed to minister to even the negroes about her when it was in her power to do so. Not in material things alone, would she help them, but she would let them know she was interested in their spiritual welfare and would plead with them to love and serve the Savior, who had died for them. Some of the most touching scenes of her's and Tilghman's last illness were in the manifestations of grief from negroes who loved them, because of the blessing they had been to them.

In her last illness she spoke often of going to her darling boy. Death had no terrors for her. On the contrary, she would become shouting happy, sometimes, in talking of it. She seemed to have direct answers to prayers for comfort while on her death bed, one especially for which she was so grateful. She had begged the Lord to give her a vision of Tilghman in heaven. This was granted her in all of its satisfying power a few days before her departure.

To the grief-stricken husband and father, to the twin sister and aunt, and to all who mourn their loss, we would say, "How sweet to die such deaths as these. Heaven comes down such souls to greet, and takes them to be forever blessed."

"Two less at home!

A sense of loss that meets us at the gate;  
Within, two places unfilled and desolate;  
And far away, our coming to wait.

Two more in heaven.

Two more at home!

That home where separation cannot be;  
That home whence none is missed eternally!  
Lord Jesus grant us all a place with thee,  
At home in heaven."

One who loved them, MAGGIE TATE.  
Blue Mountain, Miss., Jan. 14, 1911.

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## SEMICENTENIAL REMINISCENCES.

Read before the North Mississippi Conference Historical Society in session at Sardis, Miss., Nov. 29, 1910, by Rev. G. W. Bachman.

It is with heartfelt appreciation of the privilege that I appear on this occasion by request of those in authority to give some reminiscences of fifty years in the itinerant ministry of our great Church.

This I do not for vain glory, but in the name and to the praise of our Lord Jesus Christ who called me by His Spirit in early life to this gospel ministry, and who hath during all these years sustained and blessed me in fulfilling the divine commission. It is not my purpose to attempt anything like a full narrative of the life work of a half century, but to note a few events and observations that may be of some interest to the present generation and of use to the future historian of the Church.

I was licensed to preach March 31, 1860, by a Quarterly Conference held at Pittsburg, for Calhoun Circuit, Grenada District, with John Moss presiding elder and Elias Carter, preacher in charge.

This was a large circuit, as most of them were in those days. It embraced all of Calhoun county south of Loosascoona river, with fourteen churches, 540 members, and seven local preachers. With preaching at each church once in four weeks, one-half or more of them were served on week days.

I was admitted on trial into the traveling connection by the Memphis Conference—which then included a large portion of North Mississippi—held at Aberdeen, November 7 to 13, 1860, Bishop George F. Pierce presiding.

There were seventeen in the class admitted, only four of whom I know to be yet living, viz.: R. H. Mahon of the Memphis Conference, Isham L. Burrow, superannuate in the Arkansas Conference and J. W. Poston and myself of this Conference. Of 164 preachers then connected with the Conference I know of but sixteen who are now living, three of whom are in active service.

This, my first Conference, will ever be specially memorable in my mind for several reasons. It was there that I first saw a Bishop, and many of the distinguished preachers of whom I had heard and read much. Bishop Pierce was in the prime of life, and being a man of fine physique, graceful manner, eloquent speech and mental ability, he was attractive and forceful, both in the chair and in the pulpit. His sermon on Sunday morning from the text, "And the word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth," (St. John 1:14), was grand in delivery and powerful in effect. Of visiting connectional men Dr. J. B. McFerrin, book agent, was most prominent as a man of affairs and speaker. He had a reputation as the "money raiser" of the Church, and when present where a collection was to be taken, he was generally put forward in the business.

Of recognized leaders in the Conference there were Thomas L. Boswell, father of our Dr. Boswell; Joseph H. Brooks, father of our Joseph J. Brooks; John Moss, father of our Charles P. Moss; Michael J. Blackwell, William McMahon, Gullford Jones, Geo. W. D. Harris and others who are as worthy of mention, but of whom we have not now time to speak. These were representative men, great preachers, wise counselors and safe leaders in the Church of their day. May the sons upon whom their fathers' mantles have fallen, evermore wear them worthily, and may their generations never cease!

A notable feature of this Conference was its executive sessions. Then the law for the examination of the character of preachers required that "none be present except members of the Conference, and others who may be in attendance on Conference business, unless the Conference by vote shall order otherwise."

And when charges were preferred against a preacher, the trial was before the whole Conference and not by a committee as now.

So, according to rule, much of the time was given to executive proceedings, there being three preachers on trial under charges.

The routine business of an Annual Conference was not near as much then as now; the disciplinary questions were fewer by more than one-half. There were but few boards or committees, hence most of the business was considered in detail by the body as a whole. This was a tedious process, consuming as much or more time than is now required to transact probably three times the amount of business.

My first appointment was to Lagrange Circuit as junior preacher, with James N. Temple, preacher in charge. We were in the Somerville District, with Lorenzo D. Mullins as presiding elder. Our territory was about forty miles in length and thirty miles in width, embracing the western half of Hardeman and eastern portions of Fayette and Haywood counties in West Tennessee.

We had sixteen churches, including three railroad towns, viz.: Grand Junction, Saulsbury and Middleburg; and two interior villages, viz.: New Castle and Whiteville. It was what was known as a four weeks' circuit. We preached alternately at each church every two weeks, each one making his round in four

weeks. Of course, many of our appointments had to be filled on week days, but they were usually well attended and with good interest. We often held class meeting following the sermon, which generally proved to be of great spiritual benefit to both preachers and people in binding more strongly the ties of Christian love and fellowship. It is a fact to be deplored by the people called Methodist that the class meeting is scarcely known among us now, and that the old-fashioned love feast is fast passing out. "Give me the old time religion, it is good enough for me."

In that day many of the circuits were large and had two preachers—one of them usually being a young and single man. An unordained preacher was seldom placed in charge of a work except as an assistant. This was a wise plan that in most cases proved best for both preacher and the work, and might yet be at times used to good advantage.

While there was no specific law against a young preacher marrying, yet he was not expected to marry until he completed the course of study and received elder's orders, and to do so would subject him to censure and sometimes to discontinuance or location. Men already married and with families were occasionally admitted into the Conference, but such cases were rare.

The support of the ministry, including Bishops, connectional officers, presiding elders, pastors, supernumeraries and superannuates all alike was fixed by law as follows: "The allowance of the preachers respectively shall be only \$150 for a single man; \$300 for a married man; for preacher's children under seven years of age, \$25; for children of seven

and under sixteen years of age, \$40. The amount estimated over and above the foregoing allowances shall be for family and traveling expenses."

I received for this, my first year's service, \$105; this being my pro rata of money raised on the circuit for the support of the ministry. My second appointment was Concordia Circuit, Mississippi Bottom District, William McMahon, presiding elder. J. C. Lowe was sent with me as assistant preacher, but early in the year he accepted a chaplaincy in the Confederate army and left me alone on the work. The principal churches were Concordia (now Gunnison), Holmes Lake (now Shelby), Australia, and Brown's Chapel, for the white people. We preached also on many plantations for the negro slaves. The next year, 1863, I served Friar's Point Circuit, which embraced the territory from the Mississippi river east to Coldwater river and south of the Yazoo Pass to Mount Moriah Church, now Clarksdale, also down the river below Friar's Point, twenty miles to Robson's Landing.

The two following years, 1864-65, my charge was Richland Circuit, which extended from Cherry Hill Church, along Hobson and Cassada Bayous and Tallahatchie river to where Minter City is now located.

In the three charges thus named, there were ten churches for the white people, with 210 members. In the same territory there are now eleven pastoral charges, thirty-three churches and 1234 members. In all the region then known as "the swamp" and "the bottoms," now as "the delta," the settlements were sparse, chiefly large plantations located along the water courses and on the lakes and worked by

negro slaves, to whom much attention was given in our ministry. The greater part of the country was a wilderness, inhabited alone by game and ferocious animals and scarcely ever penetrated by man, except for hunting or fishing. Roads were few and poorly kept and during the winter season almost impassable in many places. Hence the mode of travel was mainly on horseback. Overflows were frequent, when water-crafts had to be used.

Because of the prevalent malaria, together with the isolation and privations peculiar to the country, it was considered as perilous and a great hardship for a preacher to go there in those days. Therefore it usually fell to the lot of young men, or those without families, to go to that field, and not often did one remain longer than one or two years. I think I was the second preacher that remained four years, Brother A. P. Sage being the first.

These first five years of my ministry embraced the war period, when the whole country was in a state of confusion and distress, consequent upon the carnage and disasters of the cruel and bitter strife between the two sections,—North and South—of the United States.

In this conflict the Church lost greatly in property and membership. Many of the preachers went into the army, most of them as chaplains, but some as soldiers. But enough of us stayed with our charges to care for the souls left at home, and to keep the work somewhat in order.

After the close of the war much had to be done to reorganize, readjust and strengthen the things that remained of the Church and to build up the waste places of our Zion. In this difficult and trying work, I endeavored to do my part while serving Charleston, Harmony (now Longtown), Rock Spring and Purdy charges, the two latter being in West Tennessee. While I was on the last named circuit in 1870, the General Conference formed the North Mississippi Conference of territory taken from the Memphis, Mississippi and Mobile Conferences.

Though my charge was in the Memphis Conference, I chose to adhere to the new one to which I immediately transferred.

The first session of the North Mississippi Conference convened at Water Valley, November 30, 1870, with Bishop D. S. Doggett presiding. Rev. John Barcroft was elected secretary, in which capacity he served well and worthily until his death in 1890.

Of the 124 preachers—including twenty-one on trial—which composed that body, thirty-one are known to be yet living, fourteen of whom are now members of this Conference, twelve of other Conferences, and five are local.

Of the thirty lay members, three are now living, viz.: J. B. Streater, F. A. Howell and Rev. W. H. Eagles.

Then there were nine districts, ninety-three pastoral charges, 190 local preachers, 21,757 members. Now we have eight districts, 161 pastoral charges, 177 traveling preachers, 95 local preachers, 54,292 members.

Fifty years ago there were in our connection twenty-four Annual Conferences, six Bishops, 2784 traveling preachers, 5353 local preachers, 457,598 members, besides 171,557 colored members. Now there are forty-seven Conferences, fifteen Bishops (14 others have been elected that have died), 7618 traveling preachers, 4952 local preachers, 1,834,972 members.

I rejoice to have lived in this, as yet, the best period of the world's history; to have witnessed the marvelous achievements of Christianity, and the wonderful growth and prosperity of our own great Church, and to have had some part in the same.

To God be all the praise and dominion and power and glory for evermore. Amen.

"Jesus the name high over all,  
In hell or earth or sky,  
Angels and men before it fall,  
And devils fear and fly.

His only righteousness I show,  
His saving truth proclaim;  
Tis all my business here below,  
To cry 'Behold the Lamb.'

Happy, if with my latest breath,  
I may but gasp His name;  
Preach Him to all and cry in death  
'Behold, behold the Lamb.'

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### HOW TO FACE THE NEW YEAR.

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Face it lifting up Jesus Christ before men willing to save.—Central Christian Advocate.

### BOB'S GIVE-AWAY DAY.

By Emma F. Bush.

Bob sat looking at the big heap of toys on the playroom floor. There were certainly a lot of them—picture books, story books, puzzles, games, a battered fire engine, a little steam launch, and lots of other things.

"What shall we do with them, mamma?" he asked at last. "Where shall we pack them?"

"I wonder," said mamma, soberly, "if my little boy would feel very much disappointed if I said we could not pack them at all. I do not mean the few you like so well, but all your toys. You see, dear, we are going to father, way across the big ocean to the Philippines, and perhaps we will only be there a few months, when orders may come from the government at Washington to go somewhere else; and it's a light knapsack and marching orders, my boy."

She snatched him up with a hurried kiss, as she cried out, joyfully: "But isn't being with papa worth leaving a few old things behind, Bobby boy? Just think! We haven't seen him for three years, and you were only four when we came to live with grandpa while he went way, way off, on duty for his country."

"Course not," said Bob, struggling down from her arms to look at the pile of toys. "Course I don't care for toys when I can have father. But what shall we do with them, mamma? I want some one to have them that will like them as I did."

"I'll tell you," said mamma, brightly. "Why not give them away yourself, Bobby boy? We will put them all together and take them to the Orphans' Home. There you can give them to whatever boys you wish, and you will know that while you are sailing over the ocean to papa, the poor little orphan boys will have a good time playing with them."

It did not take long to get ready, and almost before he realized it, Bobby and mamma were whirling toward the Asylum in a taxicab, and in almost no time they were at the Asylum door.

A few words with the matron, and she led mamma and Bobby into a big room filled with boys and girls playing games, looking over some old books, etc.

"This is the play hour," said the matron. "You can go among them and talk to them as you wish."

Bobby had his eye on a little boy about his own age who was driving a lively tandem across the floor with a string harness upon them, and an imaginary whip in his hand. "I would like to give him something, mamma," he said. "Do you suppose he would like my fire engine?"

"Ask him," answered mamma.

"I know he would," said Bobby, growling suddenly shy, and glad mamma was there. "I think that little boy over by the window would like some of my books, and that boy on the rocking-horse looks as if he could sail my boat. Let's go and get them, mamma, and give them all right away."

In a few minutes the boys were gathered around their new treasures, and Bobby enjoyed watching their delight over them.

Suddenly there was a wall from a little girl who had been watching. "I want something, too," she cried. "I want something of my very own, too."

"Me, too," cried another little one, and two or three more joined in the cry.

Bobby looked ready to cry, too, at the thought that his expected pleasure promised to turn out so badly, but suddenly a bright idea came to him. He drew mamma down and whispered in her ear.

"If you want to," said mamma.

"Will it be enough?" he asked.

"Plenty," answered mamma, "and you shall do as you please."

Bobby turned to the little girl who had first begun to cry, forgetting his shyness.

"Don't cry any more," he said. "I haven't any girl's things, but at home I have the ten-dollar gold piece grandpa gave me. I was going to buy a soldier suit and gun, but I am going where there are real soldier suits and guns; and if you won't cry any more, I'll buy every single girl here a something for their own, and bring it tomorrow."

The little girl stopped her crying and raised her head. "Will it be a doll?" she asked.

"Yes," answered mamma, smiling, "Bobby will be glad to buy you a doll. Suppose," and she turned to the matron, "suppose you let us take them all in a taxicab and choose their own dolls. We will bring them safely home again."

The matron was willing, for she knew Bobby's mamma well and the many nice things she had done for the children; and soon Bobby found himself with mamma and the ten little girls on their way to a big department store.

Mamma led the way to the doll counter, and Bobby felt well repaid as he heard the squeals of delight with which they looked at the dolls the saleswoman took out for them; and each girl chose her own doll, light or dark hair, blue eyes or brown, just as she wished.

"It is so nice," sighed one of the girls, contentedly, as they started for the Asylum again, "it is so nice to pick out your own child. Every time I've had a doll, I never had one I chose myself," and she gave a sigh of rapture as she held closer the baby doll with golden hair and brown eyes she had selected for her own special choice.

"Mamma," said Bobby, as they whirled toward home again, "I think that was a lovely idea, and I'm glad I gave them all away."

"All?" asked mamma, smiling, "soldier suit and all?"

"Yes," answered Bobby, sturdily, "I am, mamma. The soldier suit and my toys would soon be worn out or lost where we are going so far; but I shall never, never forget how glad the boys were to have my toys, nor how happy the girls were choosing their dolls. And I am going where there are really soldiers, mamma."

"Yes," said mamma, smiling again, "and you are really going as soldiers go, Bobby. Nothing more than they need, everything else cheerfully left behind because their country calls them. It's a great thing to serve your country, Bobby, and the day may come when you will be a colonel in her great army, like papa; but remember, now, that it is as great a thing to give pleasure and happiness to others."—Zion's Herald.

### PORT GIBSON AND HER COLLEGE.

By Rev. H. Walter Featherstun, D. D.

In 1873 a boy preacher sat silent and observant at a District Conference held in Port Gibson, and subsequently attended two sessions of the Mississippi Conference held there; but last Friday he went there as presiding elder of the Port Gibson District.

The Districts Stewards—that is, five of them with sundry clerical proxies—met there that day, set the salary of the presiding elder and passed the following resolutions:

"Resolved, First, That the Conference Assessments be distributed upon the basis of assessments made by the charges for support of the pastor;

"Second, That the secretary notify the pastors of the adoption of this resolution and request them to furnish the secretary, not later than February 15, 1911, with the assessment made by his charge for the support of the pastor. In the event the pastors are unable to furnish this information by the 15th of February the secretary is instructed to make the distribution upon the best information available to him."

The Quarterly Conference was held on Saturday, and I believe it was the best I ever held so early in the Conference year. The salary was fixed promptly with no suggestion of reduction. Some boards of stewards "now-a-days" get into a sort of spasm of economy and proceed at once to compel the preacher to economize. The preacher takes up the burden of trying to make ends meet, and I watch the process, but observe that the stewards smoke just as many fine cigars and their wives wear just as costly hats as if no program of retrenchment had been been adopted. I see that the preacher does all the retrenching. The true and faithful stewards at Port Gibson have adopted no program of retrenchment for their preacher.

On Sunday fine audiences listened attentively to the new presiding elder. In the afternoon I talked to the girls at the college, and found sympathetic hearers as I pleaded that in everything, especially in all matters religious, they be not satisfied with anything less than the very best. This college has a live Epworth League; hence the girls are eminently religious. There is this told: A Jewess graduated there sometime ago and went out to teach a public school; and she always opens her school with reading the Scriptures and prayer. She learned that in

Port Gibson Female College. They tell me there that President Hawkins has a remarkable faculty for leading his girls to be religious.

Dr. Holloman, the new preacher in charge, was happy and hopeful; and so were the people. The outlook at Port Gibson is altogether roseate.

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A revival of private prayer.

A revival of the prayer meeting.

A revival of personal testimonies.

A revival of the revival passion.

If thou wilt have these revivals, Oh thou Israel, thy God will walk in the midst of thee, and verily thou shalt know that He is in the midst of thee to own and bless.—Central Christian Advocate.

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## Editorial.

### ANENT THE ADVOCATE.

Many pastors have sent in renewals from their charges during the past week, but there are scores of others in which the subscriptions of clubs sent in last year are expiring. We appeal to our friends to make a faithful effort in behalf of the Advocate in every community now. This is the most favorable season of the year for pressing the claims of the Conference organ.

A correspondent recently sent in a subscription and added, "This is for a new convert." A most suggestive statement! If the church paper were placed in the hands of every new member, would he not be apt to count for more as a worker in the years to come?

Again it is necessary to call attention to our rules concerning obituaries. We publish two hundred words free, and all over that number must be paid for at the rate of one cent a word. Please, brethren, do not ask us to vary from this rule because the deceased has been prominent and useful. We should like to oblige you, but our space is limited and it is impossible. We must be impartial. So hereafter all obituaries (except those of preachers and members of their families) above the allowed length will be abridged to two hundred words unless paid for.

Our "Honor Roll," made up of the charges in which all of the official members take their Conference organ, is lengthened this week by one additional church, Seventh Avenue, Meridian. It now stands as follows: Mansfield, La., Rev. A. W. Turner, pastor; Bogalusa, La., Rev. J. M. Alford, pastor; Tunica, Miss., Rev. J. W. Honnoll, pastor; Lumberton, Miss., Rev. T. W. Adams, pastor; Ruleville, Miss., Rev. O. L. Savage, pastor; Homewood, Miss., Rev. W. W. Graves, pastor; Houston, Miss., Rev. R. P. Neblett, pastor; Seventh Avenue, Meridian, Miss., Rev. J. A. Wells, pastor.

### MINISTERIAL ETHICS.

A fine illustration of a minister showing a proper regard for his successor was recently brought to our attention. The preacher referred to had served a charge for a quadrennium with great acceptability and was on the eve of departing for his new field. The people, who love and admire him, gathered about him at the conclusion of the farewell service, and began to try to make engagements with him to return at certain dates to officiate on special occasions for which they assured him he was their preference. But instead of acceding to their wishes, the brother told them that he held them in affectionate regard and would always cherish the memory of their many kindnesses, but that he was no longer in charge of their work and that to render the service which they had requested would scarcely be courteous to their new pastor. His friends readily perceived the impropriety which he pointed out and loyally acquiesced in his decision.

The course pursued by this minister merits the most hearty commendation. It is a regrettable fact that brethren in the itinerancy are not always as considerate of one another as they should be. We have known preachers by correspondence and otherwise to keep in close touch with former congregations after they had been appointed to other pastorate and to journey back every now and then to officiate at a wedding, or funeral, or baptize the children in some home. There may be a few special cases where this is proper and allowable, but they are rare. Generally it is wise to decline such invitations. If our people do not know what is due their pastors, we should count it our province to teach them. There is no excuse for one trying to hold on to a flock to which the appointing power has

given another shepherd. Bishop Galloway was wont to say to the members of the Conferences over which he presided with the remarkable impressiveness that was characteristic of him: "When you have been sent to another field, go; and when you have gone, stay. Give the man who comes after you a chance." Rich in wisdom are these words from the lips of the Chrysostom of Southern Methodism.

To a very large extent ministers are the custodians of each other's characters. When one is leaving a charge he can by an imprudent or injudicious remark injure his successor and create against him a stubborn prejudice exceedingly difficult to overcome. Or when one is entering upon a new pastorate, by disparaging the methods or the work of the man who has gone before him, he can lower him in the esteem of the public and do him a grave injustice. Above all others, one who is called of God to preach the gospel and direct the affairs of the Church should be a man of guarded speech. Any kind of a gossip is bad enough, but a clerical tattler is the worst of all. A preacher should allow no person to beguile him into talking critically of his brethren. Those who seek to seduce one into this will usually depreciate him just as readily in his absence. The Methodist itinerancy ought to be in the highest and best sense a brotherhood. As one in it would have the others treat him, so should he treat them. If the clergy do not live according to the "Golden Rule," how can they expect to influence the laity to do so? Striking straight at selfishness, the religion of Christ, from the very nature of it should tend to produce gentlemen. It should enable one to see more clearly the rights of others and dispose him duly to regard them. The man who wants everything to come his way is manifestly not overburdened with piety.

### SOME ADVOCATES OF CHURCH UNION.

The talk of church union is to-day heard on every side. Both the secular and religious press are devoting not a little space to the subject, and scarcely any ecclesiastical assembly can meet and adjourn without having the question presented in some form for consideration. And, as is usually the case, the sects which are most sectarian are the loudest in their insistence that the followers of Christ of every name shall ignore their differences of opinion and come together in one great fold. Thus the Episcopalians and Campbellites have constituted committees to work for the cause of church union, though the only terms of consolidation they would be likely to accept would be for the other denominations to surrender their own views and adopt those to which they so tenaciously adhere. Not less in favor of this kind of union are the Baptists, though, be it said to their credit, they are more disingenuous and outspoken, as is evidenced by the following statement from Dr. R. S. McArthur, of New York, one of their ablest and most trusted leaders: "If ever there is organic union, it will begin at the baptistry. Every denomination of Protestant Christendom, and also the Roman and Greek Churches can agree upon baptism; that is immersion, as taught by our Lord and his apostles." In other words, the distinguished divine favors only such union as can be brought about by the people of every other faith becoming Baptists.

It is needless to say that such advocates of church union are not contributing to the spirit of fraternity which is manifestly increasing among the religious denominations. Apparently, they are only seeking to take advantage of this growing goodwill to promote sectarian ends. These sects have long been noted for their intolerance of all teaching different from their own, and their proclamation that they would be pleased to have all Christians come together on their platform is nothing new. We think it is far from conclusive that the massing of the several branches of Protestantism in one huge organization would be beneficial to the cause of Christ. However, if this should ever come to pass it will not be by a surrender of breadth to narrowness, but by ignoring non-essentials, and centering upon the great cardinal truths of Christianity. The golden age of bigotry is in the past, and it will become more and more an anachronism as the disciples of Jesus grow in likeness to their Lord and in reach of vision.

### CO-OPERATION NEEDED.

The January number of The Conflict, the official organ of the Anti-Saloon League of Louisiana, contains the salutatory of Dr. S. A. Smith, its editor and the superintendent of the organization in whose interest it is published. Its concluding sentences are as follows: "I have no underhanded methods to use against the friends of the liquor traffic, liquor laws and liquor men for office. I shall always fight in the open. I have no tricks to try nor deceit to practice. The God of our fathers is with us and we shall surely win. If those who stand for decency and purity among our people will rally with me, I shall be here until the last saloon shall be driven from the soil of the State of Louisiana."

We like the ring of these words. Their note is courageous and optimistic. They evidence a pur-

pose to press the battle against the rum traffic and a faith in the power of truth and right to conquer. We rejoice to see the fight against this gigantic evil beginning, and we pledge our hearty co-operation. In this impending struggle, the place for Methodists is in the forefront. Our past record in this warfare is unsurpassed, and we cannot afford now to let others take our crown. The ablest champion of prohibition that the South has ever had was our lamented Galloway. And though his eloquent voice no longer thunders against the iniquity of the saloon, let us remember the lessons that he taught and rally to the support of the cause for which he struck so many sturdy blows.

The campaign before us must be one of education. It will require money and necessitate united and continuous effort. Let every man, every woman, and every child who would like to see the State redeemed from this terrible curse, get into line and give Dr. Smith the utmost assistance in their power. In union there is strength. Working energetically together we may hope to triumph; with only a few enlisted we shall surely fail.

### A TRUE AND TIMELY UTTERANCE.

Bishop John C. Kilgo concluded an earnest "Plea for a Revival" in the last issue of the Wesleyan Christian Advocate in the following eloquent and timely words:

"The needs of a religious awakening require no arguments to prove them. They are all about us, in signs too plain to mislead us. Only one thing should be done, and that is, return to God with all our hearts and hopes and faiths. The way to have a great revival is not to discuss methods and organize campaigns, but to go at the work with the fire of a prophet and the zeal of an apostle. Let the pulpit become once more the blazing summit of Sinai from which the voice of God speaks to the people in the terms of law and eternal authority. 'Preach the Word.' Give it a chance. Preach it as it was delivered unto holy men of old and not as it has been tampered with and heclouded and revised by unholy men of modern times. The Holy Spirit will accompany the truth as he inspired it at the beginning and no other form of it will he respect. What if this does sound antiquated? What if scholars will deride it as 'traditionalism,' 'conservatism,' or 'orthodoxy'? Is this not the ancient trick of infidelity and conceit and idolatry? The world hated Christ and he was careful to assure his Church that it would hate them, and shall there be a pleading for quarters at its doors of revelry? God give us a host of preachers who are neither ashamed nor afraid to believe and preach the Word of God as it is written in Holy Scripture, and let the hosts of sin scoff."

### PERSONAL AND OTHER NOTES.

The Louisiana State Sunday School Convention will be held at Monroe, March 15-17. Let all lend a hand in making the occasion a memorable one.

The Executive Committee of the Federal Council of the Churches of Christ in America met in annual session in Washington City Tuesday of this week.

Rev. John G. Sloane writes us encouraging words concerning the Advocate, for which we thank him. We appreciate the friendly expressions of our brethren.

Brother J. C. Long, of Philadelphia, Miss., has favored us with a list of subscribers, with the promise of another list soon. We thank him most sincerely for his interest in the Advocate.

The Hospital Commission of the Mississippi, North Mississippi, White River, and Memphis Conferences will meet in the First Methodist Church of Memphis on Tuesday, February 7th, at 9:30 a. m.

We learn that Brother A. J. Cohurn is beginning a good year at Farmerville, La. He is in good spirits, and so are the people, and that makes a combination that is sure to win success.

Rev. A. W. Turner is held in high esteem by the members of his congregation at Mansfield, La. They recently presented him with a fine gold-handled umbrella as a mark of their appreciation.

Rev. T. D. Lipscomb has resigned the superintendency of the Orphans' Home at Ruston, and Rev. R. W. Vaughan is again both manager and agent. This excellent institution is doing a great work.

Things are moving along nicely with Rev. G. P. McKeown at Edwards, Miss. He serves a fine people, and the people have a fine preacher, and we are not surprised to learn that the cause is advancing in those parts.

Rev. W. J. Ferguson is beginning his third year on the Brooklyn charge with a hopeful outlook. We thank him for substantial favors in the way of a fine list of renewals, and pray that this may be a happy and successful year in his ministry.

Rev. J. E. Williams is happily situated in his new charge at Mendenhall, Miss. He is praying for, and expecting, a great revival this year. May his prayers be abundantly answered! He has our thanks for a number of new subscribers and renewals.



We learn that the Toccopola charge, in the North Mississippi Conference, is beginning a good year under the leadership of Rev. J. G. Johnson. May rich blessings be given to preacher and people!

Bishop E. D. Mouzon is expected to preach in the Methodist Church at Mansfield, La., on the first Sunday in March. It goes without saying that a rich treat is in store for the people of that favored city.

Rev. W. H. Lane, of Rose Hill, Miss., is another good friend of the paper who has shown his interest by sending a club of five subscribers. We pray that the Advocate may be a real help to him and his people in their work for the Church.

Mrs. J. T. Kidd of Lenoir, La., in renewing her subscription to the Advocate, says she cannot get along without the paper. We thank her for her kind words, and for a contribution to the fund for sending the Advocate to some unfortunate ones.

Brother W. E. Dickens, of Pelahatchie, Miss., has our thanks for a club of seven subscribers, with the promise to do all he can in behalf of the Advocate. He begins the year's work with bright prospects. We pray that great success may attend his labors.

Brother E. D. Harris of Simsport, La., has been a subscriber to the Advocate since 1865, with the exception of a short interval. He is now past 86 years of age, and because of failing sight, is no longer able to read. We pray that his spiritual vision may never grow dim.

Rev. B. P. Fullilove finds cause for encouragement on the Booneville Circuit. His Quarterly Conference has been twice rained out, occasioning some confusion, but, notwithstanding, things are moving on well. He expresses a desire to have his charge on the "Honor Roll."

We note with sorrow the death of Brother John E. Hanna, more than 40 years a member of our church in Monroe, La., and a much-beloved citizen of that city. He died on Sunday, Jan. 15, in peace and triumph. We extend our heartfelt sympathy to those who have been bereaved.

The Epworth League of the Louisiana Avenue Church gave a surprise party last Friday evening to their new pastor, Rev. H. T. Carley, and his family. Each Leaguer carried something for the parsonage pantry. A delightful social evening was spent, and delicious refreshments were served.

Alice, the little daughter of Captain and Mrs. G. T. Fitzhugh, of Memphis, Tenn., died at their home in that city on Sunday, January 15th. The stricken parents have the sympathy and prayers of many friends in Mississippi, Tennessee, and elsewhere in their sore bereavement.

The Woman's Home and Foreign Missionary Societies of the New Orleans District will hold their annual meeting in Rayne Memorial Church, this city, on Friday, Jan. 27th, beginning at 11 a.m. We thank Mrs. J. Munford, the District Home Mission secretary, for an invitation to be present.

Doctor S. H. Werlein, on the first Sunday of 1911, preached two great sermons, one of which was reproduced in full by the New Orleans Times-Democrat and the other was reproduced in full by the New Orleans Picayune. Something quite remarkable for any pastor in any city.—St. Louis Advocate.

Rev. K. P. Foust is finishing a nice new church at Sherman, Miss., and is planning to begin the construction of a parsonage at the same place. He has been energetically at work ever since Conference, and is much pleased with the prospect. We thank him for being mindful of the Advocate in his rounds.

Mrs. M. F. Cowan, of Vicksburg, Miss., in remitting for the renewal of her subscription adds \$2, with instructions to place it to the credit of our "Help Fund." We are grateful for this contribution, which will send the Advocate for a year into two needy homes into which it would not otherwise go.

Dr. S. A. Steel lectured on "The Circuit Rider" at the First Methodist Church of Jackson, Miss., last Sunday evening. That he paid a glowing tribute to the historic "man of the saddle-bags," scarcely needs to be said. As a brilliant platform speaker, Dr. Steel is facile princeps in the Methodist Episcopal Church, South.

The Fernwood correspondent of the McComb City Enterprise says in the issue of that paper appearing on January 12: "Rev. D. Scarborough preached a very forcible sermon here Sunday morning from the text, 'Who is on the Lord's side,' which, we are sure, made a deep impression on the minds and hearts of the hearers."

A postal card from Dr. I. W. Cooper, president of Whitworth College, who left some days ago to accompany Bishop Candler to Cuba, brings news of the safe arrival of the party at Havana. The Doctor promises to tell the readers of the Advocate later something of his trip and the work of Methodism in that great field.

"We have had a royal reception from the good people of this splendid charge, and they have made us feel quite at home from the very beginning." So writes Rev. J. H. Bass from Brooksville, Miss. We have never known a pastor to serve this flock who

did not fall in love with those who compose it, and speak of them in terms of praise.

Rev. W. N. Duncan, of Batesville, Miss., favored us with a list of 12 subscribers a few days since. Not only is he one of the strong preachers of the North Mississippi Conference, but he is also a painstaking pastor, who leaves no interest of the Church neglected. The future has much in store for this capable and growing young minister.

The first number of "The Missionary Voice" has made its appearance. It is attractive in form and contains a feast of good things. The editors are Dr. W. W. Pinson and Mrs. A. L. Marshall. Now the only exclusively missionary publication in the Church, this monthly should have a circulation reaching into the hundreds of thousands.

Rev. J. B. King, of Meadville, Miss., under date of Jan. 19, writes as follows: "We are moving on nicely at Meadville, and expect to do a great work here in the name of the Lord. We are expecting the greatest revival ever held in this place." May his expectations be fully met! We thank him for a list of renewals and new subscribers.

As a result of the good work of Dr. H. G. Henderson, the pastor, and the official board of which Dr. J. W. Lipscomb is president, the First Methodist Church of Columbus, Miss., has wiped out a debt of \$600, and entered upon the new year with a clean balance sheet. The Columbus Dispatch speaks in terms most commendatory of Dr. Henderson's preaching and labors among the people of that city.

Writing under date of January 19th, Mrs. Pauline G. Randle says: "My husband, Rev. Robert Randle, was sent to Cotton Valley Circuit this year. The people at all of the appointments have received him kindly, and he feels much encouraged. We like the work." We are grateful to Sister Randle for her commendation of the Advocate and expression of interest in its success.

Rev. J. W. Ward is happy in his work at Madison Station, Miss. The people of that delightful town gave him a most cordial welcome for his third year as pastor there. The High School marched in a body to the parsonage to show their pleasure at his return. Only faithful service wins such recognition. We congratulate the people of Madison on their good fortune in being served by so capable a man.

The Advocate acknowledges a pleasant call from Rev. A. J. Gearheard, our popular pastor at Gueydan, La. Brother Gearheard has entirely recovered from the injuries he recently received in a stove explosion. He was in the city with his wife who had undergone an operation at the Presbyterian Hospital. We are glad to know that the operation was entirely successful, and that Sister Gearheard is improving rapidly in health.

It was our great pleasure to have as a caller last Friday morning Bishop W. B. Murrah, who was passing through the city on his way home from the meeting of the Texas Educational Commission at Austin. We never saw him looking better. He continues to be enthusiastic over the work in Texas—the big State where the Methodists are a mighty host and are given to doing big things. The Bishop has also lately been in Nashville and Memphis.

Miss Martha Nicolaisen, a sister of Mrs. Jacob Cohen of the Carrollton Avenue Church, this city, and for eleven years a missionary of the M. E. Church in China, gave a very interesting account of the work at her station in an address last Sunday evening to the Carrollton Avenue congregation. The results that have been accomplished in that difficult field are an inspiring refutation of the charge that foreign missions are a failure.

In sending a list of subscribers, for which we thank him, Rev. C. C. Evans of Decatur, Miss., takes occasion to state that he has had a most cordial reception at that place, and that the outlook is most hopeful. The congregation at Union on his charge, is just finishing a splendid new church, for which much of the credit is due Rev. H. E. Carter, according to Brother Evans. We congratulate all concerned on the progress that is being made in that charge.

The Board of Trustees of Mansfield College are seeking for a suitable man to canvass the state in the interest of that institution. If anybody has a suggestion to make in this connection, let him write to Mr. D. G. Petty, president of the Board, Mansfield, La. It will be of interest to the friends of the college to know that the president of the State Board of Health, who has recently made a tour of the State, reports that the sanitary condition of the college is perfect.

Mr. Robert Ringer, secretary of the Young Men's Christian Association of New Orleans, occupied the pulpit of Parker Memorial Church of this city last Sabbath morning at 11 o'clock, and delivered an interesting address. It is expected that the furnishing of this church, including the seats and organ, will be completed in the near future, and that it will be formally opened in April. Bishop Murrah has been extended an invitation to conduct the service on that occasion.

Rev. J. W. Dorman has been heartily welcomed at Ittabena, Miss., and expresses himself as delighted with that growing charge. The parsonage is com-

fortable and well situated; the salary has been fixed at \$1,500, and the stewards have assumed the task of raising all the collections, leaving the pastor free to address himself to the work of preaching and visiting the people. We thank Brother Dorman for an invitation "to come up and preach, and try the gentle art of angling."

The Carrollton Avenue congregation gave a reception to their new pastor, Rev. J. G. Snelling, and his family, last week. Many of the members and friends of the church were present, and the occasion was a very happy one. Short addresses were made by C. O. Chalmers, S. A. Montgomery, Rev. B. H. Leesman, and Rev. C. D. Atkinson. Brother and Sister Snelling replied to the cordial welcome thus given, and an enjoyable social evening was spent. Delightful refreshments were served.

We regretted to note in a Jackson dispatch to the Times-Democrat on the 22d inst. that Judge A. G. Norrell had been stricken with a slight attack of paralysis, and would not be able to meet this week with the committee appointed to select a site for the monument to the Mothers of the Confederacy on the Mississippi capitol grounds, of which he is a member. We hope that his illness will be of brief duration. Judge Norrell is active in church work, and was a delegate to the last General Conference.

An appreciated note from that noble veteran and our long-time friend, Rev. R. M. Davis, of Byhalia, Miss., was received a few days ago. Among other things he said: "I am in the enjoyment of good health, and my only regret is that I cannot be at the front with my brethren." No preacher in North Mississippi is more universally loved than Brother Davis, who combines strength of intellect with gentleness of manner, and who has a kind word for every one. We greatly missed him at the last Conference.

Sister S. D. Dove, of Shelby, Miss., referring to the Advocate, writes: "I dearly love its coming, and feel that I could not be satisfied without it, as it has been coming so faithfully since its first issue, more than fifty years ago." We count it an honor to number among our readers this elect woman whose consecrated life is a blessing to the community in which she lives, and her testimony that the Advocate has been, and is, a help to her encourages us. To make our paper genuinely serviceable to the disciples of the Master, is what we fain would do.

In a personal note to the editor that worthy layman, Brother F. E. Ray, says: "Our new pastor, Rev. J. D. Boggs, came in just after Christmas, and the people gave him a good pounding. All seem to like him, and I think he is the right man in the right place and that he will do a good work. We want to do our level best this year and make the Corinth District the biggest thing in the Conference, and Jonesboro the best circuit in the district." This is a laudable ambition and we trust that progress may be made toward its realization.

In a communication ordering the renewal of her subscription, Mrs. M. R. Pickens, of Lexington, Miss., adds: "The Advocate has been a household friend ever since it was established, coming first to my father's and mother's home—Rev. James Walton and wife at Richland, Miss.—and afterwards to my own home at Richland, Goodman, and Lexington. I enjoy reading it every week and then pass it on to a busy, needy neighbor for Sunday reading." These true and tested friends of years are among the Advocate's best assets, and we pray that God may bless them, each and all.

#### PEN POINTS.

By Rev. L. C. Calhoun.

There is a sort of an aristocracy in every community; there is an aristocracy of education, of finance, of blood, and so on, but all must have the one and the same Savior. The thought is in this Scripture: "There is no difference between the Jew and the Greek."

Family government has frequently failed, no doubt, because of the too free use of the "you shall," and the "you shall not." The child must first be taught to fear God, the medium through which wisdom, "the principal thing," comes; and when that is attained, he only needs guidance by those who are better informed and are wiser; he then prefers the right.

"Did you read that book that you borrowed from me?" "Yes, I read it." "How did you like it?" "I have this to say, I had in reading it to wade through a great deal of chaff to get a little wheat." Using another figure, in reading books the reader will frequently be brought face to face with this: A profusion of words and paucity of ideas. There are books and books.

Geo. W. Riehl.

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## Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

MRS. ALICE PAXTON, on Jan. 11, 1911, after a long spell of sickness and much suffering. Interment was in Coushatta (or Springville) cemetery. May God bless the bereaved ones.  
R. A. Davis, Pastor.

BAXTER M. SMITH of Una, Miss., died at Roswell, New Mexico, August 13, 1910. He was converted at an early age, and joined the Methodist Episcopal Church, South, at Una, Miss. He was a consistent and faithful member. About two months before his death, upon the advice of his physician, he went to Roswell, New Mexico, for his health. He endured his illness with much patience and fortitude, but the "white plague" had securely fastened its fangs upon his mortal body. His remains were interred at Soule's Chapel cemetery, near his home. His life was an example of upright Christian manhood. He was an official member in the church and Sunday school for a number of years. In his death the church has lost one of its most consecrated young members—one who was willing at all times to do what he could. He is survived by one brother. May God be a comfort to him and other sorrowing relatives and the memory of their dear one guide them to heaven. A FRIEND.

On Jan. 3 "Uncle" SAM NELSON, who lived with his son near Longtown, Miss., was called to his reward. He was born April 5, 1829, and had been an active member of the Methodist Episcopal Church, South, since 1865. He was also a member of the Masonic Lodge since about the same date. During his life, long from a human viewpoint, he was an optimist, always speaking words of cheer and comfort and doing deeds of charity. His home was one of old-fashioned Southern hospitality, with special care given to Methodist preachers. He is survived by three broad-shouldered, honorable sons and their families, each of whom holds his memory dear, because of his godly counsels, emphasized by an upright life. He will be missed by his church, his lodge, his family and his many friends, all of whom have our sincere sympathy and prayers. After funeral services, conducted by the writer in the church at Longtown, his remains were consigned to the tomb, there to await the resurrection morning. Let us meet him "up yonder."  
A. G. HALL.

Crenshaw, Miss., Jan. 9, 1911.

Brother J. W. JONES was born in Gibson county, Tennessee, Nov. 30, 1843, and died at his home in Panola county, Mississippi, December 20, 1910. His father moved to Mississippi in the early fifties, and settled in Panola county, where he reared his family. Brother J. W. Jones had lived in this community to the day of his death. He joined the army in the beginning of the great Civil War and remained in it to the end. In the year '68 he professed faith in Christ and joined the Methodist Episcopal Church, South. He served the church as class leader, steward and district steward and superintendent of the Sunday school. He had been recording steward for more than thirty years. In the year 1865, on the twenty-seventh day of August, he was married to Miss Hester Ann Green. Of this union six children were born, five girls and one son. The son and two daughters had preceded him to the spirit world; the good wife and three daughters mourn their loss. Brother Jones was one of the best men of our time. He never failed in any duty laid upon him by his church. He was always at Quarterly Confer-

ence and all church services at Mt. Olivet, his own church. His influence will live only for good. He was widely known by old and young and loved and honored by all. The church will feel his loss. May the good Father above keep and sustain his loved ones left behind and bring them in the end to the Father's home on high!  
W. M. YOUNG.

JULIA STEELE was born on the tenth day of October, 1881, and died on August 4, 1910. Her parents were E. W. and R. E. Steele. Miss Julia was a devout Christian, having been converted in a protracted meeting in Gloster, Miss., several years ago. Her sweet and charming personality made all who knew her love her, and her life was such that the world recognized her as one who had constant fellowship with Jesus. The writer bears in mind very distinctly his first impression of her when we met for the first time last year. Her radiant face, graceful and pleasing manners, and sprightly and intelligent conversation made me know at once that she was one of God's favored daughters. She was a worthy daughter of a noble Christian family, being the great-niece of the noted Elijah Steele, and numbering amongst her kindred many of the saintliest men and women of early Methodism, she trod the pathway they trod and has gone on to be with them. There was profound sorrow in the little town of Georgetown when she died. Though she had been sick many weary days with typhoid, she seemed fairly on the way to recovery, when suddenly she grew worse, and after a brief time of great suffering, passed peacefully away. Our hearts are yet very tender with the memory of our bereavement. God's blessings on father, mother and loved ones so greatly bereaved. May the memory of her beautiful life make us better and the hope of reunion after awhile be for us all an incentive to holy living. F. L. APPLEWHITE.

SAMANTHA SHEPHERD, daughter of William and Harriett Ingram, was born April 9, 1828, at Germantown, in northeast Kentucky. She became a Methodist when 14 years old, and an orphan by the death of her parents when she was less than 17 years old. She became the wife of Rev. J. W. Cunningham of the Kentucky Conference, September 17, 1846; lived with him in the marriage state in Kentucky and Missouri more than sixty-four years. She was a member of the Methodist Episcopal Church, South, from its organization and was the wife of the first deacon ordained therein. She lived to the age of 82 years and nine months. Her husband survives in the middle of his eighty-seventh year of life. In the last year of her life she was in a state of partial paralysis, but was cheerful and uncomplaining. Then came two weeks of affliction in bed, terminating in death at 2 a. m., January 11, 1911. She was the mother of five sons and two daughters. All are living except the eldest daughter and youngest son. The latter was buried on his thirty-fifth birthday. Four sons were frequent visitors during her fatal illness, and were with her when she peacefully breathed her life away in faith and hope. Fourteen grand and great-grand sons and daughters are living in Missouri, Texas and California. JOHN W. CUNNINGHAM, St. Louis, Mo.

### ALL-THAT-IA.

Mrs. Clinton Smith, president of the W. C. T. U. in Washington, D. C., writes of Mrs. Miller's temperance story:

"I have read the book most thoroughly and carefully. I admire your ability to use such good and clear language to make your meaning plain. I found the book interesting, and, better still, convincing, and will recommend it when ever I can."

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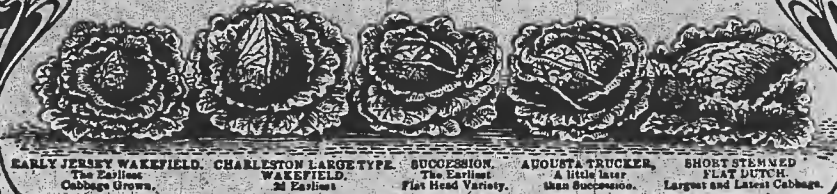
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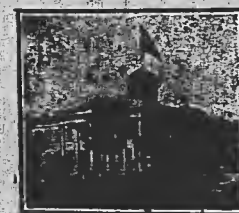
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## Tidings from the Field

Shannon, Miss.:

Dear Brother Meek:—"The lines have fallen to me in pleasant places." I never had a more cordial reception than was accorded me and mine by the good people of Shannon. Kind words and kind deeds have met us on every hand. Our first quarterly meeting was held last Saturday and Sunday, January 14 and 15. Our presiding elder, Rev. J. H. Felts, was with us in health and good spirits, and besides holding the Quarterly Conference, preached us three sermons. The people were delighted. We thank God and take courage.—J. W. Boswell.

Magnolia, Miss.:

Dear Brother Meek:—To write of Magnolia's kindness to the pastor would be to write all the time, but we can not forbear through the Advocate to express our appreciation of the generous attentions shown us at the Christmas time. It all began with a most lavish pounding by the Woman's Home Mission Society, and has scarcely ended yet. The substantial presents made us at that time not only supplied our utmost need, but made our hearts glad and filled us with a more intense desire to be a blessing here. We have had our first Quarterly Conference. Brother Leggett preached a stirring sermon on Sunday night, and held our Conference Monday night, everything being up-to-date. We attended the District Stewards' meeting of this District in Brookhaven on the 11th instant. The meeting was well attended, and the net increase of \$1200 on the assessments was cheerfully received. The year has opened under very favorable auspices. I regret to write that Rev. J. W. Sandell, our beloved superannuate at this place, has been extremely ill. At this time he seems to be improving. We are expecting a visit from our editor during the early part of this year.—H. B. Watkins.

Tunica, Miss.:

Dear Brother Meek:—Our first Quarterly Conference for the Tunica charge was held last Saturday. The reports were very good for this time of the year. Our presiding elder, Rev. W. W. Woollard, was with us. He has his work well in hand. The preachers all seem to be pleased with their work, and the people pleased with their preachers. The district was never in a better condition. Brother Woollard is the right man in the right place. He is not only well posted, but possesses a double portion of that very uncommon thing called common sense, which is a very important possession for a presiding elder. I see the Minutes of the North Mississippi Conference are out, and they are just like Brother Countless does everything else—as near perfection as we could expect from mortal man. Success to you in your great work for our Church.—J. W. Honnoll.

Coldwater and Love's:

Our reception here was everything we could have wished. In addition to a number of the elect ladies of the church being at the parsonage, having everything in perfect order—the house well lighted, warmed up and a warm supper awaiting us, the pantry had just been newly supplied with many groceries for our use. After supper and we had been shown through our new home, it was very gracefully turned over to us for the year. I must not forget to mention the kindness of that prince of laymen, Brother P. T. Cullicott, in meeting us at the train and bringing us up to the parsonage. It is useless for me to say I found everything well organized connected with our church, and running without any friction

whatever. You know I am fortunate in having had as my predecessor that consecrated and coming young preacher, Rev. V. C. Curtis. To follow in his wake may well be coveted by any of us young brethren. Our services so far have been good. We are quite hopeful of a good year. Pray for us.—D. W. Babb.

Scotland Circuit:

Some may wonder if "Scotland Circuit" still exists. I finished my first round of the churches Sunday, Jan. 15, and found that it does, and no doubt will for many years to come. I also have found in my short stay over here the tracks of many of my older brethren, these are so deep in the sand of time that it will take many winter and summer rains to erase them. Now, at the beginning of this Conference year it is one of the ambitions of our hearts to endeavor to reap some fruit where these faithful men have sown the seed. I furthermore have found earnest-hearted men all over the work who have impressed me that they will stand by their pastor and "hold up his hands" until the victory has been won. You may not hear of "Scotland" this year, but we expect to be busy, "not triflingly employed," trusting ere the year has closed we and our people will be brought closer unto the living God. Many of us young preachers no doubt would write oftener, but we are aware how inexperienced we are with the pen, and at the same time realize that a strong muscle in the heat of battle or the force of a strong Christian life, where some things need to be lived as well as written, proves better. So we may forget to write in our earnest endeavoring to write the better epistle, "known and read of all men." This is the kind the Master prefers. We trust while "the fathers in Israel" are advising us, that they, likewise, pray for us, that we may make no serious errors, but that we may accomplish something for Christ's sake. And the greatest thing that can be said of any year's work is souls were born into the Kingdom of God as a result of the efforts put forth, and I cannot help but believe that God will honor the preacher's labors who looks to him for his appointments rather than try to influence the presiding elders or Bishop. I also would like to mention the new church building at Porter's Chapel, on the Oak Ridge Circuit, which was built last year while we were there. This church was dedicated on the first Sunday in December. It is a nice little church, worth \$1000, and was built in the face of seeming impossibilities, but when earnest men, like Brother Ferguson, whom many of the preachers know and love, gets behind a church they do not need the Conference Board of Church Extension to build it for them. This was a small membership, too, about twenty in all. I trust that the building of this church was among the smallest things accomplished on the circuit last year. Am also looking for things to happen on the "Scotland" Circuit this year. May God bless the Advocate and all its readers!—B. E. Meigs.

### Women Who Suffer.

"Dr. Miles' Anti-Pain Pills are the best pain remedy on earth. Mother and I have used them for the past seven years."

MISS ORLEANA SCHENKE,  
Enid, Okla.

Pain is simply nerve disturbance. Derangements in any part of the body irritate the nerves centered there.

Dr. Miles' Anti-Pain Pills

stop pain and misery because they allay this irritation. Women find great relief from periodical suffering by taking Dr. Miles' Anti-Pain Pills on first indication of pain or distress.

The first package will benefit; if not your druggist will return your money.

## For All

Ayer's Pills are liver pills. All vegetable, sugar-coated. A gentle laxative for all the family. Consult your doctor freely about these pills and about all medical matters. Follow his advice. He certainly knows best.

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Lowell, Mass.



### THE BEST MADE Angell's Cough and Whooping Cough Syrup

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Trouble.

Contains no Opium or Morphine.

All Druggists, Price 25 and 50 cents.

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Pennsylvania.

This advertisement mailed to us, if paper is mentioned, will be taken as worth 20c. on any order of One Dollar (\$1) or over, and the coupon inclosed with Seeds in first order, if returned to us, will be worth One Dollar (\$1) on a Five Dollar (\$5) order. Say if Market or Private Gardener. To every One Dollar (\$1) order will be added, to introduce them, without charge, one packet each of the following:

Tomato—Landreth's Red Rock  
Lettuce—Landreth's Double Ex. Big Boston  
Cucumber—Landreth's Extraordinary

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E. C. D. MARSHALL,

General Passenger Agent.



## LIFE INSURANCE COMPANIES

### They Are Closely Observing Public Health Conditions.

An examining physician for one of the prominent Life Insurance Companies, in an interview on the subject, made the astonishing statement that the reason why so many applicants for insurance are rejected is because kidney trouble is so common to the American people, and the large majority of applicants do not even suspect that they have the disease.

He states that judging from his own experience and reports from druggists who are constantly in direct touch with the public, there is one preparation that has probably been more successful in relieving and curing these diseases than any remedy known. The mild and healing influence of Dr. Kilmer's Swamp-Root is soon realized. It stands the highest for its remarkable record of cures.

We find that Swamp-Root is strictly an herbal compound and we would advise our readers who feel in need of such a remedy to give it a trial. It is on sale at all drug stores in bottles of two sizes—fifty-cents and one-dollar.

However, if you wish first to test its wonderful merits, send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle, absolutely free. When writing be sure and mention the New Orleans Christian Advocate.

### THE VETERAN MINISTERS' ASSOCIATION.

This Association of the North Mississippi Conference was organized December 1, 1910, Thursday afternoon, this being the second day of the late annual session at Sardis, Miss.

The first annual sermon was preached on the afternoon of the preceding day, November 30, by Dr. W. T. J. Sullivan.

The following named persons were elected as permanent officers of the Association:

W. T. J. Sullivan, president; G. W. Bachman, vice-president; T. C. Wier, secretary and treasurer.

All superannuated, and supernumerary preachers and all who have been in the traveling connection fifty or more years are to be declared members; and all who have been traveling preachers forty or more years may become members if they so desire. All sons of deceased ministers, who, if living would be members, are also admitted to membership.

The officers of the Association will constitute an executive committee to arrange a program for the annual meetings.

The meetings are to be held annually in connection with the session of the Annual Conference. The secretary may make his report, and a sermon will be preached, followed by talks, reminiscential or otherwise, by the members. Business meetings may be held later.

The design of the Association is to bring its members into closer touch with each other; to strengthen the bonds of Christian fellowship; to give our retired brethren something to look forward to at the Annual Conference, and induce them to attend its sessions, and that they may engage in any enterprise or work possible to them.

It was suggested that the members of the Association might occasionally, through the Advocate, give some account of themselves and their labors.

It was further suggested that the brethren of the Association should pray for each other daily about the hour of sunset.

The members of the Association may be serviceable to the Mississippi Methodist Historical Society by gathering up items of Methodist history, the history of churches, sketches of

pioneers of Mississippi Methodism, and other matters of historical interest. Twenty-eight names are enrolled as charter members.

As none of the Mississippi Conference veterans was present, we could only organize for the North Mississippi Conference. But the way is open and the invitation extended to our Mississippi veterans to co-operate with us whenever it may suit their convenience and pleasure to do so.

T. C. WIER, Secretary.

### DISTRICT STEWARDS' MEETING.

The District Stewards of the Jackson District met at First Church, Jackson, on Jan. 11, 1911, at 11:30 a. m. Prayer was offered by Rev. G. H. Galloway and Judge A. G. Norrel. Rev. J. R. Jones, the presiding elder, read and commented on the thirty-third chapter of Exodus, urging upon the laymen and pastors present to seek the leadership of the Spirit and the presence of God with them through the new year.

Fourteen of the twenty-four stewards were present, and all the pastors except five. After the appointment of the committee on apportionment, the laymen and pastors had an interesting discussion of revivals.

By a rising and unanimous vote, the following resolutions offered by T. P. Barr were adopted:

"Whereas special effort is being made by the Laymen's Missionary Movement to evangelize the world in the next generation by preaching the gospel to every people in the uttermost parts of the earth, and as other denominations of the Christian faith are rallying their forces to aid in this great achievement, and as we rejoice in such activity as evidence of a general awakening to a sense of our responsibility as believers in him who said: 'Ye are my witnesses'—'Go, ye therefore, into all the world and preach the gospel to every creature'—'Occupy until I come,' etc.

Therefore, be it resolved, First, That we Methodists should recognize our share and responsibility in this great work by renewed effort and greater zeal.

Second, That it is to be observed that those who live in vital touch with the Master—those who are most thoroughly consecrated to him—are the most interested in the salvation of others, therefore, we devoutly pray for a general awakening and a spiritual revival in the Jackson District, and, looking thereto, we urgently request our pastors to make special effort in the way of revival services during the year.

Third, That we hope the Methodist Church may ever be characterized as 'Christianity in earnest,' and as a Church of revivals, and, to this end, we reconsecrate our lives."

These ringing resolutions seem to express what lies heavy upon the hearts of all. It was good to be there.

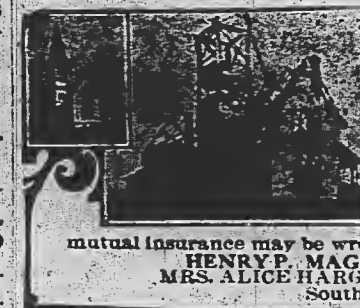
J. W. WARD, Secretary  
Madison Station, Miss.

### THE WINONA DISTRICT.

Dear Brother Meek: Our work has opened very auspiciously. The preachers are all in place and have been for some time. The spirit of hopefulness pervades the entire district, and for the most part preachers and people have set themselves earnestly to the tasks before them. Our Sunday school interest was never better; the spirit of advancement, material and otherwise, is abroad in the land. Two new churches are ready for dedication, the foundation of another has been laid and plans have been matured for four others. A meeting of the congregation was held at Eupora a few days ago and a committee appointed to solicit funds for a church there to cost \$10,000 or \$12,000. The Home Mission Society offered \$1,500 to start the subscription. They expect to push the enterprise to an early completion. Some other

items of interest are the increased assessments made for the support of the ministry. Winona and Ita Bena will each pay this year a salary of \$1,500. Moorhead pays \$930, and Carrollton \$840—the best assessment for years. Schlater made the largest payment on the pastor's salary it has made for many a year at so early a date. The presiding elder is arranging to hold two missionary institutes in the district about the first of March, one at Kilmichael and the other at Sunflower. Programs will be issued in due time.

E. S. LEWIS.



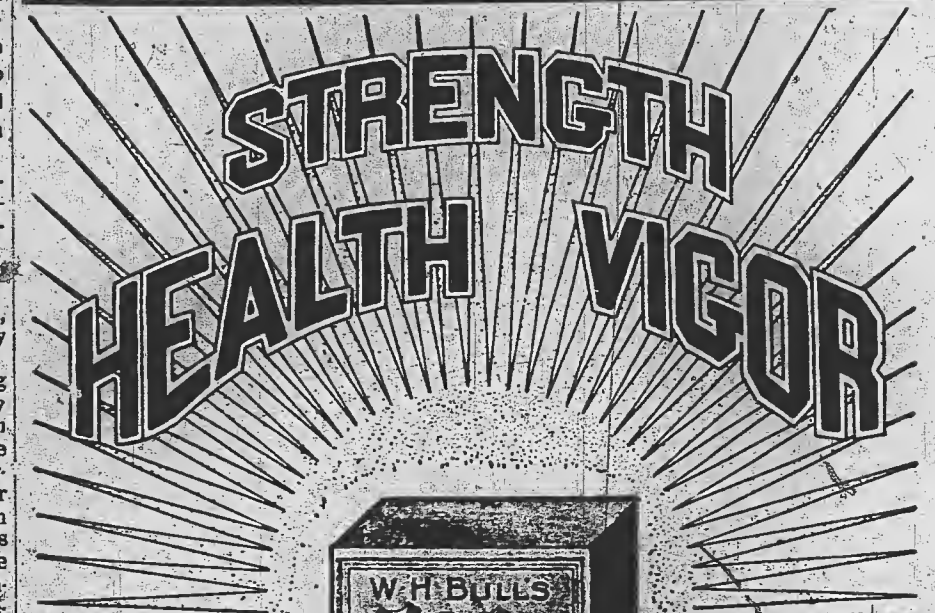
### Before and After the Fire

Nobody knows when fire or lightning or wind will rage and destroy.

Some church building is being harmed by one of these destroyers somewhere every day. Absolute protection against loss is furnished, and money saved the assured, and Methodism perpetuated, by

**The National Mutual Church Insurance Co. of Chicago—The Methodist Mutual**

No assessments. All that you have guessed about mutual insurance may be wrong. If you want to know, write for information to HENRY P. MAGILL, Sec'y & Mgr., 1841 La Salle St., Chicago, Ill. MRS. ALICE HARGROVE BARCLAY, Agent, Mc. E. Church South, South Brook 1116, Louisville, Kentucky.



TO be healthy, is to be happy; to be strong is to be admired, and to be vigorous is to be successful. No one can be healthy, strong and vigorous with bad blood coursing through his veins, and here is the reason. The body's sole nourishment is blood. Every particle of food, before being carried from the stomach into the system, must first

be made into blood; therefore, unless that blood is rich and pure, with a sufficient quantity of nourishment, the body does not get properly fed, resulting in an impoverished condition of the entire system. Bad blood, then, is primarily the cause of every weakness or disease, and should be corrected, or serious results may follow.

## W. H. BULL'S HERBS AND IRON

produces, or rather makes, red blood corpuscles, and cleans out all impurities of the blood. It aids digestion and strengthens heart action; invigorates the nerves and stimulates the liver and kidneys; is laxative in its effects and creates a hearty appetite; greatly relieves rheumatism by eliminating uric acid, and restores all organs to normal health. Mr. L. H. Jeffers, Ozark, Ark., after being treated by physicians without improvement, writes, "I finally tried using W. H. BULL'S HERBS AND IRON, which helped me right away, and I consider HERBS AND IRON the best medicine ever made to build up a weak, run-down constitution." Take care of your health by looking after your blood, and take care of your blood by using HERBS AND IRON—it will do everything we claim for it, or it costs you nothing. Your druggist handles it in 50c and \$1.00 sizes—get a bottle of the \$1.00 size, and if you are not feeling better after using two-thirds of the contents, take the remainder back to him and he will refund your money.

IF YOUR DRUGGIST CAN'T SUPPLY YOU, SEND US HIS NAME AND \$1.00 AND WE SEND IT DIRECT, CHARGES PREPAID.

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## How to Get Rid of Catarrh

A Simple, Safe, Reliable Way and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no end of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or, inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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Makes a **SULKY FLOW** of any Walking Plow.  
Plowmen ride, handles plow by levers and has absolute control how ever hard the ground. Saves horses, fits right or left hand, wood or steel beam plows. New model has greatly improved lever adjustment. Simple to handle.

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Write for SPECIAL DONATION PLAN Cat. No. 57  
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**FITS CURED** NO CURE NO PAY—In other words you do not pay our small professional fee until cured and satisfied. German-American Institute, 44 Grand Ave., Kansas City, Mo.

### MISSISSIPPI CONFERENCE.

Seashore District—First Round.		
Mentorum, at Alexander	Jan. 28, 29	
Americus, at Pleasant Hill,	Friday, 11 a. m.	Feb. 3,
Escatawpa, at Escatawpa.	Feb. 4, 5	
Pascagoula and Ocean Sps.	at P.	Feb. 4, 5
Moss Point	Feb. 6,	
Vanceave, at Vanceave	Feb. 11, 12	
Mississippi City	Feb. 15,	
Carriere and McNeil, at	at McNeil	Feb. 17,
Poplarville	Feb. 18, 19	
Lumberton	Feb. 20,	
Gulfport, 25th Ave.	Feb. 22,	
Long Beach	Feb. 25, 26	
Bay St. Louis, 7:30 p. m.	Feb. 28,	
Logtown, 7:30 p. m.	Mar. 1,	
Coatville, at Coatville	Mar. 4, 5	
Wolf River Mission, at	Beulah, 10 a. m.	Mar. 8,
Biloxi	Mar. 11, 12	
McHenry and Wiggins, at	McHenry	Mar. 18, 19
W. B. JONES, P. E.		

### Jackson District—First Round.

Terry	Jan. 23, 29
Jackson, Capitol St., 7:30 p. m.	Feb. 1
Edwards	Feb. 5, 6
Jackson, First Church, 7:30 p. m.	Feb. 8,
Benton, at Midway	Feb. 11, 12
Harrisville	Feb. 15
Florence	Feb. 18, 19
Jackson, Rankin St., 7:30 p. m.	Feb. 19,
Yazoo City	Feb. 26,
Clinton, 7:30 p. m.	Feb. 26,
Jackson, Galloway Chapel.	Mar. 5,
Jackson, First Church, 7:30 p. m.	Mar. 5,
Bolton	Mar. 12, 13
Flora	Mar. 19, 20
Satartia, at Phoenix	Mar. 25, 26
J. R. JONES, P. E.	

### Hattiesburg Dist.—First Round.

Oloh, at Oloh	Jan. 23, 29
Sumrall, at Sumrall	Jan. 23, 30
Richton, at Richton	Feb. 1
New Augusta, at N. A.	Feb. 4, 5
Eastabuchie, at E.	Feb. 8
Encutta, at Encutta	Feb. 11, 12
Vosburg, at Heidelberg	Feb. 12, 13
Sanford, at Good Hope	Feb. 18, 19
Seminary, at Seminary	Feb. 19, 20
Silver Creek, at S. C.	Feb. 24, 25
Prentiss, at Prentiss	Feb. 25, 27
M. B. SHARBROUGH, P. E.	

### Brookhaven Dist.—First Round.

Crystal Springs	Jan. 23, 29
Bogue Chitto and Norfield, at Bogue Chitto	Feb. 4, 5
Brookhaven	Feb. 5, 6
Monticello, at Monticello	Feb. 11, 12
Bayou Pierre, at Center Pt.	Feb. 18
Barlow, at Barlow	Feb. 19
North Wesson, at Beaufort	Feb. 25, 26
Wesson	Feb. 26, 27
Scotland, at Bethesda	Mar. 4, 5
Topisaw, at Topisaw	Mar. 11, 12
Summitt, at East McComb	Mar. 12
Buford, at Waterholes	Mar. 18, 19
Tylertown, at Tylertown	Mar. 19, 20
Pearlhaven, at Hawkins	Mar. 25
Meadville, at Meadville	Mar. 25, 26
J. T. LEGGETT, P. E.	

### Port Gibson Dist.—First Round.

Harriston	Jan. 28, 29
Washington, at W.	Feb. 4,
Natchez, Jefferson St.	Feb. 3, 5
Natchez, Pearl St.	Feb. 5, 6
Fayette, 11 a. m.	Feb. 6,
Nebo, at N.	Feb. 11, 12
Hamburg, at McNair	Feb. 12, 13
Centerville, at C., 11 a. m.	Feb. 17
Woodville	Feb. 18, 19
Silver City	Feb. 25, 26
Mayersville	Mar. 4, 5
Oak Ridge	Mar. 11, 12
Hermantown	Mar. 18, 19
Rocky Springs	Mar. 25, 26
Wilkinson at Hopewell	Apr. 1, 2
Homochitto at Mt. Olive	Apr. 8, 9
H. W. FEATHERSTUN, P. E.	
Gloster, Miss.	

### Newton Dist.—First Round.

Laurel, 6th Street	Jan. 23, 29
Laurel, First Church	Jan. 29, 30

Decatur, at Union	Fri. Feb. 3
Stallo, at Mt. Pisgah	Feb. 4, 5
Hillsboro, at Lane's Chapel,	Friday
Forest, at Harpersville	Feb. 11, 12
Indian Mission	Sat. Feb. 18
Neshoba	Feb. 18, 19
Philadelphia, at Phil.	Feb. 19, 20
Homewood, at H. Thn.	Feb. 23
Shiloh, at Shiloh	Fri. Feb. 24
Trenton, at Pine Grove	Feb. 25, 26
Morton and Pelahatchie, at Morton	Feb. 26, 27
Newton	Tues. Feb. 28
T. J. O'NEIL, P. E.	

### Meridian Dist.—First Round.

Moscow, at Mellen	Jan. 28, 29
Scooba, at Scooba	Jan. 31
Binnsville and Wahalak, at Wahalak	Feb. 1
Meridian, Central	a. m. Feb. 5
Meridian, Fifth St.	p. m. Feb. 5
Daleville, at Daleville	Feb. 11, 12
Matherville, at Liberty	Feb. 18, 19
DeSoto, at DeSoto	Feb. 25, 26
Poplar Springs	a. m. Mar. 5
Meridian, South Side	p. m. Mar. 5
Bucatinna, at Bucatinna	Mar. 10
Waynesboro Ct., at Fedora	Mar. 11, 12
Waynesboro	p. m. Mar. 12, 13
W. H. LEWIS, P. E.	

### LOUISIANA CONFERENCE.

#### Shreveport Dist.—First Round.

Keatchie, at Longstreet	Jan. 28, 29
Bossier City, at B. C.	Jan. 29, 30
Pelican, at P.	Feb. 4, 5
Pleasant Hill, at P. H.	Feb. 5, 6
Hornbeck, at H.	Feb. 11, 12
Leesville	Feb. 12, 13
Bon Ami, at Carson	Feb. 18, 19
De Ridder	Feb. 19, 20
Ida, at Gilliam	Feb. 25, 26
Vivian, at Vivian	Feb. 26, 27
Greenwood, at Kingston	Mar. 4, 5
Campiti	Mar. 11, 12
H. R. SINGLETON, P. E.	

#### Baton Rouge Dist.—First Round.

E. Feliciana, at Gilead	Jan. 28, 29
Clinton-Jackson, at C.	Jan. 29, 30
Wilson, at Wilson	Feb. 4, 5
Zachary, at Ethel	Feb. 5, 6
Franklinton, at Franklinton	Feb. 11, 12
Bogalusa	Feb. 12, 13
Pine Grove, at Mt. Pelier	Feb. 18, 19
Mt. Herman, at Hackley	Feb. 25, 26
St. Helena, at Day's	Mar. 4, 5
Amite City	Mar. 11, 12
Kentwood	Mar. 12, 13
New Roads, at N. R.	Mar. 18, 19
St. Francisville, at St. F.	Mar. 19, 20
Port Vincent, at Meadow's	Mar. 25, 26
C. C. MILLER, P. E.	

#### Ruston Dist.—First Round.

Vernon, at Long Straw	Jan. 28, 29
Winfield	Feb. 4, 5
Jonesboro	Feb. 5, 6
Bernice, at Bernice	Feb. 11, 12
Ruston	7:30 p. m. Feb. 12, 15
Ringgold	Feb. 18, 19
Simsboro, at Salem	Feb. 25, 26
Boyd's Mission, at Boyds	Mar. 4, 5
Bienville, at Bienville	Mar. 5, 6
Minden	Mar. 11, 12
Cotton Valley, at Spring Hill	Mar. 12, 13
Haughton, at Haughton	Mar. 18, 19
Lanesville, at Lanesville	Mar. 19, 20

**FOR SALE** PURE, well-matured Toole's Prolific Cotton Seed. Heavy yielder, will make two bales per acre. Forty per cent lint. Matures rapidly. No better variety. Free from disease. Ginned on my private gin. Select \$1.50 per bushel here. Special prices on large quantities.

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**USE THE L. and A. RAILWAY,**  
"EVER ON TIME"

**Double Daily Passenger Service**  
Between Alexandria and—Winfield, Sibley, Minden and Shreveport;  
Jena, Trout, Hope, Stamps, Hot Springs, St. Louis, Etc.

**OUR FREIGHT SERVICE IS UNEXCELLED.**  
B. S. ATKINSON, G. F. & P. A., Texarkana, Ark.

Lisbon, at Lisbon	Mar. 25, 26
R. W. TUCKER, P. E.	

### Monroe Dist.—First Round.

Lake Providence	Feb. 11, 12
Mangham, at Little Creek	Feb. 18, 19
Rayville	7:30 p. m. Feb. 19
Bonita	Feb. 25, 26
Eros	Mar. 4, 5
Brooklyn, at Franton	Mar. 4
Downsville, at Douglas	Mar. 11, 12
Merrouge	Mar. 18, 19
District Stewards will meet in Monroe Church, at 1 p. m., Feb. 21.	
S. S. KEENER, P. E.	

### Alexandria Dist.—First Round.

Bunkie, at Bunkie	Jan. 29, 30
Boyce and Lecompte, at B.	Feb. 5, 6
Tioga, at Tioga	Feb. 9, 10
Natchitoches	Feb. 12, 13
Alexandria	Feb. 16
Jena	Feb. 18, 19
Trout	Feb. 19, 20
Harrisonburg, at H.	Feb. 26, 27
Columbia	Mar. 5, 6
Colfax	Mar. 12, 13
Opelousas	Mar. 19, 20
Melville	Mar. 21, 22
Glenmora	Mar. 26, 27
PAUL M. BROWN, P. E.	

### Lafayette Dist.—First Round.

Gueydan and Abbeville, at Abbeville	Jan. 29, 30
Rayne	Feb. 4, 5
Indian Bayou, at I. B.	Feb. 5, 6
Church Point, at Branch	Feb. 11, 12
Crowley	Feb. 12, 13
Eunice, at Iota	Feb. 18, 19
Jennings	Feb. 19, 20
Sniphr, at Vinton	Feb. 25, 26
Lake Charles	Feb. 26, 27
Bell City, at Bell City	Mar. 4, 5
Lake Arthur	Mar. 5, 6
Lafayette	Mar. 8
St. Martinsville	Mar. 11, 12
J. E. DENSON, P. E.	

### MR. H. F. GILREATHS.

Whereas, God in His all-wise goodness and infinite wisdom, has taken from our midst our friend and Sunday school superintendent, Mr. H. F. Gilreaths, be it Resolved, first That we, as a Sunday School, deeply deplore the loss of such a man, but feel assured that an entrance to the heavenly kingdom has been his, and we thank God for his beautiful life and service in the cause of Christ; that this church and this community have sustained a great loss in his decease and will miss him most when we gather at Church and Sunday school. Second, that while we miss his pleasant face and encouraging words in our Sunday school, we will cherish his memory and strive to emulate his example. Third, that we extend to the dear wife and daughter and many relatives our deepest sympathy in this, their dark hour of bereavement. Fourth, that this tribute to the memory of our deceased brother be sent to the New Orleans Christian Advocate, the Houston Post and the Okolona Sun.  
Signed, Mrs. Etta Westbrook, Mrs. Emma Brand, Mrs. Annie Pearson, Miss Bettie Brand.



## GALLSTONES

### CURED MEDICAL FREE

treating on Gallstones, Appendicitis and diseases of the

## STOMACH AND LIVER

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Dept. 19 228 Dearborn St., Chicago, Ill.

### BABY SAVED HER

"I was sick for three years," writes Mrs. Nolie Jones, of Russellville, Tenn. "I had a doctor and took medicine regularly, but grew worse, until last spring I was past going out and was just skin and bones."

"One day I noticed my baby playing with one of your Ladies Birthday Almanacs. I picked it up and from it learned of your Wine of Cardui."

"I have taken 4 bottles of Cardui and am well and hearty. Weigh 145 pounds. I believe Cardui saved my life and I hope all women who suffer as I did will try it."

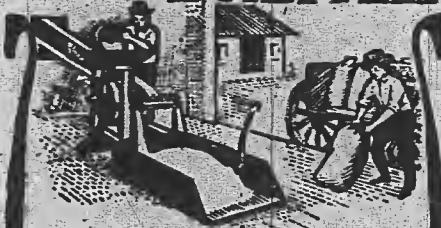
Cardui is a pure, vegetable medicine for women. It has been found to relieve or cure nervousness, headache, backache, pain in the side and other female ailments.

If you are suffering, try Cardui at once. Thousands of letters come to us, from grateful women who have found relief in Cardui. If it has done so much for them, it surely will help you—just one more. Try it.

All reliable druggists sell Cardui, with full directions for use inside wrapper.

N. B. We will be glad to send you one of our Ladies Birthday Almanacs, if you will send postal card, asking for it. Address: Chattanooga Medicine Co., Chattanooga, Tenn.

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#### Forty Years Without One Cent For Repairs

Many of our mills have now been in operation in the South for 30 and 40 years, without costing one cent for repairs. Names of owners furnished on request. The cheapest mill because it lasts a lifetime, doesn't break down, and does more kinds of work and better work than any other mill. Genuine imported French Buhr mill stones, not soft native stones, not iron grinders. Easily kept in perfect condition. Needs no experience and little power.

Produces the very highest grade of cornmeal, rye, graham and whole-wheat flour. Grinds the best, smoothest and most nourishing stock feed. Doesn't tear or burn the grain. A paying investment for private or public grinding. Low first cost. Fully guaranteed.

**30 Days Trial** Costs you nothing if it doesn't convince you. Write for trial plan and "Book on Mills."

Sold by leading responsible machinery houses  
**Nordyke & Harmon Co. (Est. 1851)**  
1242 Morris Street Indianapolis, Indiana  
America's Leading Flour Mill Builders



#### RIDER AGENTS WANTED

In each town to ride and exhibit sample Best Bicycle. Write for special offer. We ship on approval without a cash deposit, allow 10 DAYS FREE TRIAL and pay freight on every bicycle. FACTORY PRICES on bicycles, tires, and sundries. Do not buy until you receive our catalogue listing our unmatchable prices and marvelous special offers. Free, coaster brake rear wheels, lamps, sundries, half prices.

**HEAD CYCLE CO., Dept. 3-305 Chicago, Ill.**

### 10,000 SEEDS 10c.

We want you to try our Prize Seeds this year and have selected 50 best varieties and put up 10,000 seeds especially to grow Prize Vegetables and Flowers. They will produce more than \$25. worth of Vegetables and 10 bushels of Flowers.

500 Seeds Cabbage 3 Best Varieties 3 pkts.  
2,500 " Lettuce 4 " " 4 " "  
1,000 " Onion 2 " " 2 " "  
1,000 " Radish 4 " " 4 " "  
300 " Tomato 3 " " 3 " "  
2,500 " Turnip 4 " " 4 " "  
2,500 " Flowers 3 Grand Flowering Varieties

In all 10,000 Seeds, and our new Seed Book with a Mc Credit Check good for 10c selection, postpaid, 10c. FAIRVIEW SEED FARMS, Box 122, Syracuse, N. Y.

### NORTH MISSISSIPPI CONFERENCE.

#### Sardis Dist.—First Round.

Como ..... Jan. 29, 30  
Long Town, at Pleasant G. Feb. 2  
Cockrum, at Cockrum..... Feb. 4, 5  
Wall Hill, at Wall Hill..... Feb. 5, 6  
Courtland, at Pope..... Feb. 9  
Arkabutla, at Arkabutla..... Feb. 11, 12  
Senatobia ..... Feb. 18, 19  
Crenshaw, at Mastodon..... Feb. 21  
Tyro, at Freedomia ..... Feb. 25, 26

The District Stewards will meet at Coldwater the 23d of January. The lay leaders of the district will please meet us at the same time and place.  
W. M. YOUNG, P. E.

#### Winona Dist.—First Round.

Indianola, at Indianola..... Jan. 27,  
Belzoni, at Belzoni..... Jan. 28, 29  
Inverness, at Inverness ..... Jan. 29, 30  
Webb, at Webb ..... Feb. 4, 5  
Ruleville, at Drew ..... Feb. 5, 6  
Tutwiler, at Tutwiler ..... Feb. 11, 12  
Lambert, at Vance ..... Feb. 12, 13  
Bellefontaine, at Shady

Grove ..... Feb. 17,  
Slate Springs, at Slate Springs ..... Feb. 18, 19  
Eupora, at Eupora ..... Feb. 25, 26

Winona Circuit, at New Hope, ..... Mch. 4  
Kilmichael, at Kilmichael..... Mch. 5, 6  
Minter City ..... Mch. 12  
E. S. LEWIS, P. E.

#### Aberdeen Dist.—First Round.

Derma, at Hurricane..... Jan. 26  
Montpelier, at Woodland..... Jan. 27  
Smithville, at Antioch..... Jan. 28  
Fulton, at Hardins Chp..... Jan. 29, 30  
Tremont, at Mt. Olive..... Jan. 31

JAMES H. FELTS, P. E.

#### Durant District.—First Round.

West, at West ..... Jan. 28, 29  
Valden, at Valden ..... Jan. 29, 30  
McCool, at Bowie ..... Feb. 4  
Kosciusko Ct. at Kosciusko..... Feb. 6  
Kosciusko Station ..... Feb. 6  
Allis, at Salem ..... Feb. 7  
Rural Hill, at Rural Hill..... Feb. 11, 12  
High Point, at High Point..... Feb. 18, 19  
Louisville, at Louisville..... Feb. 20  
Ackerman, at Ackerman..... Feb. 21  
Chester, at Nebo ..... Feb. 25, 26  
Poplar Creek at Bethel..... Mch. 4, 5  
Ebenezer, at Hebron..... Mch. 11, 12  
Black Hawk, at Black Hawk ..... Mar 18, 19

District Stewards meet at Durant at 11 a. m. January 24th.  
W. G. AUGUSTUS, P. E.

#### Columbus Dist. First Round.

Brookville ..... Jan. 28, 29  
Starkville Circuit ..... Feb. 3,  
Mayhew ..... Feb. 4, 5  
Crawford ..... Feb. 11, 12  
Cochrane ..... Feb. 18, 19  
Columbus Circuit, at Flint Hill ..... Feb. 25, 26

J. E. THOMAS, P. E.

#### Oxford District.—First Round.

Randolph, at Randolph..... Jan. 28, 29  
Lafayette, at Lib. Hill..... Jan. 30,  
Toccapola, at Laf. Spgs..... Jan. 31  
Oxford ..... Jan. 31  
Holly Spgs Ct., at Lamar..... Feb. 4,  
Abbeville, at Abbeville..... Feb. 5, 6  
Waterford, at Waterford..... Feb. 11,  
Holly Springs ..... Feb. 12, 13  
Potts Camp, at Potts Cmp..... Feb. 18, 19  
Ashland, at Ashland..... Feb. 25, 26

P. E. CUNNINGHAM, P. E.

#### Corinth Dist.—First Round.

Sherman, Ct., at Sherman..... Jan. 25  
Mooreville Ct., at Allens..... Jan. 26  
Dry Run Mission, at Mt. Hebron ..... Jan. 28  
Baldwin Ct., at Double Springs ..... Jan. 29

#### SPECIAL NOTICE.

#### Joint Meeting of District Stewards.

The District Stewards of Corinth and Aberdeen Districts will meet at Tupelo, Miss., in the Methodist Church, February 1st and 2nd, 1911. The pastors of all the churches and other interested workers are asked to attend.

Bishop J. H. McCoy and other leading men will be present. Yours, etc.,  
BEN P. JACO, P. E.

#### Greenville Dist.—First Round.

Shelby ..... Jan. 29, 30  
Ieland ..... Feb. 4, 5  
Hollondale ..... Feb. 5, 6  
Gunnison ..... Feb. 12, 13  
Shaw ..... Feb. 19, 20

W. W. WOOLLARD, P. E.

#### TRY MURINE EYE REMEDY

for Red, Weak, Weary, Watery Eyes and Granulated Eyelids. Murine Doesn't Smart—Soothes Eye Pain. Druggists Sell Murine Eye Remedy, Liquid, 25c, 50c, \$1.00. Murine Eye Salve in Aseptic Tubes, 25c, \$1.00. Eye Books and Eye Advice Free by Mail. Murine Eye Remedy Co., Chicago.

#### EARLY COLLECTIONS NEEDED.

#### North Mississippi Conference.

Dear Brethren:—The holiday season is now over and I doubt not but that each of you is planning and working at plans already laid, for the accomplishing of great things during the year. Why should we not plan for the doing of great things? Ours is a great obligation, a great opportunity and we have a great and all powerful Leader. If we fall short of the most sanguine hope and expectations of both ourselves and our friends, as well as our God, we will have no one to censure for that failure save ourselves, unless of course, there should arise some unforeseen disaster.

As Conference Missionary Secretary, I hereby call your attention to the claim that the missionary cause has upon you. Let us get missions upon our hearts, even now, and let us not stop in our efforts to meet our obligations thereto until at least every dollar asked for shall have been paid. The needs of our General Missionary Board are vastly larger than the amount asked for. To hold our own in the missionary territory already occupied, and to make that advance that is necessary that none of the work already done may be lost, as well as to live up to God's expectation of us, demands that we do vastly more than we have done, or are even asked to do by the General Board.

For the next four months there will be more money throughout the country than at any other time of the year until the 1st of December. If we rightly put the claim of missions before our people, they will gladly pay off that obligation during the spring. Let us at least dignify that obligation with an honest trial on our part, and then if we fail the blame will rest on another's shoulders. Let us do our best to pay these obligations by April 1.

Just as soon as I can get the "beloveds" all to classify themselves as passengers, rather than as freight, I hope to get into communication with the District Missionary Secretaries and, through them, organize an active campaign in behalf of missions.

Brethren, I covet your prayers and co-operation in this great work. Let us each get the thought that we are co-laboring with God and he with us, and then I am sure there will not be a single one of us to drag in this glorious work of extending God's kingdom. Yours for service.

JOHN TILLERY LEWIS,  
Conference Missionary Secretary.  
Clarksdale, Miss.

### Tobacco Habit Banished

DR. ELDER'S TOBACCO BOON BANISHES all forms of Tobacco Habit in 72 to 120 hours. A positive, quick and permanent relief. Easy to take. No craving for Tobacco after the first dose. One to three boxes for all ordinary cases. We guarantee results in every case or refund money. Send for our free booklet giving full information. Elder's Sanitarium, Dept. 33,

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To grow the finest flowers and most luscious vegetables, plant the best seeds. Ferry's Seeds are best because they never fail in yield or quality. The best gardeners and farmers everywhere know Ferry's seeds to be the highest standard of quality yet attained. For sale everywhere.

FERRY'S 1911 Seed Annual  
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R. M. FERRY & CO.,  
DETROIT, MICH.

### INDIVIDUAL COMMUNION CUPS

UNBREAKABLE  
POINTED TOP STYLE  
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Requires no tipping back of the head—no washing by hand—no breakage.

Write for Illustrated Catalogue.  
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TORONTO CANADA

### 9 CORDS IN 10 HOURS



BY ONE MAN. It's KING OF THE WOODS. Saves money and backache. Send for FREE catalog No. B52 showing low prices and testimonials from thousands. First order gets agency. Folding Sawing Mach. Co., 155 E. Harrison St., Chicago, Ill.

### SEWING MACHINES.

SINGER SEWING MACHINES ARE BETTER THAN ANY OTHER MAKE. LIGHT RUNNING AND EVERLASTING. PRICES TO SUIT ALL PURSES. WE SELL NEEDLES AND PARTS FOR ALL MAKES OF SEWING MACHINES. WE HAVE THE BEST OIL IN LOUISIANA. SEE THE DARNER DEMONSTRATED AT OUR 1011 CANAL STREET STORE. IT IS THE BEST DARNER. AND NO HOUSEHOLD IS COMPLETE WITHOUT IT.

### FREE to you for \$1.00

Box of Lark's rheumatic remedy will be sent you free. Use it according to directions. If it cures your rheumatism send us \$1.00. If not, you owe us nothing. THE LARKS CO., Dept. 11, MILWAUKEE, WIS.

### PIPE AND REED ORGANS AND PIANOS

Pure, sweet tone. Superior quality. Attractive styles. We sell direct at factory prices. Write, stating which catalog is desired.  
Hinnars Organ Co., PEKIN, ILL.

### Bowlden BELL

CHURCH & SCHOOL Catalog Free.  
AMERICAN BELL FOUNDRY, NORTHVILLE, MICHIGAN.  
Special discount to readers of this publication.



## The Sunday School.

### NEW MISSIONARY POLICY FOR THE SUNDAY SCHOOL.

Pastors, Superintendents, and Sunday School Workers, Attention!

Would you like to make your Sunday school missionary? Then consider our new Missionary "Policy" for the Sunday School.

#### Things About the Policy:

(1) This "Policy" was planned by the representatives jointly of the Sunday School and Mission Boards of our Church and these boards are both enthusiastically behind and pushing it.

(2) The "Policy" is a part of our new missionary constitution and will be found prescribed in the new Discipline, paragraph 254.

(3) It provides for a Missionary Committee, and missionary library, special missionary lessons, pictures, charts, maps for the walls, a plan of specials for the offering that connects the school through the board of the living link with the mission field, a quarterly missionary program for the Sunday school—any or all of these features according to the particular situation.

(4) This "Policy" can be applied in the city, in the town, or in the country, and if faithfully applied will make the Sunday school missionary. Of course, good common sense will be exercised in the application and it is understood that a Sunday school will adopt from this "Policy" only such features as its needs may require.

We think, however, that there is hardly a Sunday school in the connection that might not have a missionary committee, get at least a missionary shelf in the library, have missionary pictures on the wall, use a quarterly missionary program, and take an offering. We have in the "Policy" as intimated above, a plan by which any school can take a special from almost any one of our fields and through our department keep in quarterly connection with that field.

We call attention especially to our quarterly programs. The first now ready is a very attractive program on Korea and the second will be a combination Easter and Missionary program and will be ready by the 1st of March.

If you are interested in this "Policy" and plan of offering or our quarterly program, write us and we will send samples free; and also upon application if you are interested we will send all our "helps" explaining the entire "Policy."

We can furnish also a splendid chart in two colors presenting the salient features of this "Policy." This chart can be used as a wall chart or by presiding elders and Sunday school workers in the vivid presentation of the "Policy" to various Sunday schools. That chart can be had for forty cents. Yours for Missions in the Sunday school.

E. H. RAWLINGS,  
Educational Secretary Board of Missions.

#### LOUISIANA CONFERENCE.

The officers of the Louisiana Conference Sunday School Board are as follows: Thos. V. Ellzey, chairman, New Orleans, La.; A. M. Mayo, secretary, Lake Charles, La.; Rev. A. G. Shankle, treasurer, New Orleans, La.

#### WHY ORGANIZE OUR CLASSES?

This is pre-eminently an organized age. People combine to accomplish things. A modern Sunday school is a school of specialists—every man has his work. The brother who proposes to be superintendent, secretary, teacher, organist, usher and sexton can no longer run a Sunday school. He makes a good servant, but is not fit to be a general—this must be a man who can discover buried talent, set others to work and general his forces. The great Sunday schools are thorough organizations with a trained, active force of officers to take care of even minute things. The Adult Bible Class is no exception. The teacher

who really teaches is a busy man, and the members must run the business, and this the organized class proposes to do. Besides the regular executive committee of president, secretary and treasurer that belongs to any organization the organized class has:

(1) A devotion committee to look after the spiritual life of its members; (2) A social committee to provide for their pure social needs; and (3) a membership committee to keep up the attendance, adding new members as well as keeping track of those enrolled. This division calls many into work that would never be trained to active service otherwise and besides making the class strong, prepares them for the higher work in the church, as their service is demanded. ORGANIZE YOUR CLASS, and divide the work and responsibility among those who stand ready to lighten the teachers' and superintendent's burdens and to greatly increase the efficiency of the class and of the school.

P. O. LOWREY.

#### NORTH MISSISSIPPI CONFERENCE

##### NOTES AND SUGGESTIONS.

By Miss Elizabeth Kilpatrick.

Sunday school architecture is a new and needed department of an age-old subject, and is a pertinent theme in this hour when each class wants and needs a room of its very own. Mr. Marion Lawrence has a splendid new book on the great subject and it would be well to consult it.

Seventy-five per cent of the boys in the teen age are lost to the Sabbath school, and these appalling figures have evolved an attempted solution as to this notable leakage and this has found expression in the International Advanced Movement. David Cook is getting out some fine literature along these lines and a card will bring it to your hand—O needy teacher!

Have you registered your Adult Class with Dr. Bulla? This is a beautiful opportunity to be anchored to that Wesley life and uplift, whose influence is beyond compare.

Have you a class motto, a class pin, a class ideal? And what do you mean to accomplish this good coming year?

The good king Asa lifted his hands to the great Jehovah and prayed and believed and won victory and shall we these 3000 years later, years of life and help, be less believing?

Rev. B. P. Patterson, has a splendid school at Mathiston, classes organized, teachers' meeting, and a new and commodious Sunday school room in view. His teachers are enthusiastic, capable and consecrated and their work for several years has been followed by astonishing results. Brother Patterson's letter of enthusiasm, helpfulness and real desire to evangelize his entire community was filled with a spirit that cast a glow over the office and heart of the Field Secretary.

Enjora, Miss., has a fine Men's Class, with Miss Elie Willingham as teacher. They have many plans on foot, and we shall all hope to reap the benefit of them by and by.

## Marriages

On January 10, 1911, at the residence of the bride's father, at Couchatta, La., Mr. A. G. HENDRICKS of Waldo, Ark., to Miss HELEN I. ARMSTEAD, Rev. R. A. Davis officiating.

#### TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children, 50c.

## Defeat the Boll Weevil!

Plant Cotton Seed that matures before his arrival, or seed on which bolls are too tough for him to puncture. W. handle, direct from Producers, the three leading varieties and earliest maturing cotton known.

We are State Agents for Mississippi and Louisiana for the celebrated Mebane Big Boll, Triumph, and Toole's Early Five-Leaf Prolific. Also handle Simpkins Early Prolific direct from producers. Testimonials from best farmers in the State show that either variety of this cotton turns out 38 to 43 per cent lint at the gin. Write us for prices, testimonials and advertising matter.

We are Headquarters for field seed of all kinds. Write us for prices on White Spanish Peanuts, Seed Corn, Filled Peas, Velvet Beans, Soy Beans. Car lots shipped direct from producers at lowest possible prices.

Will also carry stock of the above varieties cotton seed in New Orleans, La., to supply Louisiana buyers. All orders from Louisiana should be addressed to Mr. J. B. Fain, P. O. Box 1818, New Orleans, La., and all orders or inquiries from Mississippi should be addressed to

FAIN PRODUCE AND SEED CO., JACKSON, MISS.

### WHITNEY-CENTRAL TRUST AND SAVINGS BANK

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\$10 Monthly Secures One

30 DAYS FREE TRIAL.

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131 DAUPHINE ST. - NEW ORLEANS.

Flowers and Plants for

### Church and Parsonage Grounds

Schools, Convents, Hospitals, Cemeteries, Etc.

Why should not the surroundings of our religious and charitable institutions be made attractive, beautiful and inviting by flowering plants, bulbs and shrubs? Why beg for flowers for church decoration, for the sick, etc., when by planting the proper sorts you can have your own from spring to frost? The cost is trifling compared to the returns, and the "Know How" is freely supplied by us. Send for a copy of our FREE BOOK.

#### "Plants and Plans for Beautiful Surroundings"

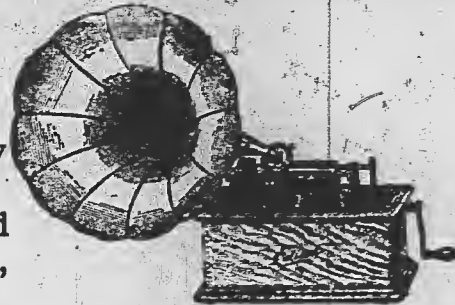
Full of invaluable information on Floriculture and Landscape Gardening for public or private grounds. Our years of experience at your service FREE. If you possess spacious grounds, have them tastefully planned, making them artistic and a delight to cultured tastes. If your grounds be small and modest, you can still make them charming and attractive with the famous "Wagner" Roses, Hardy Flowers, Shrubs, Trees, etc. This book is free. Write for it now.

WAGNER PARK CONSERVATORIES, Box 535 Sidney, Ohio

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Pay a small amount down;  
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Select outfit and records, and we will send to your address, All Charges Prepaid.



#### OUTFIT No. 9

- 1 Fireside Phonograph (Combination type),
- 4, 2 Minute Edison Records,
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\$25.40

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- 1 Standard Phonograph (Combination type),
- 6, 2 Minute Edison Records,
- 4, 4 Minute Edison Records,
- 1, Record Carrying Case,

\$34.25.

No Security Required. No Interest Added.

No advance over cash price.

Write for full information and Catalogue.

NATIONAL AUTOMATIC FIRE ALARM CO., OF LA.

Distributors of Edison Phonographs.

614 GRAVIER STREET - NEW ORLEANS.



## The Epworth League.

### TEST OF A GOOD LEAGUE.

It begins on time, and never drags. It does not close its doors in the summer.

The members tithe, and read their Bibles daily.

The Lookout Committee sees every absentee each week.

The singing is spiritual and in harmony with the subject.

The members all work together in unity; there are no "sets" or cliques.

The pastor finds ready helpers in this League when he calls for them.

There is previous study and thoughtful consideration before each service.

The officers are "every-day Christians," consistent, prayerful and thoughtful.

Each department is wide awake, and has fully-written reports for the business meeting.

All have the true missionary spirit, and are "in love and charity with their neighbors."

There is always a goodly number of members at Sunday school, church and prayer meeting.

The social and literary meetings are of the highest order, instructive, attractive and interesting.

The leader is well prepared. There are short, stirring testimonials from the majority of members present and voluntary prayer when called for.

There is always a bright class of Juniors in training for promotion to the Senior ranks. No League can be a really good and growing society without regular accession to its membership by the advancement in course of the Junior members.—Pittsburg Advocate.

### EPWORTH LEAGUE NOTES.

Epworth Church, New Orleans, is a splendid example of what can be done by Leaguers who are wide awake and aggressive. The City Union became interested in that work several years ago as a mission. It has grown from that small beginning un-

til now it is a strong self-supporting church. Under the enthusiastic leadership of Rev. L. A. Sims a splendid building is in process of construction. The February meeting of the Union League will be held there, and the occasion will be in the nature of a celebration of the happy consummation of the League's effort.

The Leaguers of Felicity Street Church prepared fourteen well-filled baskets and distributed them among worthy and deserving families during Christmas. This is one of many ways in which young people can give expression to their Christian life.

The Parker Memorial League holds its devotional meeting at four o'clock Sunday afternoon. The Leaguers like that hour because there is no hurry to get through on account of a succeeding meeting, and it allows some to attend who would not be able to go if it were held at night.

The young people of Rayne Memorial have determined to make their League a success and are putting renewed energy into their work.

### LEAGUERS' ARITHMETIC.

1. Am I adding to or subtracting from the efficiency of my church?
  2. Am I adding to my faith, virtue?
  3. Do I multiply the burdens of the pastor by neglect of duty or by non-co-operation?
  4. Has the Word I have received multiplied?
  5. Do I divide the work of the church and do my share without a remainder?
  6. Do I rightly divide the truth?
  7. Do I take away the stones from before dead souls for Jesus?
  8. Are many souls added to Christ's church by my help?
  9. Do I cancel worldly engagements for spiritual ones?
  10. Do I so number my days that I apply my heart to wisdom?
- St. Louis Christian Advocate.

### FIRST CHURCH INDUSTRIAL SCHOOL.

To the Public:

"In June, 1910, as the pastor of First Methodist Church, 1108 St. Charles Avenue, I started a free industrial school in the social hall of the church. All young people, irrespective of creed, who need to qualify themselves for self-support in stenography, typewriting, bookkeeping, dressmaking, millinery and music, piano or violin, were invited to attend the school. About 400 have been enrolled. The results of the six months' work are seen in the following statement: A class of twelve in stenography are now ready for situations; a class of ten in bookkeeping are almost prepared for employment, a number of women are qualified as milliners, and others have been perfected in dressmaking. In addition to this at least fifty others are pursuing preparatory studies in English and taking violin and piano lessons. A class in Spanish has just been started. Prof. Felix Fernandez, teacher of Spanish at Sophie Newcomb, has kindly proffered his services.

"This will be a great opportunity for young people to acquaint themselves with that language. All this instruction is given without charge, and the teachers are glad to impart it to those who would otherwise be handicapped through life. I believe this a benevolence which the people of this city should appreciate. Of course such a school cannot be conducted without expense to somebody. Heretofore it has been met by a few persons.

"To accommodate the many who are applying for entrance, we must increase our facilities. The work being entirely undenominational, although conducted in a Protestant Church, free to all, I think it is to be commended to all benevolently disposed persons. In contributing toward this benevolence you are investing in young men and young women of New Orleans; you are aiding them to prepare themselves for useful and honorable employment; you are encouraging them to become good citizens and to assist in the social and moral betterment of the entire city. The undersigned intends to bring the merits of this benefaction to the attention of the people of New Orleans, and to earnestly solicit the pecuniary assistance of all who are willing to help needy young men and women who are anxious and determined to help themselves. Very respectfully,

"S. HALSEY WERLEIN."

### For the Good of Suffering Humanity.

It seems to be a true, but sad fact, that the world is growing colder each day in its fellowship with mankind. Acts of charity to relieve suffering humanity are seldom seen and everything is Graft! Graft! Graft! After all, though, there is one great sustaining consolation. Friends may forsake you and leave you to suffer in loneliness, the outlook on life may seem dark and hopeless, but remember this: "Gray's Ointment" will always relieve your suffering; that is, if it is caused from cuts, boils, bruises, burns, poison oak, frost bites, insect bites, felons, old sores or any kind of skin eruption. Get a box of "Gray's Ointment" from your druggist at 25c, or send your name and address to Dr. W. F. Gray & Co., 804 Gray Building, Nashville, Tenn., and they will send you a free sample, postpaid.

### CHURCH DIRECTORY.

New Orleans District; Rev. J. M. Henry, D.D., presiding elder; residence, 236 Olivier Street; phone, Algiers 76.

First Methodist Church, St. Charles Ave., near Callopie St.; Dr. S. H. Werlein, pastor; residence, 5830 Prytanla St.; phone, Uptown 329.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Rev. A. G. Shankle, pastor; residence, 1421 Constantinople St.; phone, Uptown 945.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. F. Vaughan, pastor; address care of St. Mark's Hall, 621 Esplanade.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. B. Atkinson, pastor; residence, 741 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. H. T. Carley, pastor; residence, 920 Aline St.; phone, Uptown 756.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. W. W. Holmes, pastor; residence, 1515 Prytanla St.; phone, Jackson 1753.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. J. G. Snelling, pastor; residence, 1125 Fern St.; phone, Walnut 1238.

Algiers, Laverne Street, cor. Delaronde; Rev. J. W. Booth, pastor; residence, 119 Vallette St.

Epworth Church, cor. Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 3602 Canal St.

Mary Werlein and McDonoghville; Rev. W. B. Ferritt, pastor; residence, No. 1026 Tchoupitoulas St.; phone, Main 412.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 1634 Sixth Street; phones: Residence, Uptown 954; St. Mark's Hall, Hemlock 1458.

Rev. R. A. Meek, Editor New Orleans Christian Advocate; residence, 724 Nashville Ave.; phone, Uptown 679.

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# NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58—No. 5.

"Prove All Things; Hold Fast That Which is Good."

WHOLE No. 2368.

ROBERT A. MEEK, Editor.  
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, THURSDAY, FEBRUARY 2, 1911.

CHAS. O. CHALMERS, Publisher.  
Office, No. 512 Camp St.

## Editorial

Some one has suggested that a good way to fill the empty pews of a church is to fill the pulpit.

"Too much foliage and too little wood," was Sir Walter Scott's characterization of Mrs. Hemans' poetry. This criticism would apply with equal aptitude to some sermons that we have heard.

The Mississippi Baptist says: "In the recent election in Great Britain there were twenty-seven Baptist candidates for Parliament and twenty-two won out." We are not sure that this is a thing of which to be proud. Men who are religious seldom make good politicians.

Bishop Candler says: "A demagogue never talks to others what he whispers to himself." Quite true. Demagogy is hypocrisy—nothing more nor less. It is an attempt to make others think one to be what he knows he is not. The first demagogue of which we have any record was the serpent that with oily tongue beguiled Eve in the Garden of Eden. And it is to be feared that we shall never be rid of his hateful progeny until Satan and all who serve him are cast into the "bottomless pit."

Some people condemn in others as odious what is their own most striking fault. We once knew a pastor and a steward each of whom affirmed of the other that his besetting sin was the love of money. So to-day the champions of the new theology are given to denouncing the old theologians for being so dogmatic, while they themselves are demanding that their theories shall be accepted, though backed by nothing except their own oracular affirmations. If one desires to see dogmatism in full flower, he will find it among the "higher critics" and skeptical scientists of the present day. They tell us, for instance, that Adam is a mythical character and the account of Eden and the Fall an allegory. Demand the proof, and not a shred of evidence can they furnish. They fling back in your face the answer, "Scholarship has so declared." Such intellectual (?) autocracy cannot stand in this democratic age of reason. Let these gentlemen who inveigh against dogma, give us the why and wherefore of their teaching and cease to dogmatize.

### THE PRESENT STATUS OF THE UNIFICATION MOVEMENT.

Is Methodism again to be one in the United States? This question is under consideration by accredited representatives of the two episcopal Methodisms and the Methodist Protestant Church, and the followers of Wesley in all sections of the Union are awaiting with the deepest interest the announcement of the outcome of their deliberations. For decades the spirit of fraternity has been increasing among the Methodist bodies in the American Republic, and their relations have been becoming appreciably closer and more cordial. The two larger organizations—the Methodist Episcopal Church and the Methodist Episcopal Church, South—have for several

years had a Joint Commission on Federation which has done much to allay friction between them and guard against a wasteful expenditure of effort in the same fields. The two denominations already have the same order of worship and a common hymnal, and they have also been able in some instances to merge their missionary enterprises with a view to promoting their strength and efficiency.

This growing feeling of brotherhood led at the last General Conferences of the two bodies to the creation of the Federal Council of Methodism, which is composed of eighteen members equally divided between the two Churches, and the membership of which (quadrennially elected by the General Conferences) is constituted as follows: three Bishops, three traveling preachers, and three laymen from each denomination. The jurisdiction of this Council was defined in the measure which our General Conference adopted authorizing it in the following language: "Said Federal Council shall be entrusted with advisory powers in regard to world-wide missions, Christian education, and the evangelization of the unchurched masses, and also shall have power to hear and finally determine, without appeal from its decisions, all cases of conflict or misunderstanding between the two Churches."

This action was a great forward step in the movement to bring the two episcopal Methodisms into fuller accord and co-operation. The authority given the new tribunal is vastly larger than that formerly vested in the Joint Commission on Federation, which it supplanted. But before its adjournment the General Conference still further increased its powers by the adoption of report No. 4 of the Committee on Church Relations, which reads as follows:

"We have had before us several memorials looking to a closer union of the Methodist Churches of the United States and the earnest appeal for union sent by the General Conference of the Methodist Protestant Church through its honored representative, Dr. T. H. Lewis, whose thrilling message stirred all hearts. We hail with joy the spirit of Christian unity abroad among the spiritual sons of John Wesley, and sincerely desire that it may grow, to the glory of God. We recommend that our representatives in the Federal Council of Methodism be directed to further, as far as is consistent and practicable, a closer relation between ourselves and the Methodist Episcopal Church, the Methodist Protestant Church and other Methodist bodies."

The Federal Council of Methodism, constituted as described above, is at present composed of the following members: From the Methodist Episcopal Church—Bishop Earl Cranston, chairman; Mr. Hanford Crawford, secretary; Bishop J. M. Walden, Bishop L. B. Wilson, Rev. J. F. Goucher, D.D., Rev. G. A. Reeder, D.D., Rev. W. W. Evans, D.D., Mr. R. T. Miller, and Mr. J. A. Patten. From the M. E. Church, South—Bishop A. W. Wilson, chairman; Rev. F. M. Thomas, D.D., secretary; Bishop E. E. Hoss, Bishop Collins Denny, Rev. W. J. Young, D.D., Rev. C. M. Bishop, D.D., Mr. M. L. Walton, President R. S. Hyer, and Mr. W. B. Stubbs. Conferring with the Federal Council of Methodism in its efforts to effect a closer relation between the several Methodist bodies of the nation, is the following committee from

the Methodist Protestant Church: Rev. T. H. Lewis, D.D., chairman; Mr. W. N. Swift, secretary; Rev. M. L. Jennings, D.D., Rev. George Shaffer, D.D., Rev. G. D. Hemlick, D.D., Rev. C. D. Sinkinson, D.D., Mr. S. R. Harris, and Mr. J. E. Peterson. These twenty-seven men met in Baltimore in the early part of last December, and after counseling together decided to appoint a sub-committee of nine—three from each Church—with instructions to "consider the causes which produce friction and waste, and injure rather than promote the common cause—namely, the spreading of scriptural holiness through these and other lands, and, if found practicable, to bring to the Joint Commission a plan for submission to the General Conferences and people of the respective Churches, and plan to provide for such unification through reorganization of the Methodist Churches concerned as shall insure unity of purpose, administration, evangelistic effort, and all other functions for which our Methodism has stood from the beginning."

This sub-committee is composed of Bishops Cranston and Walden and Mr. R. T. Miller, of the Methodist Episcopal Church; Bishop Hoss, Dr. Thomas and Judge Walton, of the M. E. Church, South; and Dr. T. H. Lewis, Dr. M. L. Jennings and Mr. S. R. Harris of the Methodist Protestant Church. These gentlemen met at Chattanooga on January 18, but did not give out an account of their proceedings any further than to state that an agreement was reached which they "believe will furnish the Joint Commission when it meets in Chattanooga in May with a practicable working basis for the unification of the Churches through reorganization."

We have gone carefully over these matters because we desire to give our readers who did not keep up with the proceedings of the General Conference at Asheville a clear and accurate understanding of the negotiations now pending. There is no occasion for the slightest uneasiness upon the part of the Methodists of the South that hasty action will be taken by their representatives, or that anything will be done to discredit the principles for which our fathers stood in the past. Our interests are in safe hands. Abler men than those who are acting for us on the Federation Council of Methodism can nowhere be found, and they are thoroughly loyal to the Southern Church and everything that is distinctive in its teaching and polity. Moreover, their powers are merely advisory and suggestive. They have authority to commit us finally to nothing in the way of union. Any plan agreed upon will at last have to come before the General and Annual Conferences. No scheme of unification can be carried into effect which does not command the approval of the masses of Methodism in both the North and South. Let us not be in a hurry to reach a decision as to the wisdom of entering into organic relations with our fellow Methodists of other folds. The more becoming thing to do is to pray that the Commissioners may have divine guidance, and await further developments. When they have laid before us the results of their labors, we will be in a position to discuss the subject more intelligently, and all will have ample time for the expression of their sentiments.



# Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

## DIRECTIONS:

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## THE LAYMEN'S MOVEMENT.

By Mr. F. E. Ray, Lay Leader of the Corinth District.

The Laymen's Movement under grace,  
When rightly manned in every place  
Will lift the Church to higher planes,  
And bring to her substantial gains.

Her courts neglected, banner furled,  
Her men conforming to the world,  
Beclows her wheels and reefs her sail,  
And lets the gates of hell prevail.

But when we rally round the Cross,  
And count all earthly gain but loss,  
Then will salvation's currents roll,  
Make glad the heart of every soul.

When from our high estate we fell,  
Down into death, the grave and hell,  
Christ conquered death, hell and the grave,  
And died himself, our souls to save.

Could we but count the awful cost,  
That bought us back when we were lost,  
We'd give him all, sacrifice,  
To compensate the sacred price.

If we be loyal to our Lord,  
Trust in his grace, believe his word,  
He will lighten our every task,  
And give us all things that we ask.

Let men who know their sins forgiven,  
Have in their souls the hope of heaven,  
Bestir themselves with greater zeal,  
Work for Christ and the common weal.

Let no man now his duty shirk,  
Throw down his cross, refuse to work,  
But rally to the flag unfurled,  
Till Christ shall conquer all the world.

And then when Christ shall come at last,  
And all our toils on earth are past,  
He'll take us to his own sweet rest,  
To be with him forever blest.

## TWO KINDS OF REVIVAL.

The Superficial and the Genuine—How the Latter Starts and Works—May Be Duplicated in Thousands of Churches.

By Bishop Berry.

There are revivals and revivals.

Some revivals, so-called, do no good. They are "gotten up." Machinery abounds. Committees are numerous. Sensational advertising brings a crowd. The papers are full of it. The big chorus choir is the chief inspiration. If the leader is original, unique, grotesque, so much the better for the crowd and the success of the effort. Popular platitudes are preached. The truth is veneered. The thunders of the law do not echo through the church. The way out of sin is made easy. Sinners are not greatly disturbed. Tears of penitence do not stain many cheeks. No bending under the weight of conscious guilt. No heart-cries for pardon. No glorious translation out of darkness into light. But "converts" are enrolled by the hundred. The meetings close, and the wonderful results are told in the news column. Six months pass. Where are the results of the revival? Alas, not many are to be found. The revival is talked about as a great local event, the revivalist is referred to as an extraordinary man, but the community has lapsed into the former state of worldliness and indifference. And the churches have gathered little real strength.

But there is another kind.

It is usually born in the heart of the minister. The Holy Spirit makes clear to him his own spiritual poverty and that of his church. Upon his knees, with open Book before him, he dedicates himself anew to his Master. In the "upper room" he tarries as did the disciples years ago. The pentecostal anointing comes. He is filled and thrilled. His lips are touched with the burning coal.

On the next Sunday morning he goes to his pulpit with swelling heart. He can hardly wait for the moment to come when he may deliver his new message. How strangely the words tremble upon his lips! What an unwonted mellowness has taken possession of his voice! What is that new light which sparkles in his eye? These things the people have noted during the opening devotions, and when he rises to preach they listen with wide open eyes and ears. The sermon has no rhetorical frills. It is a plain, direct, searching message. It cuts like a blade. The whole counsel of God is declared by a man who utters it with some strange new authority. But the declaration is full of tenderness. It awakens but wins. A hush falls upon the people as they see themselves in the gospel mirror which is held before them, and when they are dismissed, many move out of the church silently with the burden of a deep conviction upon their souls.

A week of eager pastoral visiting follows. The awakened minister talks to his people face to face and together they ask God for help. In the course of his visits he finds a saint or two to whom his awakening is no surprise. For weeks they have been praying for the minister and for a revival.

On Saturday evening the official board is called to meet the minister in his study. He tells his brethren plainly of the burden that is upon his soul, and of his anxiety to have his official men lead in a crusade for the lost. A season of prayer and of heart-searching follows. And when the brethren leave, arate tears glisten in eyes unaccustomed to weep.

Sunday comes again. What a day—a bit of pentecost on the fringe of the twentieth century. Congregation, Sunday school and League meeting are in a flutter of expectation, for there are signs of the coming glory.

But the break does not come until the evening hour. Then the Spirit comes upon the congregation. Attention is eager. Reverence is deep. Solemnity is almost painful. People look at each other and wonder what it can mean. But they know that the pulpit before them is aflame, and that the message to which they are listening has found their inmost souls. Conviction comes first upon the church. How dwarfed and faithless the people seem as they look at themselves in the glare of the white light now shining upon them, and a real prayer trembles on lips whose praying has been lifeless and formal. Conviction comes also upon the unsaved. Men struggle to repress a cry of agony and fear. As the minister ends his sermon a wave of holy emotion sweeps through the church and saint and sinner are alike melted by its power. Finally, when the invitation is given to burdened souls to bow at the altar of penitence and consecration, how they come crowding up! Jesus is passing by and the divine touch brings healing to sin-sick souls.

The revival is now here. Extra meetings are a necessity. No need now for elaborate plans, nor numberless committees, nor chorus choirs, nor wide advertising. The people will come. You cannot keep them away.

The work goes forward. What preaching the people hear! Sin is rebuked, repentance enforced, regeneration emphasized, and the witness of the Spirit insisted upon as the divine attestation of the new birth. Christ is lifted up as Savior and Lord until his cross becomes a magnet too powerful to resist. How gladly the moralist, the indifferent, the outcast sinner come to him as their only hope. Some seekers struggle for a time before they "get through," but when they do get through the translation is all the more glorious. Then they go out to tell the good news to others. The town is soon alive with walking evangelists. Up and down the streets they go, and into homes, offices, shops, factories, each impelled by a new yearning to win some friend to the joy and peace which has come to him.

No wonder the revival goes from house to house and from street to street, burning its way to the uttermost limits of the community, and that brands are then carried to nearby towns to light new fires there.

May God save us from the former "revival" and give us thousands upon thousands of the latter. Central Christian Advocate.

## A PLEA FOR TIMOTHY.

A Little Sermon to the Pew.

By Rev. C. W. Carter, D. D.

In the assignment of the preachers to the work of the present year many changes have been made. Many congregations have new preachers and many preachers have new charges. These changes always produce hardships and the new adjustment cannot be made without friction somewhere. The broadest earthly wisdom of Bishops and presiding elders is not broad enough to mitigate the hardships nor to avert the friction. After things have somewhat settled down, then comes the work for both preacher and congregation. The work of the preacher is simply to give the congregation the best service possible. The work of the congregation is simply to do the best possible for the preacher. These statements apply to preachers of every age and congregations everywhere.

My sermon today is in behalf of the young preachers. I find from reading Paul's Epistles that he was very solicitous about the reception the young preachers met with from the congregations. In his Second Epistle to the Church at Corinth he gives this exhortation: "Now when Timothy comes, see that he be with you without fear." And that is "my text on the present occasion."

The relation of pastor and people creates obligation on both sides. If the preacher is to do his best for the Church, then the Church must do its best for the preacher. One of the first fears that comes into Timothy's heart is the fear that an adequate support may not be given. It is the duty of the Church to eliminate this fear by making ample provision for his support and to do this promptly, willingly and generously. Nothing encourages a preacher more than to know at the very beginning of the year, that his people appreciate the situation and have made liberal provision for him. That takes away immediately his most tormenting fear. I was in a Church recently, when the treasurer of the Board of Stewards announced to the congregation that the board had resolved to pay the pastor his salary every month—that he had only to draw his check on the bank the first of every month and get his money. I looked over to Timothy and saw satisfaction gleaming on his face. The fear of non-support was gone.

Another fear that often troubles Timothy is as to the position he occupies in the esteem of his people. The human heart hungers for confidence and affection and Timothy's heart is human. He wants to know that he has favor in the eyes of his people and is planted deeply in their affections and they ought not to leave him in doubt as to this matter. By all means let him know that you receive him as from God and honor and love him as the messenger of the Lord. This will free Timothy's heart from another fear.

Often in my pastoral life I was troubled with the fear that my people were not praying for me. No man can tell how far the influence of prayer goes, but Timothy has read enough of the Bible to know that his success in the ministry of the gospel depends largely upon "the effectual fervent prayers" of his people in his behalf. A Dutch dominie down East has coined an alliterative aphorism which fits the truth on this point. "The preaching pulpit's power is proportionate to the praying pew's persistence." Paul never let the Church forget that he needed its prayers. He was constantly exhorting the people of God, "Brethren, pray for us." If Timothy is assured that you are praying for him a distressing fear is taken out of his heart and in its place comes a great boldness in pastoral and pulpit work.

There are other things I might bring to your notice, but I think if you will attend faithfully and religiously to the three mentioned you will soon see a very decided change in Timothy's preaching and in his pastoral work and the reflex influence of your work will show itself in a stronger faith and a deeper love and a brighter hope in your own hearts.

I said above that the pastoral relation created a mutual obligation upon pastor and people, and so to even up the matter my next sermon will be to Timothy.

## BETTER ENFORCEMENT OF THE LAW NEEDED.

Dear Brother Meek: The following clipping from a recent issue of the Vicksburg Herald is of great interest:

"A great host of accomplished European anarchists and criminals is soon coming to this country to join the thugs, yeggmen and blackhanders who already enjoy American hospitality, according to Andrew D. White, former president of Cornell University and ex-minister to Russia and Germany. In a statement to the press, Dr. White urges the immediate passage of laws to bar from the shores of the United States a flood of undesirables who, he declares, will hasten hither as soon as England expels them. He says:

"The assassin and anarchist whom London plans to be well rid of soon, have an admirable refuge in the United States—a country lying wide open to them, in which they will find more companions, sympathizers and effective helpers than in any other. Our nation affords them the happiest of happy hunting grounds. Events in New York, in Los Angeles, in Chicago, and other cities prove this. This nation with its carelessness in admitting foreign criminals, its ineffective ways of dealing with them and its facilities for clearing them of guilt is becoming more and more attractive for them every day.

"In the United States the number of murders during the year just closed was 8,975, an increase of 900 over the year preceding. Only one murderer in eighty-six was given capital punishment. The number of murders in the United States is to the number in England as 114 to 6. In sundry murder trials the statement was frequently made that our administration of criminal justice as regards murder has become a farce. These trials were by most of those who conducted them and, indeed, by the public at large, evidently considered not as efforts to secure justice, but simply as games, and mostly between



pettifoggers; the judges appearing much like umpires at games of football. The men whom we glorify in our courts are the men who can clear murderers in spite of undoubted evidence of guilt. The prosecuting attorneys are largely chosen from among those of least experience in the legal profession and are in many ways absurdly handicapped. Naturally then, the criminal class is becoming in many parts of our country a body somewhat favored by politicians.

"Another thing is the fact that our government really seems to make no serious effort to stop their coming here. No examination of doubtful characters made in our own ports can be effective. The examinations should be made at our consulates abroad, where police records can be obtained and where testimony of value can be taken."

This statement of Dr. White deals with a subject of vast importance, and I think it is time for the molders of public sentiment to cry out and keep on crying out until something is done. It has been a question in my mind for some time whether there is much difference as a menace to society in the man who harbors a criminal in his own house, the one who swears a lie to clear him, and the lawyer or judge who through a mere technicality turns one loose on society.

In the case where the criminal is harbored, he is still a criminal and the one harboring becomes involved in the crime; but in the latter case he is exonerated by a farcical process at law, the judge is considered wise, and the defending lawyer is a hero. This is the disgrace to our civilization.

Any man who has lived for ten years and observed the courts of Mississippi—both circuit and supreme—can call up cases of the most criminal type where justice was defeated by a mere technicality and the whole aim of the law frustrated. These judges are held up as models and urged for positions of the highest honor. When will the time come when justice will unveil her face and the law-abiding and law-loving citizen can feel secure in the protection of those into whose hands the enforcement of the law is placed? Too much of the law-making is put into the hands of little pettifogging lawyers. Some people think when the time comes for the judges to be elected by the people that we will see things change, but I am of the opinion that things will be even worse than now as the way will be opened for the little pettifogging politician to gain the support of the criminal class and ride into office.

Too many of our governors, in appointing the officers to run the administration of the highest office within the gift of a great State, are known to use their power to build political fences, pay political debts, and even to punish political opponents. Strong and aggressive judges have been turned down by governors just because they were politically opposed to them and had rendered themselves unpopular with a larger part of the bar in the district, for the reason they could not be used as tools and would not allow the courts to be administered to suit certain influential men.

When the United States becomes a country of many great cities like England, and these cities are filled with the lawless classes from everywhere, and the reign of the pettifogger and demagogue increases as it has within the last few years, the good people will have to go out of the government business.

No, this state of things is not going to be; for the people see the hand-writing on the wall and are going to demand that our laws be respected and enforced, and these men will ultimately find their proper place.

Some of the greatest and best men I know are lawyers and they are worthy of all honor and praise. The value of the good patriotic lawyer to society cannot be overestimated, and when he fills his place rightly, his calling and trust are as sacred as the teacher's or the preacher's. All power is from above and in the true sense law is power. Our teachers, preachers and editors and all the other molders of public sentiment should take up the cry and keep the cry going until law becomes sacred. All governments should be constructed and run so as to make it as easy as possible for one to keep the law, and give the surest protection to those who do keep it; and, at the same time, make it sure that all violators of it shall suffer the prescribed penalty.

W. H. SAUNDERS.

#### "REASONS WHY."

##### Views of Our Leaders on Our National Enterprise.

In a general sense the Church understands that an effort is being made to erect, in Washington City, a building worthy of the great Church to which we belong.

While we are loyal Methodists and undertake to do that which the General Conference declares ought to be done, the reason for doing it may not always be fully understood. That all might be thoroughly informed a number of our leaders have been asked to state in a concise form just why the Church at large should do this work.

The reasons given are strong and when carefully

considered ought to move men to give liberally to this worthy enterprise.—Rev. G. S. Sexton, D. D.

Washington is the capital of all the people of the United States. The Methodists are the most numerous, and possibly the most wealthy, of any Protestant denomination in our great country. The South, where our Church is so largely represented, is the most prosperous section of the Union. The people of the South love the government as ardently as any people ever loved their government; they are more purely American than the people of any other section, and are the most orthodox people on the continent. We should, as a denomination, therefore, be represented in the capital city by a great church building, the most notable in the capital, and thus show to all the world the high esteem in which we hold our religious opportunities.—Hon. Asa C. Candler.

Among the many enterprises that our Church now has in hand, few, if any, are more important than the building of a new and stately house of worship for our chief congregation in Washington City. That we ought to have such a house in the capital of the nation, is not open to doubt. Without it we cannot take the rank to which we are entitled among the other denominations that are at work there. There comes a time when a Church that is able to meet a call of this sort, and fails to do it, is doomed to retrograde in spirit and in influence. With the humblest and lowliest chapel that was ever erected, God is well pleased, if it is the best that his people can do; but not, if they can do a great deal better. Our ability is beyond question. Many of our people are rich, and vast numbers of them are well to do. If they only will, they can promptly and easily answer the call of the General Conference, and rear a temple of which no Southern Methodist need be ashamed.

There is good reason why the whole burden of this enterprise, instead of being put upon the shoulders of the local congregation, should be distributed throughout the entire connection. The congregation, while loyal, active and liberal, is limited in its financial resources, being made up largely of men and women who make a bare living and no more. Then, besides, Washington is a representative city. It belongs to the whole country. People from every section flock thither. More and more the Southern states are furnishing their full quota to the great army of government employees, who make it their home. Strangers from abroad visit it in droves, and note with deep curiosity the signs and tokens of religious life, which they find on exhibition. Our status in the eyes of the world at large is determined very largely by what they see of us at this meeting place of the nations. On every ground, the whole Church is bound to assume a large responsibility, and to discharge it in a broad and liberal spirit. It is my earnest hope that wherever Dr. Sexton goes he may meet with the most cordial reception. Let nobody turn him the cold shoulder. His task is a heavy one, and he needs all the assistance and support that can be given him.—Bishop E. E. Hoss, D. D.

#### THE WOMAN'S JUBILEE.

By Mrs. J. B. Cobb.

The newest movement in the Church is the Woman's National Foreign Missionary Jubilee, which has been sweeping across the continent from the Pacific toward the Atlantic, and will reach its climax in New York in April.

From the first, the meetings have been powerful beyond anticipation. The following features were deeply impressed upon all those who attended the series:

First. The missionary appeal was sufficient to draw crowded audiences in every city. The largest churches were filled session after session, and in some cases overflow meetings held for those unable to gain admission. At the luncheons from eight to fifteen hundred women paid for the privilege of attending. Cincinnati held the largest number, 1,525, with Indianapolis a close second, 1,500, and Denver, Seattle, Kansas City, Chicago and Detroit with a thousand or more.

Second. The audiences were not only large, but also deeply moved by the missionary appeal. A new world vision seemed to sway them; a new response to the fact that missions are not a product, reflex, or side vision of Christianity, but are Christianity itself—its very essence.

Third. The place and influence of the drawing room as a factor in great movements received fresh testimony. Wherever a woman has put herself back of her house in invitations to drawingroom meetings, there it was possible to gather together large numbers of the women not often found in the missionary societies.

Fourth. The emphasis laid on the study class as a means of missionary propaganda resulted in the formation of many classes in churches, Sunday schools, and homes for the study of the present textbook, "Western Women in Eastern Lands." In one church twenty groups of women were organized to meet weekly for prayer and study.

Fifth. In every convention stress was put on the comparatively small number of women already enlisted in missionary endeavor, and the obligation of active propaganda which this lays upon missionary women. In some of the church rallies, the women, by a rising vote, pledged each to secure another member of the society.

Sixth. While the raising of money was in no sense the prime object of the conventions, the supreme object of sacrificial money moving was steadily presented. When in the various church rallies, the opportunity was given for jubilee thank offerings, the response was significant. Over three hundred thousand dollars was given in buildings and endowments. In Indianapolis \$85,000 was pledged; in Kansas City \$54,000; in Chicago \$36,000. Many women who had never given more than fifty dollars to missions, gave the salary of a missionary, or the equipment of a hospital. It was realized as never before that the standards of giving which were right and just for our mothers are not adequate for their daughters. Two cents a week might be noble in the days of poverty, and absolutely ignoble in the days of plenty.

Seventh. The note of prayer was everywhere the deepest undertone of the meetings—wherever prayer had abounded, there a strong sense of the spiritual was present. Speaker after speaker emphasized the fact that women's missionary work was born in prayer and urged the privilege of definite, specific, intercessory prayer as the secret of success at home and abroad.

Eighth. The most triumphant note of the meetings was that of unity. The local committees of from one to two hundred women rejoiced in a new consciousness of their oneness in Christ. The great audiences were one heart, one soul, as they listened to the story of the slow-rising empire of Christ in the Far East.

Livingstone's great word to Stanley, "The end of the exploration is the beginning of the undertaking," in the form in which it has been paraphrased at Edinburgh, "The end of the convention is the beginning of the campaign," was adopted as a slogan of the Jubilee. Word that comes from every city shows that as never before women are bending themselves to the carrying out of the three-fold purpose of the jubilee meetings: to gain a better conception of the opportunity confronting the Christian Church in unevangelized lands, to deepen the prayer life, to enlarge the sense of obligation and contributions of Christian women.

Jubilees will be held in Louisville, January 26 and 27, and Nashville, January 30 and 31; Washington, February 2 and 3, and Baltimore, February 7 and 8. Will not the women all over Southern Methodism pray daily that thousands of our indifferent women may be enlisted in this great cause, and that the whole Church may be drawn nearer to Christ?

#### A FULL-FLEDGED PREACHER.

Dear Dr. Meek:—In the Advocate of January 12 a brother who announces himself "as just out of college and ready for work," also announces that he is "a full-fledged holiness preacher, and will not compromise an inch."

What does the brother mean by "full-fledged"? I do not know unless he intends to say that he is about grown and prepared to give the Church, not only the best, but the last word. It would strain the most of us to put forth such a claim, for we have but little more than sprouted our pin feathers. But, perhaps, it is not immoderate in one who has spent twelve months in one college and thirty-six in another to make such a boast. I have yet to meet the first graduate of Millsaps or Vanderbilt who claims to be full-fledged. The great Bishop Galloway after he had been preaching two or three years told me that he was a "fledgeling."

What does the brother mean by "holiness preacher"? Does he mean that he is a new kind of a preacher turned out of a college with a new gospel, or that he is in a class by himself? And what object did he have in view in thus announcing himself? It reminds me of a statement I saw in one of our church papers many years ago. A preacher belonging to an Eastern Conference was called to conduct a meeting in Memphis. He wrote a series of letters to his home paper about the meeting. The opening sentence of his first letter was: "God is come to Memphis." The inference was that God had never before been in Memphis. The point is easily seen.

Our young brother just out of two colleges, full grown and equipped, evidently desires to go a gunning. When he reaches the hunting grounds and finds a Wesleyan Methodist who does not believe in Scriptural holiness and does not preach it, my advice is: Shoot him on the spot.

JOHN W. BOSWELL.

Shannon, Miss.

A layman criticized his pastor because when he entered the pulpit the pastor did not kneel but simply bowed his head. The pastor replied: "Do you, when you enter your pew, even bow your head?" No, that layman lived in a glass house and yet he threw stones.—Central Christian Advocate.



## Church News

Mrs. J. B. Gambrell, wife of Dr. J. B. Gambrell who for many years lived and wrought in Mississippi, died at Dallas, Texas, on January 15.

The music at the International Sunday School Convention, which is to meet in San Francisco, June 20-27, will be conducted by Professor E. O. Excell.

Bishop Luther B. Wilson, of the Methodist Episcopal Church, has gone to Africa on official duty. A dispatch to Mrs. Wilson a few days since announced his safe arrival at Algiers.

It is reported that General William Booth, of the Salvation Army, will visit the United States during the present year, and deliver sermons and lectures in a number of our leading cities.

The Woman's Foreign Missionary Society of the Methodist Church of Canada reports a gain of 10,000 members within the past quadrennium. Their membership now numbers 48,699, and they have in mission fields property valued at \$160,594.

Mr. George R. Wendling, considered by many the ablest platform speaker in America, began last Sunday in Richmond, Va., a series of six lectures in answer to modern doubt. Two of his themes are, "The Man of Galilee," and "Saul of Tarsus."

Dr. Chown, the new General Superintendent of the Canadian Methodist Church will reside at Winnipeg. He and Dr. Albert T. Moore, the General Secretary of Temperance and Moral Reform, are holding a series of spiritual conferences throughout the province of Saskatchewan.

Bishop Kilgo spent Sunday, the 15th ult., in Raleigh, North Carolina, preaching at Edenton Street Church at the morning hour, and addressing the Brotherhood of Central Church in the afternoon. The Raleigh Christian Advocate contains a glowing account of the services.

Mrs. Bertha Morrison, the wife of the Rev. Dr. Morrison, one of the most noted missionaries of the Southern Presbyterian Church, recently died at Leubo, in Africa. She was formerly Miss Bertha Stibins, of Madison County, Miss., and was married to Dr. Morrison about five years ago.

According to the Montgomery Advertiser, Methodist celebrities have lately been plentiful in the capital city of Alabama. At a Laymen's banquet there on the evening of January 23, Bishop Denny, Mr. J. R. Pepper, Dr. James Cannon, and Evangelist George R. Stuart were present, and added much to the interest of the occasion.

The birthplace of Abner Judson, in Malden, Mass., has come into the possession of the Baptist Foreign Missionary Society and will be used as a home for foreign missionaries returned to America for rest and recuperation. It was constructed as a parsonage for the Congregational Church in that city when William Emerson, father of Ralph Waldo Emerson, was pastor.

Bishop Denny spent January 22d at Opelika, Ala., where he preached to the great delight of the people. The next day he delivered his great address on Robert E. Lee at the Agricultural and Mechanical College at Auburn. Washington City has joined the list of places inviting Bishop Denny to become one of their citizens, but he is reported to have said that he has about concluded to reside at Richmond, Va.

Dr. James Cannon has resigned the position of Associate Principal of Blackstone Female Institute and the secretaryships of the Virginia Conference Board of Education and the Anti-Saloon League of the Old Dominion, in order that he may give his time to the work of building up the General Assembly (the Methodist Chautauqua) near Waynesville, N. C., of which he has been made the General Superintendent. He will, however, continue to edit the Baltimore and Richmond Christian Advocate.

Referring to the present religious situation in Korea, the Central Christian Advocate of Kansas City says: "There are eight denominations at work in Korea, two Anglican and six American. These denominations are in love and harmony with each other, dividing the land between themselves for gospel evangelism. In the report submitted to the World's Missionary Conference in Edinburgh it was said that often the test question where one came seeking admission into the Church was: 'Have you led some other soul to Jesus Christ.'"

Writing from Oxford, Miss., under date of the 25th ult., Rev. J. C. Park, pastor of the M. E. Church, South, in that city says: "We have had Bishop Quayle of the Methodist Episcopal Church with us for the past week, the occasion being the meeting of the Upper Mississippi Conference. He is truly a great

man, measured by any standard. On the platform he is irrefragable. In the pulpit his eloquence is torrential, a veritable Niagara. The warm personal friend of Bishop Galloway, he is his successor in American Methodism in feeling and platform power. He preached at our Church Sunday night to a packed house."

Trinity Church, in New York, the richest in America, and one of the richest in the world, and which has for many years been accused of owning the worst tenements in the city, has, in a statement recently published, declared that in the past eighteen months it has demolished one hundred and fifty-three tenements, causing twenty-two hundred and ninety-five persons to seek new and doubtless better homes. In the future it will build business blocks only, and this policy will soon dispose of the charge, whether deserved or not, that it was a bad landlord.—Western Christian Advocate.

The fourth Ecumenical Methodist Conference, as our readers have already been advised, is announced to meet in Toronto, Ontario, October 4-17 of this year. The Conference as an official body will consist of five hundred delegates, of whom two hundred will come from England, Wales, Scotland, Ireland, France, Australia, New Zealand, and South Africa. The three hundred delegates of the Western section will include upwards of forty Bishops and general superintendents, and will represent not only the United States and its possessions and the broad provinces of Canada, but many foreign fields, and practically all the continents.—Northwestern Christian Advocate.

### CHURCH EXTENSION AID.

By Rev. W. F. McMurtry, D. D.

The annual meeting of the Board of Church Extension will soon be held, and at that time all applications for aid will be considered that come before the board in the regular way. It is important that all who are interested should know just how to proceed.

1. All applications must be made upon the printed form provided by the board for that purpose. New blanks have been prepared, and are of four kinds: Church, general board; parsonage, general board; church, Conference board; parsonage, Conference board. The names of these blanks signify their respective purposes. Use the right form, one form must not be substituted for another. These blanks may be had gratis from this office. The Conference Board secretaries also have a supply of the last two (Conference Board) forms.

2. After the application paper is properly filled out with all desired information, it should at once go to the Conference Board in accord with the following rule:

"Every application for consideration at the hands of the General Board must first receive the approval of the Board of Church Extension of the Conference from which it comes, and said approval must be given at the regular meeting of said board or of its executive committee held in the month of March. Said boards or committees shall consider all the applications from their respective Conferences, and forward such as they approve so as to reach the Board's office at Louisville, Ky., by April 1 of each year. Each application so approved must have the action of the Conference Board written therein, certified by the president and secretary, and all the applications from a given Conference must be by the Conference Board grade, and marked in the order of their relative importance, and the secretary is hereby directed not to put on the calendar any application not in conformity with this rule."

At the last meeting of the Board Bishop Wilson called especial attention to this rule and the confusion arising from the presentation of applications other than those reaching the docket in the regular way, and offered the following resolution, which was unanimously adopted:

"That hereafter no application be allowed consideration at the hands of the Board, except in case of manifestly providential disaster, except such as reach the Board in the regular way."

3. Especial attention is called to the fact that the various Conference Boards hold their executive committee meetings in March. It is required that every application shall go before the Conference Board or its executive committee for consideration, approval and grading. Therefore, do not fail to have your application in the hands of your Conference Board secretary by March 1.

4. For the past three years the rule with regard to personal representation in the annual meeting of the board has not been strictly enforced. Consequently, at the last annual meeting Bishop Hoss called attention to the growing confusion and unfairness resulting from the presence of individual representatives of applications. The matter was discussed by several of the brethren, and Bishop Candler presented the following resolution, which was unanimously adopted:

"Resolved, That the secretary of this board be

instructed, in his correspondence with those making applications for aid, to call their attention to the rule of the board, and to say to them that in view of the damage to the work of the board hitherto, henceforward this rule will be strictly enforced."

The rule of the board to which reference is made is as follows:

"The board has not time to hear oral arguments or statements in behalf of applicants, and, while considering applications for aid, its doors are closed. Representations other than those contained in the application can be made in writing or through members of the board. A different rule would be obviously unfair to applicants too far away or too poor to send representatives."

5. The demands upon the board have been increasing from year to year, and the increase in demands has so far exceeded the increase in receipts that it is hoped, except in cases of extreme need, no call will be made from communities that are established and can possibly meet their own needs. The board, in its generosity, has made appropriations in excess of its receipts from year to year, until it is doubtful if the approaching annual meeting will find the board in position to appropriate as large a sum as it has for the past two or three years.

6. New fields at home and in foreign lands are calling loudly for help, and in the undeveloped territory the necessities are imperative. Let the brethren of the older Conferences remember that it is our duty to enter the doors that have opened wide to us, and help make possible the establishment of our Church in these fields by refraining from asking help where it is possible to get along without it.

### "MODES OF THE HEAVENLY LIFE."

By Rev. W. G. Harbin.

Rev. M. M. Black, one of the strongest preachers of the Mississippi Conference, says:

"MODES OF THE HEAVENLY LIFE," is one of the most helpful and stimulating books on the devotional line that I have read in many a day, and is worthy of a wide circulation among both preachers and laymen. The vital theme treated of in this meritorious little volume, not, however, in a controversial, or theological, but in a practical way, is the work of the Holy Spirit, whose divine office and mission are, alas, too often lost sight of, or minimized in this day of multiplied ecclesiastical machinery and dependence upon organized effort.

I have seen some larger and far more pretentious volumes on the doctrine of the Holy Spirit that are not half so illuminating and desirable as this booklet, which is a gem of its kind.

"The earnest reading of this little book will in many cases mark an epoch in the life of him who reads it."

Bound in cloth. Price, 50c. Address New Orleans Christian Advocate.

### WILL CELEBRATE ORGANIZATION.

The Wesson auxiliary of the Foreign Missionary Society will celebrate the twenty-fifth anniversary of its organization, Sunday, February 19th. Rev. B. F. Jones, D.D., who was pastor at the time of its organization, and Mrs. B. W. Lipscomb, president of the Mississippi Conference Society will take part in the programme. All missionary workers are cordially invited. A silver offering will be taken.

MRS. L. WIMBERLY, President,  
MRS. HELEN HORTON, Secretary,  
Wesson, Miss., Jan. 26, 1911.





## Secular News and Comment

The work of raising the battleship Maine, in the harbor of Havana, is progressing rapidly.

The principals of the high schools of Louisiana held their annual meeting at Alexandria last week. About 100 were in attendance.

E. L. Russell, vice-president of the Mobile and Ohio railroad died in Washington, Jan. 28, after a brief illness. He was buried at Mobile.

The corner-stone of the monument to be erected to the women of the Confederacy of Mississippi will be laid on June 3. The monument is to be located on the capitol grounds at Jackson.

David Graham Phillips, the well-known editor and novelist, was shot and fatally wounded by a crank named Goldsborough in New York on Jan. 23. As soon as he had fired the fatal shots, Goldsborough committed suicide.

The Navy Department has announced that the armored cruiser Tennessee and the scout cruisers Salem and Chester will attend the Mardi Gras celebration at New Orleans.

The exports of the United States, in the principal articles of trade, increased \$126,000,000 in 1910 over the preceding year, according to figures compiled by the Bureau of Statistics.

A new American endurance record for the aeroplane was made in San Francisco on Jan. 22, when Philip O. Parmelee in a Wright biplane remained in the air 3 hours 39 minutes and 49 1-5 seconds.

It has been announced that Theodore Roosevelt will begin a tour through the South and West on March 8. He is scheduled to reach Jackson, Miss., on the morning of March 11, and to leave in the afternoon for New Orleans, where he will stay until the following day.

A statement issued by the Department of Agriculture shows that twenty States are making use of the official grades of cotton issued by the department. It is stated that the cotton exchanges of New Orleans, Memphis, St. Louis, Natchez, Little Rock and Charleston have formally adopted these grades.

Jacob Schiff, a noted Jewish banker and philanthropist of New York, says the United States needs more Jews. According to his statement, statistics show that the Hebrew population is but two per cent of the present total, and he thinks a large additional number would assist materially in developing the great West.

The deadlock in the Tennessee legislature was broken last week by the election of Luke Lea to the United States Senate. Lea is 32 years of age, which will make him the youngest member of the Senate. The press dispatches state that his election is a victory for prohibition and a distinct defeat to the Patterson following.

The George Washington Memorial Association announced a gift of \$100,000 last week to the fund for erecting a building to be known as the "George Washington Memorial Building." It will be used as a home and gathering place for national, patriotic, scientific, educational, literary, art, medical and similar organizations which may need such accommodations.

It has been announced by Dr. C. W. Duval, of Tulane University, that he has succeeded in cultivating outside the animal body the germ that causes leprosy, and that in all probability its actual habitat has been discovered. This is thought to be the first step toward the discovery of a serum that will greatly alleviate the condition of those who are afflicted with the terrible disease.

The House of Representatives of the Illinois Legislature, on Jan. 18, unanimously passed a resolution petitioning Congress to appropriate annually to each State and Territory in the Union a sum equal to one dollar per head of the population, as ascertained by the last census, for the purpose of establishing, maintaining and extending in the elementary and secondary schools of the nation such practical, industrial and vocational training, including agriculture, the mechanic arts, domestic science, manual training, commercial subjects and other similar subjects, as the interests of the people may seem to demand. This is a far-reaching movement which has in view the introduction into the secondary schools of training preparatory to that which is now furnished by agricultural and mechanical colleges.

### A PLEA FOR CAMELS IN THE UNITED STATES ARMY.

The following address was delivered in the United States Senate on March 3d, 1851, by the Hon. Jefferson Davis, then Senator from Mississippi, in advocacy of a measure appropriating \$30,000 for the purchase and introduction of 50 camels into the army, and for the employment 10 Arabs for one year to show how to care for and use them. This speech was read in the House of Representatives by Congressman Olmsted, of Pennsylvania, as if it were his own while the Army Appropriation Bill was under consideration a few days since, and when, having finished, he announced the name of the distinguished author it created not a little interest and amusement. We reproduce it because every thing connected with the illustrious President of the Confederacy is of interest to the people of the South. (Editor.)

"This animal, though associated with man from his earliest history, so far back that we can not tell when the camel existed in the wild state, is little known in our country. It has even been a matter of dispute among anatomists as to its anatomical organization. But I think if Senators were aware of the extent to which this animal is used they would be seriously inclined to adopt this proposition. It is truly, as figuratively, the 'ship of the desert.' It now conveys a great trade between China and St. Petersburg and Moscow. It is kept in Circassia. It is used by the English army in the East Indies in transportation, and even carrying light guns on their backs. It was used by Napoleon in his Egyptian campaign; he understood the value of a dromedary corps in dealing with the race to which the wild Apaches and Comanches bear a close resemblance. If gentlemen knew how great is the embarrassment, especially in a cavalry corps, in waiting for a great train of mules to draw the guns with which they are incumbered, I do not think the proposition would excite a laugh, nor would gentlemen smile at the proposed introduction of camels if they knew how essential they were in the pursuit of wild Indians who now escape from our cavalry in nearly every pursuit which is made. But recently from an officer who has been well tried as a commander, a band of Apaches came upon his soldiers, dashed through his camp, got some seven or eight horses, loosened his horse from the picket, and ran off with them. In a still more striking case, as some soldiers were playing cards upon a blanket, seeing the Apaches coming, they sprang to their feet. An Apache caught the blanket upon his lance and galloped off with it. Pursuit was made, but it was unavailing. These dromedaries, who before they start drink enough water to last a hundred miles, traveling continually without rest at the rate of 15 or 20 miles an hour, would overtake these bands of Indians. This the cavalry can not do. They would have the advantage of generally being able to capture them in one day. They would certainly overtake them very soon.

"There is another advantage. A man who rides a dromedary can take an infantryman behind him and carry him to the place to which he is to go. The weight is scarcely felt. Small cannon, if necessary, can be mounted upon them and carried over mountains and deserts and plains where horses can not draw them. The efficiency of these dromedaries and camels is so great that if they will bear our climate and the food of our country I believe that it will be the greatest stroke of economy which has ever been made in regard to transportation. This is an experiment which ought to be tried, but when we remember that they are used in the same parallel of latitude and are accustomed to eat the hardest shrubs, to drink the same brackish water which is said to exist in some portions of our western desert, we may expect they will soon be capable of doing here all that they are capable of doing in the East.

"The appropriation is to cover the extent of the selection of the best animals of the various breeds. It is not like going into the market at Alexandria and purchasing such camels as may be offered, but we propose to go to the desert and get all the varieties of breeds, and then into the mountain districts and collect others, to constitute a single group of 50. In that way it is evident that the expense must be greatly increased beyond what it would be to purchase all of any one kind of camels, two-humped, one-humped, or even the fleet dromedaries, and buying them all in one place and bringing them to the nearest port and shipping them. They certainly would cost less than the kind it is proposed to bring here. Besides, it is proposed to bring equipment and men who understand them, dromedary saddles, bridles, and drivers, in order that the experiment, if attempted at all, may be attempted upon something like a sound basis."

### SEASHORE COTTAGE CHEAP.

My cottage on Seashore Camp Grounds at a sacrifice—furnished complete—bath and sewer.  
H. R. SINGLETON.  
1556 White St., Shreveport, La.

### LIGHT THROUGH THE STORM.

A very beautiful story is told in a recent publication of a boat out at sea carrying in it a father and his little daughter. As they were steering for the shore they were overtaken by a violent storm, which threatened to destroy them. The coast was dangerous.

The mother, looking out anxiously into the storm from the safe shelter of their shore home, finally lighted a lamp and started up the worn stairway to the attic window.

"It won't do any good, mother," the son called out after her.

But the mother went up, put the light in the window, knelt beside it and prayed.

Out in the storm the daughter saw a glimmer of gold on the water's edge.

"Steer for that," the father said. Slowly but steadily they came toward the light, and at last were anchored in the little sheltered harbor by the cottage.

"Thank God!" cried the mother, as she heard their glad voices and came down the stairway with a lamp in her hand. "How did you get here?" she said.

"We steered by mother's light," answered the daughter, "although we did not know what it was out there."

"Ah!" thought the boy, a wayward lad, "it is time I was steering by my mother's light." And ere he slept he surrendered himself to God and asked Him to guide him over life's rough sea.

Months went by, and disease smote him. "He can't live long," was the verdict of the doctor; and one stormy night he lay dying.

"Do not be afraid for me," he said as they wept; "I shall make the harbor, for I am steering by my mother's light."—Western Christian Advocate.

### WAITING FOR ME.

There is a form of a girlish mold  
Under the spread of the branches old  
At the well-known beechen tree,  
With the sunset lighting her tresses of gold,  
Waiting for me.

There is a sweet voice, with cadence deep,  
Of one that singeth our babe to sleep  
And often turns to see  
If the stars through the lattice begin to peep,  
And watches the lazy dial creep—  
Waiting for me.

Long since those locks are laid in the clay,  
Long since the voice has passed away,  
On earth no more to be;  
But still in the spirit land afar  
She is yet the dearest of those that are  
Waiting for me.

—Anonymous.

### CHURCH EXTENSION.

The Executive Committee of the Louisiana Conference Board of Church Extension will meet in the Methodist Church in Alexandria, March 15, at 10 a. m. All applications to the General Board should be carefully made out, and sent to the secretary, Rev. J. I. Hoffpauir, Eunice, La., before that time.

J. D. HARPER.

Jan. 31, 1911.

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## C. A. McNEIL—A LOVING TRIBUTE.

By Rev. H. P. Lewis, Sr.

In the year 1857 Conference met in the town of Brandon, Miss., Bishop Early presiding. There were admitted on trial that year seventeen. Among the number was one Charles A. McNeil, of Wilkinson county. He was a large, fine looking man, about 35 years of age and seemed to be in excellent health. He had a wife and one step-son, Fred Davis. Brother McNeil's wife was a Widow Davis when he married her. Her maiden name was Huff. She had a brother, Newton L. Huff, who was a local preacher in our Church. Mrs. McNeil was in some respects a superior woman—educated, refined, intelligent and a good Church worker.

Brother McNeil had been, in the early part of his young manhood, a drunkard and perhaps a gambler, besides having other bad habits. Just who was instrumental in bringing him into fellowship with the people of God, I do not know. But one thing certain, he was genuinely converted, and no mistake about it. The work was deep and thorough. In a short while he began exercising his gifts and graces in various ways. He could sing, pray and exhort, and do it successfully. He had no education, having never gone to school; but he had religion and good common sense and ability to learn. His first year in the Conference he served what was then called Buffalo Circuit, in Wilkinson county, Natchez District, and did a fine year's work. Many were awakened, converted and joined the Church. The year following, he was junior preacher on Fayette Circuit with H. F. Johnson, preacher in charge. In 1860 he served Meadville Circuit, and at Conference that year he reported 166 additions to the Church. A good work. The year following he received ninety-three new members on the same work. In 1862-63 he served Amite Circuit. In 1864 he, with many others, was left without an appointment. After this, for two of three years, he was put in charge of colored missions.

At Conference in Brookhaven in 1866, charges of drunkenness were preferred against him. He stood on the Conference floor and pleaded guilty of the charge, wept bitterly, begged the Conference to have compassion on him and forgive him, with a promise that he would do so no more. Some plead for him. Among the number, if I mistake not, was Dr. William H. Watkins, John G. Jones and others. He was suspended from the functions of the ministry for six months, and of course, left without work. He was one of those peculiarly constructed men that could not be idle and steer clear of sin. He bore up nobly for a while, taking no part in divine worship, thinking that the penalty inflicted on him forbade his taking part even in prayer meeting. The devil, of course, took every advantage of the situation, tempting him on every side and in every way he could till he, assisted by a bad woman, ruined him.

I have often thought if Bro. McNeil had been fully understood by his brethren and had been dealt with gently, patiently, etc., he could have been saved to the Church. I spent a night with him just before, and another just after, the Conference of 1876, in Natchez, Miss., expelled him from the Church and ministry. He talked freely to me about the matter. He said he was guilty of both charges, viz., drunkenness and adultery, and knew the Conference would have to expel him. At the same time, said he had repented of the awful crimes, and felt God had forgiven him.

He afterwards moved to Natchez, went into the mercantile business and died of yellow fever in 1868 or '69. While in Natchez, in a conversation with some who scoffed at religion, he said in a positive tone, "Gentlemen, say what you please, I know there is a reality in the religion of Jesus, for I have experienced it, and I will tell the devil so, if necessary."

It was in November, 1858, I met for the first time Brother McNeil. He was my first wife's uncle, and had been her guardian for some time, providing her with a good home. She was perfectly devoted to her uncle and loved him like a father. It was at this same time that I met for the first time my first wife. One year afterward we were married in his home. He proved always a true friend and brother. I soon learned to love him like a brother.

How he died, I have never heard. Whether he in his last moments returned to the Lord I never heard, but trust he did. How tenderly we ought to deal with erring brethren! In 1865-66 I worked faithfully with a blackslidden preacher for twenty months, and was amply rewarded. He was wonderfully reclaimed in September 1866, and as long as he lived proved faithful and true.

## BILL OF INJUNCTION FILED BY THE BISHOPS IN THE VANDERBILT CASE.

(Continued from last issue.)

## INJUNCTION GRANTED BY THE COURT ON OCTOBER 25, 1910.

The State of Tennessee, Ex. Rel., A. W. Wilson, et al.  
vs.  
The Board of Trust of Vanderbilt University, et al.  
This cause came on to be heard before the Honorable John Allison, Chancellor, etc., upon the mo-

tion of complainants for an injunction as prayed in the bill; and notice having been given to the defendants, the Board of Trust of Vanderbilt University, and Vanderbilt University, and both complainants and defendants having appeared by counsel, and some of the complainants and some of the defendants in person, it appearing to the Court from the bill and statements made by counsel both for complainants and defendants, that a meeting of the Board of Trust of Vanderbilt University has been called for this day, Tuesday, October 25, 1910, in the parlors of Wesley Hall at 10 a. m., for the purpose of considering and acting upon a proposed affiliation of Vanderbilt University and the George Peabody College for Teachers, said affiliation comprising the interchange of work and the exchange or sale of real property; and it further appearing to the Court that members of the Board of Trust are present in the city from several States, and the complainants not asking for any injunction against said meeting:

It is ordered, adjudged, and decreed that an injunction issue enjoining the Board of Trust and the Executive Committee thereof, and the executive officers of Vanderbilt University, and Vanderbilt University, from executing or delivering and consummating any sale or exchange of real estate or contracts between the said universities; but no injunction is issued against the holding of said meeting and action by the Board of Trust upon said matters. But only the consummation of the said transactions is enjoined.

It is further ordered by the Court that an injunction issue enjoining the defendants R. F. Jackson, Claude Waller, and J. A. Robins from acting or participating in the meeting of the Board of Trust called for this day or acting as members of said Board of Trust until the further orders of this Court.

It is further ordered that the said injunction issue upon the complainants giving an injunction bond as required by law in the sum of \$5,000.

The foregoing is a correct copy of the order and decree of the Court, on the application of the complainants for an injunction.

JOHN ALLISON, Chancellor.

## APPENDIX.

Document 1. No. 7631. Exhibit A. Petition. Filed April 23, 1873. (Enrolled in Book 3, page 469.) The Central University of the Methodist Episcopal Church, South. Ex Parte.

To the Hon. W. F. Cooper, Chancellor, etc.  
The petition of the Central University of the M. E. Church, South, a corporation chartered heretofore by the Chancery Court at Nashville.

Petitioner would state to Your Honor that heretofore, by a decree of record in this Court, it was chartered as a university of learning, a certified copy of its charter is here filed, marked "Exhibit B," and made a part of this petition. Since it has obtained its charter its condition is so altered that it now desires to have an amendment to its said charter, which amendments are as follows:

It having been thought politic to limit the number of the Board of Trust to two from each co-operating Conference, the names of Jordan Stokes and Robert A. Young be dropped from the list. Some Conferences not having co-operated in the purposes of said institution, it is now desirable to omit from the list of trustees the names of the persons heretofore incorporated and who represented said Conferences, as follows—viz.: Christopher D. Oliver, William Dickson, of the North Alabama Conference; Edward Wadsworth and W. W. Byrd, of the Alabama Conference; W. L. C. Huntcutt and Thomas Christian, of the Mississippi Conference; and James L. Borden and William H. Foster, of the Louisiana Conference.

A large donation having been made to petitioner by C. Vanderbilt, of New York, of not less than \$500,000, as set out in "Exhibit C," herewith filed and made a part of this petition, petitioner prays that its name and style be changed to that of "The Vanderbilt University," and that the terms and conditions of said gift be incorporated as a part of said charter.

Petitioner also prays that the words, "or the resolutions of the convention at Memphis set out herein, which resolutions are hereby adopted as a part of this charter," on page 12 of the printed charter here filed, be stricken out and omitted, and that said charter may be so altered and amended so as to read as set out in "Exhibit D" here filed and made a part of this petition. Petitioner asks that this be done in order that the ends of its creation may be the more readily attained.

Petitioner prays general and full relief in the premises.

EDWARD H. EAST, Solicitor.

## EXHIBIT "B."

Exhibit B. Amended Charter. Decree entered June 16, 1873. (Minute Book X, page 309.) Central University of Methodist Episcopal Church, South. Ex Parte.

This matter came on this day to be heard before the Chancellor upon the petition heretofore filed, and publication of the matter thereof having heretofore been made according to the statutes in such cases made and provided, the Court is pleased to order and decree that the name and style of the Central University of the Methodist Episcopal Church, South, a corporation heretofore chartered under the constitution and laws of this State as a

university, of learning, and with all the powers, rights, and privileges of such corporations as are now given and conferred by the laws of the State of Tennessee, or may hereafter be given and conferred, be changed to the name and style of The Vanderbilt University, by which name it shall hereafter be known and sue and be sued, hold and receive property, confer degrees, and do any and all things which, by the present and future laws of Tennessee, it may be empowered to do.

It is further decreed that all the rights of property, powers to contract, privileges, immunities, and franchises which heretofore by law, under the decree of this Court, were conferred upon the said corporation under the name and style of the Central University of the Methodist Episcopal Church, South, and the property or rights thereof which have heretofore been secured to said corporation pass to The Vanderbilt University, and its assigns and successors, forever, for the purposes of said corporation. And that it have the power to pass by-laws, resolutions, etc., not inconsistent with the laws of the land; and to increase and diminish the number of its trustees and change the name of its schools, and do and perform any and all acts allowable by law to corporations of learning. It is further decreed that the said Vanderbilt University pay the cost of this proceeding, for which it is liable.

W. F. COOPER, Chancellor.

State of Tennessee,  
Davidson County.

I, Park Marshall, Clerk and Master of the Chancery Court at Nashville, Tennessee, do hereby certify that the foregoing are full, true, and perfect copies of the Petition of A. L. P. Green et al., filed June 29, 1872, enrolled in Book No. 2, page 48; Decree of August 6, 1872, entered in Minute Book W, page 267; the Petition of the Central University of the Methodist Episcopal Church, South, filed April 23, 1873, enrolled in Book 3, page 469; and Decree of June 16, 1873, entered in Minute Book X, page 309, now on file in my office.

In testimony whereof I have hereunto set my hand and affixed the official seal of said Court at my office in the Courthouse at Nashville, Tennessee, this 17th day of October, 1906, and in the 131st year of American Independence.

PARK MARSHALL, Clerk and Master;  
By J. R. West, Deputy Clerk and Master.

## DOCUMENT 2.

Copy of Resolution Passed by the General Conference of the Methodist Episcopal Church, South, Held at Louisville in 1874. Minutes, Page 577.

The following resolution was then offered, read, and adopted by a rising vote:

## RESOLUTION ON THE VANDERBILT UNIVERSITY.

Whereas we regard the establishment and endowment of institutions of learning under the control of the Church as of vital importance to the welfare of our people, and that these objects address themselves to our convictions and appeal to every principle of humanity and religion and call for the most liberal devising, and for the most generous and complete consecration; and whereas the example of the wealthy in the bestowal of their means for the promotion of a liberal culture and for the support of educational institutions of a high grade is worthy of imitation and hearty commendation; and whereas we have heard with pleasure of the munificent gift of Mr. Cornelius Vanderbilt, of New York, of over half a million of dollars to build and endow a university under the control of the M. E. Church, South; therefore be it

Resolved, That we are thankful to God, from whom is every good gift and every perfect gift, for this instance of enlarged beneficence; that we tender to Mr. Cornelius Vanderbilt the expression of our appreciation of his noble generosity; and that we will ever pray that the richest blessing of heaven may rest upon him.

LINUS PARKER,

C. G. ANDREWS.

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## The Home Circle

DOLLY MADISON AND ANNE ROYALL.

Old, queer, sharp-tongued Anne Royall—traveler, editor and interviewer—was for many years a familiar figure in the streets of Washington, trotting indomitably about her business, very poor, very persistent, often troublesome, often rebuffed, but with qualities of honesty and courage to be respected.

There is given, in the recent story of her life, by Sarah Harvey Porter, a delightful glimpse of her visit to ex-President Madison and his wife. The contrast between the gracious, mature beauty of charming Dolly Madison, elegant in her rustling black silk, and the funny little limping, shabby figure in antiquated skirts and ridiculous wadded bonnet, could scarcely have been enhanced.

As usual, old Anne Royall had tramped to save carriage hire; as usual, her errand, probably none too welcome to her hosts, was to secure an interview and use a descriptive background. But Dolly Madison saw in the absurd, inquisitive, bespattered person before her neither the reporter nor the guy; only an aged and weary woman, who was her guest. She hurried to bring her a glass of water; then, quite simply, stooped and retied her loosened shoe laces and wiped the Virginia mud from the tired old feet.

It is small wonder that Mrs. Royall's clothes were queer. She was scarcely of a bent of mind frivolously to pursue the fashions had she had the time and money; but she had neither. Her paper, The Huntress, of which she was owner, editor and chief reporter, once published conspicuously on the editorial page a notice which is, perhaps, unique in journalism:

"No paper will be issued from this office this week. We really must take one week once in ten years to fix up our wardrobe, which is getting shabby. Our next issue will welcome Congress."—The Youth's Companion.

### VALUE OF A GOOD REPUTATION.

Susie Burke came in from the garden one warm summer afternoon with her little scissors in one hand and a lot of paper dolls and dolls' clothes in the other.

"Why, Susie!" exclaimed mother. "What in the world have you been doing to yourself?"

"Susie Burke, whatever possessed you to cut your hair like that?" exclaimed Helen, her eldest sister.

"O-o-h! What will papa say? He just hates bangs!" put in Harry Burke, Susie's brother.

"How could you do such a thing my child?" asked Susie's mother, with looks of mingled astonishment and displeasure.

Susie's face grew red and she looked ready to cry. She put her hand uneasily to her forehead, across which the soft dark hair which was usually combed smoothly back, fell in a very irregular line. It was easy to see that the "banging" had been done by no practiced hand.

"I didn't do it, mamma," said Susie.

"You didn't do it? Who did, then?"

"I don't know, truly, mamma."

"Why, Susie, how can that be possible?" said mamma.

"Why, Susie Burke, what a story!" exclaimed Harry.

"Hush, Harry! Don't accuse your little sister of telling what isn't true. Where have you been all the time since lunch, Susie?"

"In the arbor in the garden, cutting out dresses for my dollies," said Susie, holding up what she had in her hand as evidence of the truth of her words.

"All the time?" queried mamma.

"Yes, all the time. I haven't been anywhere else."

"And you didn't cut any of your hair—not the least little lock?"

"No, not the least little bit. I knew papa wouldn't like it."

"Did anyone come into the garden while you were there?"

"I didn't see anybody, mamma."

"Well, if that isn't a mystery!" exclaimed Mrs. Burke.

"It's awful hard to believe, I think," said Helen.

"We must believe it. Little Susie has never been known to tell a lie. Whatever any of my children tell me, I shall believe is true till they have clearly proved their words untrustworthy," said mamma, firmly.

"But how could such a thing be?" argued Helen.

"Her hair is cut all jagged, exactly as a child would do if she tried to cut it herself; and yet she didn't do it, and doesn't know who did."

"And she asked papa the other day if she might have her hair cut just like Nellie Eastman's," said Harry.

"I didn't do it, truly, truly, mamma," was all poor Susie could urge, while she nestled closer within the encircling arm whose close clasp seemed to assure her of defence against the displeasure and distrust of all the world.

"We shall have to wait and see what papa will say," said Mrs. Burke, after a moment of perplexed thought.

"Will he be very angry?" asked Susie. "Will you tell him I didn't do it?"

"Or consent to its being done?" cross-questioned Helen.

"I didn't even know it was done till just as I got up to come in," Susie declared. "I thought something felt odd, and I put my hand up; and it was all cut, so."

This was a mystery, indeed. Nor could papa solve it, though he questioned his little daughter even more closely than her mother and sister had done.

"We must believe that she speaks the truth," he said at last. "I should be sadly disappointed and grieved if I found I couldn't depend on the word of a child of mine. Go to mamma, and let her make the cutting even, Susie. Since I must submit to seeing you with your hair short, it must be done in better style than that."

"I'm sorry, papa, since you don't like it. Will you kiss me?" said Susie, lifting her shorn head timidly.

Her father stooped and kissed her. "You needn't feel bad when you are not to blame, my child. I believe you, though it's the most incomprehensible thing!"

It remained the most incomprehensible thing for a week or more. Then, one morning soon after breakfast, they had a caller—two callers, in fact—Mrs. Lake, their nearest neighbor, and Rollie, her youngest son, a merry rogue of ten or eleven years.

The boy looked shy and shamefaced, and kept out of sight behind his mother as much as possible, while she explained the reason of her call.

"I have just found out that this boy of mine has been guilty of a very naughty trick," said Mrs. Lake.

"I thought you ought to know, as Susie might be blamed unjustly. I brought him here that he might confess. Now, Rollie, tell Mrs. Burke."

"I cut Susie's hair," Rollie blurted out, with his eyes fastened to the floor.

"But how! It has been the greatest mystery to us! How could you do it and Susie not know it?"

"Oh, she was asleep!" said Rollie. "I found her there in the arbor, leaning back, with a paper doll in one hand and the scissors just dropped on her lap from the other, and so I thought I'd bang her hair. I'm ever so sorry, and I won't never do so again," said Rollie, penitently.

"Did she get much blame for it?" inquired Mrs. Lake.

"I couldn't think how you could help believing she did it, however she might deny it."

"We couldn't understand it at all," said Mrs. Burke, "but we believed Susie, though everything seemed against her, because the child never yet told us a lie."—Zion's Herald.

### THE MISSIONARY VOICE.

The missionary magazine of the Methodist Episcopal Church, South, The Missionary Voice, has just reached my table. It is a neat sheet of sixty-four pages, full to overflowing with matter of the greatest possible interest to all who are interested in advancing the kingdom of Christ.

As Dr. Plinson has very happily expressed it, "There is the life blood of three periodicals—Go Forward, the Woman's Missionary Advocate and our Homes—flowing through its veins." Each of the periodicals referred to was ably edited; hence we must conclude that The Missionary Voice, having such splendid blood coursing throughout its veins, cannot but be one of the very best magazines of its kind published. Of this there is not the least doubt, as the present issue will prove to those who will take the pains to examine it.

The Missionary Voice should be in the home of every Methodist that lays any serious claim to being either a Christian, or a follower of John Wesley. Both our Lord, who laid the foundation of redemption, and John Wesley, who through Christ, laid the foundation of Methodism, were aflame with the missionary spirit. Inspiration comes first through information. What our Church needs is information as to the awakening condition of the heathen world. Then, with that knowledge, and the abiding presence of the Holy Spirit, there can be but one result: an active interest in the "salvation of the world in this day and generation."

We can confidently look to no man to put The Missionary Voice into the hands of the people save the pastor. Well do I know of the thousands of things that are dependent upon the activity of the pastor, and well do I know that time and again we labor with but little visible result; but, brother, results are not ours to care for. It is our business to bring inspiration to our people through the knowledge and the presence of Christ. Let us then make a canvass reaching every member in behalf of The Missionary Voice, and by that means bring to our parishioners the consciousness of the "Macedonian cry" that is today audible to every soul that lives in close proximity to God, and uses his God-bestowed endowments to discover when and where he can best serve the interest of the Almighty. The price of the magazine is 50 cents a year.

JOHN TILLERY LEWIS,  
Conference Missionary Secretary.  
Clarksdale, Miss.

### LIFE.

By Rev. E. Nash Broyles.

In Christ man finds the fountain head of life and the direction in which he is to go. Emerson says, "Man is a stream whose source is hidden"; but the source of true life is not so much hidden. True life is as a stream which has its issue from the fountain of faith. It courses through the channel of hope by the gravitation of love and mingles its waters with the great deep of eternity, which bathes the shores of Paradise.

Thus man gets his direction, and, as the "Great Father of Waters" unites with contributing streams and bears upon its mighty bosom to the commerce of the ages, launching them into the expansive gulf, so does the life of man unite with those about it and grow and grow and grow, when he finds himself unavoidably linked with all human destiny and himself an unsuspecting pensioner on the waters of human love.

We cannot free ourselves from this human dependence if we would, and we wouldn't if we could. When Christ said, "Love one another," he foresaw that human society must base its hopes on the harmony of individual efforts; that the stream of human life must gain volume and momentum as it mingles with added tributaries and gives freely of its bosom for the barks of human sympathy. The ideal society is one in which worthy human beings unite for mutual love and service, as a little band of friends, or as one great family under the sun.

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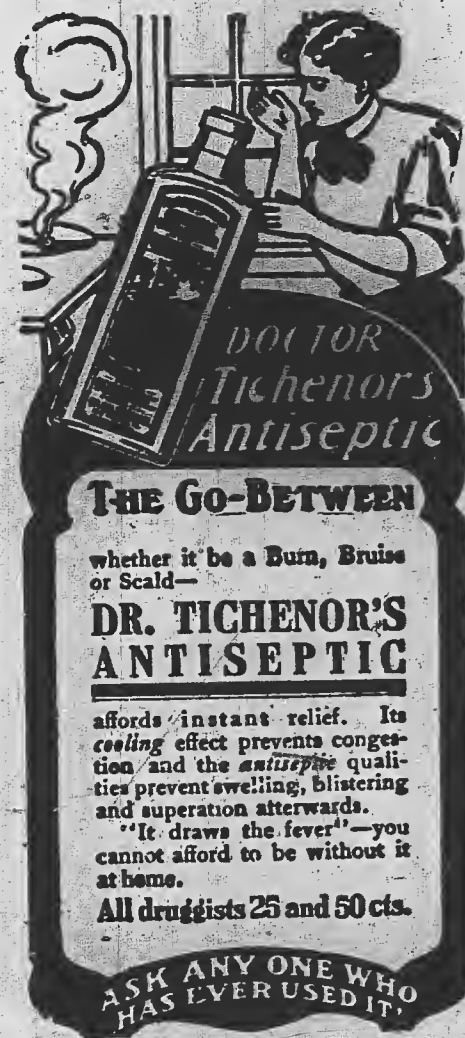
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## Editorial.

### AN ILLOGICAL PROTEST.

A writer, signing himself "An Insider," contributed an article to Zion's Herald of January 18, under the caption, "Shall the Methodist Episcopal Church Be Dismembered," in which earnest protest is made against the "unification of American Methodism through reorganization." The points that he attempts to make in the course of his discussion may be summed up as follows: (1) The scheme of having four divisions of Methodism in the United States—three white and one colored—with a General Council over the whole, would tend to divide rather than to unify; (2) that it would set the negro adrift; (3) that it would result in the Methodist Episcopal Church having to turn over its property interests and work in the South to the Southern Methodists.

Without desiring to be understood as committing ourselves to the proposal to effect a consolidation of Methodism in the United States through reorganization before the terms of the suggested union are disclosed, we do not hesitate to say that the arguments advanced against the plan by "Insider," are weak and calculated to exert but little obstructive force.

In the first place, his statement that each division of the newly organized Church "would be legislative for itself," and that the General Council would meet at long intervals, have no legislative authority, and sustain much the same relation to the four General Conferences as the Ecumenical gathering of Methodism does to the Methodist bodies of the world, is purely a gratuitous assumption upon his part. It does not at all follow because some measure of autonomy would be left each division under the new arrangement that it would be wholly independent, and that the General Council would have vested in it little or no authority. Each State in the American Union has its reserved rights which cannot be invaded, but the Federal Government is far from being destitute of power in the administration of our national affairs. Indeed, the American Republic, with its governmental functions divided between Congress, on the one hand, and the Legislatures of the States, on the other, is the wonder and admiration of the world. Is it impracticable to construct a church government upon the same principle? If so, why so? It seems to us that to entrust the common and larger interests of American Methodism to a great federal body, and leave the local and smaller matters to each division might be wise and promotive of the general good. It would certainly allow flexibility in legislation and make it possible to take into consideration the peculiar needs of the Church in the different sections of the country. The trend of government everywhere is toward "home rule." Germany has lately granted it to Alsace-Lorraine, and the ablest of English statesmen are proposing to accord it to Ireland and other provinces of the British Isles. Why should this democratic principle be ignored in the reorganization of Methodism in the United States, where the very atmosphere is charged with the spirit of freedom?

"Insider's" second objection, that "the negro would be set adrift," will carry but little weight with people who think. As we have lately had occasion to observe in the columns of the Advocate, the negro Methodists have achieved their largest success in the independent bodies. The African Methodist Episcopal Church has far outstripped the negro wing of the Methodist Episcopal Church both in numbers and in the amount of property owned. A perpetual wardship does not tend to develop self-reliance and strength. Moreover, it should be remembered that we would be sufficiently in touch with the negroes to counsel with them and aid in the proper development of their work.

But what about "Insider's" complaint that their property and work in the South would pass into Southern hands? Would not our property and work

in the West pass into the hands of a body overwhelmingly dominated by former members of the Methodist Episcopal Church? Suppose it does not equal in value the property that the Southern branch would acquire through this arrangement; could not the matter be referred to a board of arbitrators and satisfactorily adjusted? We apprehend that but little difficulty would be encountered at this point. There may be insurmountable barriers in the way of a union of the Methodist Churches of the United States, but, if there are, "Insider" has not, in our opinion, brought them forward in his discussion. As we see it, he will have to find stronger reasons than he has yet advanced to stay the rising tide of fraternity among the followers of Wesley in this great Western Republic.

### TOO MANY BOOKS.

The mere collecting of books has never made a scholar. It is the mastery of them that gives strength and vigor to the mind and stores it with useful information. We have seen more than one preacher with full library shelves and an empty head. A wise discretion needs to be exercised in buying books, and even greater wisdom in the use of the time we have to give to reading. To try to give attention to all of the fotsam and jetsam of theological literature, to say nothing of the other kinds, is to make of the cranium a sort of curiosity shop where all varieties of queer things in tangled confusion may be found. A bonfire of books helped the moral status of some of the citizens of Ephesus in the days ago; and it might help the pulpit efficiency of some ministers in this latter time. Bishop McTyeire said that one of the greatest things about John Wesley was he knew what to get rid of. The following from the address to the class admitted into full connection at the last session of the North Alabama Conference by "the grand old man" of Southern Methodism, Bishop A. W. Wilson, bears pertinently on this point:

"Many of us have too many books. We have gotten into a loose way of rambling around among the theologies, furnishing us with a lot of terms and expressions, and causing us to console ourselves that we know a great deal. We have too much light reading. Our fathers read solid books and many biographies. I would not give those old men who were in earnest, not writing for the trade, and those old books that wrought most in the lives of men, for all the later output."

### A FORWARD MOVEMENT.

The Louisiana Conference took a forward step at its last session in placing a Sunday school missionary in the field. As has been already announced in our columns, Rev. P. O. Lowrey was chosen for this new position and has entered actively upon the discharge of its duties. The plan of work mapped out for him is thus stated by Mr. T. V. Ellzey, the efficient chairman of the Conference Sunday School Board: "He is to work under the direction of the Board and the presiding elder into whose territory he enters, and is expected to give to each district from one to two months. He is to organize a Methodist Sunday school in every congregation where none exists, and to organize missionary Sunday schools wherever it seems practicable. He is to give his time chiefly to rural communities. He is to help strengthen the weak schools by developing their workers, and assist in every other way possible in quickening the interest in the study and teaching of the Divine Word. I am sure that there is need for this missionary work in Louisiana, and I hope that the whole Conference will lend a hand in bringing things to pass during the year now beginning."

We shall be surprised if this aggressive movement does not yield substantial results. The tide of immigration to this State is increasing, and the field in Louisiana is a developing one. New doors are opening, which need to be quickly entered. Opportunity challenges us on every side. No other agency contributes so much to the upbuilding of the Church as the Sunday school. From it comes by far the larger percentage of our membership. The best soil in which to sow the seeds of gospel truth is the youthful heart. The denomination that plants Sunday schools everywhere will soon have churches everywhere.

### BROTHER LAKE DEAD.

The press dispatches report the death of Captain Levin Lake, which occurred at his home in Grenada the latter part of last week. This announcement will carry sorrow into every part of Mississippi, and there is scarcely a preacher in the North Mississippi Conference whom it will not touch with grief. Brother Lake was born in Dorchester County, Md., Sept. 17, 1817, and was in his ninety-fourth year when the summons came. Nearly all of his life he resided either in Grenada or Oxford, Miss., where he was universally esteemed and loved. He began his career as a merchant and continued in that vocation until 1868, when he accepted a position with the Armour Packing Company, which he held until

his retirement from the road in 1907. He enjoyed the perfect confidence of his employers, who held him in high regard and delighted to show him special attention whenever he visited Chicago. Brother Lake became an active Christian in his early years, and was an ardent and devout Methodist. Perhaps no man in Mississippi knew more about the beginning of Methodism in that commonwealth than did he, and he delighted to tell of the noble men who labored to establish it in the days ago. Until his waning strength forbade Brother Lake was a regular attendant upon the sessions of the Annual Conference, and to hear him testify in the Sunday morning love feast was a blessing and inspiration. No one who ever saw and listened to him on such an occasion can forget him. With face aglow, eyes bedewed with tears, and feeling so deep and overpowering that at times he seemed almost choking for utterance, he would tell of the joy of his salvation and his confident hope for the future, and exhort his brethren to holiness and fidelity. His life was above reproach. Nothing in it needs defense or apology. His character towered like a mountain peak. One of his most beautiful traits was his optimism. He always insisted that the Methodism of to-day is better than that of the past, and that its golden age is yet to be. Worthily he wrought, nobly achieved, and we doubt not that he has entered upon a rich reward. The Church is safe so long as she can produce such men. They attest the transforming power of the gospel, and demonstrate the reality of the Christian religion.

### DISTRICT WOMAN'S MEETING.

The Woman's Home and Foreign Missionary Societies of the New Orleans District held their annual meeting jointly at Rayne Memorial Church on Friday, January 28, from 11 o'clock a. m. to 3 p. m. The sessions were presided over by Mrs. D. C. Worrell, district secretary of the Foreign Missionary Society, and Mrs. J. L. Munford, secretary of the Home Mission Society. The attendance was good and much interest was taken in the exercises. The morning hour was devoted to the receiving of reports from the several auxiliaries, which proved the work to be in a healthful condition. The summary of Mrs. Munford, secretary of the Home Mission Society, showed that the district has 15 auxiliaries with a membership of 381; number of subscriptions to "The Voice," 116; visits to sick and strangers, 2,296; visits made to institutions, 358; cottage prayer meetings, 80; garments distributed, 3,000; needy helped, 31. There are two city missionaries, Miss Baker of St. Mark's, and Miss Franklin of Rayne. The amount of money sent to the conference treasurer amounted to \$474.41; expended on local work, \$2,733.80; to the City Mission Board, \$492.36; boxes to orphanage, \$10.05; collected during week of prayer, \$89.97; thanksgiving offering, \$75. The report of the district secretary of the Foreign Missionary Society, Mrs. D. C. Worrell, showed the number of members enrolled in the 8 auxiliaries to amount to 229; subscriptions to Woman's Advocate, 63; scholarships, 5; Bible women, 3; total amount sent to conference treasurer, \$1,139.63.

Particularly interesting were the accounts given of their work by Mrs. Lily Meekins of the Mary Werlein Mission, and Miss Baker of St. Mark's Hall. An interesting discussion took place concerning the question of a general merging of the two societies, which finally resulted in the adoption of a memorial to the Conference organizations to unite according to the plan outlined by the General Board of Missions.

At 1 o'clock a delightful luncheon was served by the ladies of Rayne Memorial Church. During the afternoon instructive addresses were delivered by Miss Martha Nicolaisen, one of the missionary workers of the Methodist Episcopal Church in China, Mrs. Henry W. Castle, the wife of a missionary of the Protestant Episcopal Church in China, and Rev. A. G. Shankle, pastor of Rayne Memorial Church. It was decided to hold the next annual meeting at First Church. The meeting adjourned with the benediction by Rev. N. E. Joyner.

### PERSONAL AND OTHER NOTES.

Mrs. Joe Bailey, of Connehatta, Miss., has brought us under obligation by sending us a list of subscribers. We thank her for appreciative words.

Dr. J. M. Henry has taken vigorous hold of affairs in the New Orleans District, and the work is progressing finely under his capable leadership.

Rev. R. M. Evans, of the New Albany Circuit, North Mississippi Conference, writes that the outlook for a great work on his charge is splendid. We thank him for his interest in the Advocate.

Rev. C. J. Stapp, of Magee, Miss., has our thanks for a club of subscribers from that growing and wide awake town. We are glad to know that the year's work is beginning well.

Rev. J. S. Purcell, of Florence, Miss., recently visited Millsaps College, his alma mater, and was given an enthusiastic greeting by his many friends on the campus.



Mrs. Charles B. Galloway returned from Oxford, Miss., where she had been visiting her daughter, Mrs. A. M. Muckenfuss, to her home at Jackson, a few days since.

Rev. George H. Galloway, missionary secretary of the Mississippi Conference, was scheduled to occupy the pulpit of the First Methodist Church at Jackson, Miss., last Sunday.

Rev. W. J. O'Bryant is in place at Main Street Church, Water Valley, and is hopeful of a good year. We thank him for the promise to try to send us a club of subscribers in the near future.

We are happy to state that Rev. M. L. Burton continues to make steady progress toward recovery. He has been able to walk a little, and hopes soon to be able to leave the infirmary.

Rev. Jasper L. Smith, under date of Jan. 25, writes that he is most pleasantly situated on the Bayou Pierre charge, where he received a cordial welcome, and where the outlook for the year is encouraging.

Rev. Thos. L. Porter, of the Mar's Hill charge, North Mississippi Conference, has sent us a list of subscribers for which he has our sincere thanks. We trust the Advocate will be a help to him in his work.

Brother F. A. Howell, of Durant, Miss., has favored us with a fine list of new subscribers and renewals, for which we thank him. We pray that the Advocate may be a blessing to every home into which it goes.

Rev. M. L. Ward, of Dumas, Miss., in sending a splendid list of subscribers to the Advocate, says he feels that he has an assistant pastor in every home where he places the paper. We pray that he may find it so.

We thank Rev. C. A. Northington, of Bellefontaine, Miss., for a good list of subscribers, with a promise to send more. We appreciate the efforts of our friends in putting the Advocate into the hands of our people.

The work has opened well at Moorhead, Miss., where Rev. W. V. Shearer is in charge. He is making an effort to place the Advocate in the homes of all his officials, and hopes soon to have his work upon our "Honor Roll."

Rev. N. E. Joyner delivered a stereopticon lecture on Mexico at the Social Hall of the First Methodist Church, this city, last Monday evening. Brother Joyner was formerly a missionary to Mexico, and his talk was highly entertaining and instructive.

Rev. T. H. Lipscomb is having fine congregations at Lexington, Miss., and his work is progressing favorably. Mrs. Sam Gwin of that city has recently made the Methodists there "a present of an elegant new pulpit Bible upon which the name of the church, her name, and the date are beautifully inscribed."

In a note to the editor, Rev. T. W. Lewis, pastor of the First Methodist Church, of Memphis, Tenn., states that if the members of the Hospital Commission, which is to meet in that city on February 7th, will send him their names, he will take pleasure in arranging for their entertainment.

Rev. Thos. L. Porter, of Sweatman, Miss., is delightfully situated, has a splendid people to serve, and is encouraged with the outlook for the year. We sincerely thank him for his kind words, and pray that God's blessing may be his constant portion.

Mr. J. W. Broom has been selected to represent Millsaps College in the State oratorical contest, and has chosen as his theme, "The Modern Sir Galahad." The speaking will take place on the 8th of May, but the place where it will occur has not yet been determined.

Rev. J. B. Williams, of Lisbon, La., has very kindly kept the Advocate in mind in his work and has sent us a good list of renewals and new subscribers, for which we thank him sincerely. He is accustomed to look well after all the interests of the Church.

Rev. W. J. Wood, of Pott's Camp, Miss., in sending a list of subscribers to the Advocate, takes occasion to remark that he is "perfectly delighted" with his new work. And we dare say the people of that favored community entertain the same feeling concerning their new pastor.

We acknowledge the reception of an invitation to the formal opening of the Presbyterian Hospital of this city which will take place next Saturday afternoon at half-past two o'clock. This institution is both a credit and tower of strength to the Presbyterian Church in New Orleans.

Mrs. C. L. Graham, of Love, Miss., writes: "Brother Babb has made a fine impression on the people both here and at Coldwater, and seems to be the right man to follow our beloved Brother Curtiss." This does not surprise us, since it is Brother Babb's habit to win his way into all hearts wherever he goes.

Rev. G. W. Strickland, of McCool, Miss., in sending a list of nine subscribers to the Advocate, speaks of the value of church literature in developing the interest of the church membership. He finds that those who read the church papers are generally loyal and true Methodists. We are sure that others also have found it to be true.

Rev. A. S. Brisco has our thanks for looking after the interests of the Advocate in his charge. His efforts resulted in a fine club, recently sent in.

Rev. H. P. Lewis, Jr., who spent four successful years at Pearl Street, Natchez, Miss., writes that he is at work in his new field at Montrose, Miss., where he finds a fine body of people to work with. Brother Lewis gives full proof of his ministry in the results that follow his labors.

The Mid-Year meeting of the Louisiana Conference Board of Missions will be held at Alexandria, Tuesday and Wednesday, February 7-8. We publish elsewhere the program which has been arranged for the occasion. Dr. J. M. Moore, general missionary secretary for the home field, is expected to be present and take part in the exercises.

In remitting for a list of subscribers, Rev. S. M. Thames, of Carrollton, Miss., incidentally adds: "Everything is moving on nicely. My health was never better, and the prospects are bright for a good year." Brother Thames is a strong preacher, and has behind him a record of service in North Mississippi of which any man might be proud.

In a letter to the publisher a few days ago, Dr. W. T. J. Sullivan took occasion to commend the Advocate in terms far higher than we think it deserves. It is a genuine pleasure, however, to have the approbation and encouragement of this scholarly Christian gentleman, than whom none truer or worthier ever served in the ranks of the itinerancy.

Rev. Jas. M. Lewis, of the Vancleave charge, Mississippi Conference, writes that he has just finished the first round of appointments and has found a most hopeful condition of affairs. There seems to be a general desire for a revival on the charge. That is one of the surest signs that it is coming. May the heart of this faithful pastor be cheered by great success in his ministry!

Mr. D. R. Barbee, of the Montgomery Advertiser, calls attention to the fact that we erred in referring to him as the editor of that journal. That position has been filled with distinction by Captain W. W. Screws for more than forty years. Mr. Barbee is the managing editor. Well, at any rate, the Advertiser is an excellent paper, and there is glory enough for all connected with its publication.

We call attention to the excellent sermon which we publish this week from the gifted pen of Dr. C. W. Carter, one of the honored veterans of the Louisiana Conference. Though brief, it deals with a pertinent theme in a vigorous manner, and is, in our judgment, calculated to accomplish much good. It will be followed in our next issue by a companion discourse setting forth the other side of the matter.

Rev. L. L. Roberts is beginning his third year at Flora, Miss., with every indication pointing toward success. Brother Roberts is in high favor with the excellent people of that thriving little city, as is evidenced by a most generous "pounding" given him recently. A new parsonage has just been completed, which was thoroughly furnished by the ladies of the church. In every way the work prospers in his hands.

We were pleased to have Dr. G. W. Young, of Louisville, Ky., Assistant General Secretary of the Anti-Saloon League of America, call at our office Tuesday of this week. Dr. Young came to New Orleans in the interest of prohibition work, in which he is a strong and resourceful leader. He will return to the city again in a few weeks, and deliver some addresses in behalf of the great cause which he represents.

The Anti-Saloon League of Tennessee held its annual session in Nashville on January 25. Professor H. B. Carre, of Vanderbilt University, was chosen president—a splendid selection. One of the most interesting features of the convention was an address by Hon. Luke Lea, United States Senator-elect, who emphatically denied any change in his temperance views, and declared that it will be his purpose in the Senate to do all in his power to further the cause of prohibition.

The present matron of the Louisiana Orphans' Home, at Ruston, is Miss Estelle Wasson, of Ethel, Miss. She is a graduate of the Scarritt Bible and Training School at Kansas City, and is splendidly equipped for the position which she holds. One of her brothers, Rev. L. P. Wasson, is a prominent minister in the North Mississippi Conference, and another has lately finished his course at Millsaps College and become a Student Volunteer. She also has a sister who is a missionary in China.

Rev. L. W. Cain has found a choice people at Gun town, Miss., and is pleased with the outlook for a good year. The assessment for the pastor's support has been increased from \$1,200 to \$1,350. Brother Cain has been afflicted with a caruncle on his neck for a month, but has managed to meet all of his appointments. We thank him for the assurance that he will look after the interests of the Advocate, though that was scarcely necessary. His past record is a guaranty that we can depend upon him, no matter where he labors.

The Aherdeen and Corinth Districts are having a joint meeting of the district stewards and other interested workers at Tupelo this week. Among the

distinguished speakers booked to be present are Bishop McCoy, Miss Elizabeth Kilpatrick, and Mr. Pearce, of Chicago, the noted Bible teacher. Having had two such energetic and aggressive leaders as Brothers Felts and Jacob to work it up, we feel sure that the gathering is having a good attendance and that the occasion will prove a memorable one. Things have to move when these elders hold the reins.

It is announced that Dr. J. H. Jowett, pastor of the Corris Lane Congregational Church at Birmingham, England, has accepted a call to the Fifth Avenue Presbyterian Church of New York, the richest congregation of that denomination in the United States. Dr. Jowett is regarded by many as the leading non-conformist clergyman in Great Britain, and has been called the Henry Ward Beecher of England. He is president of the Free Church Council.

To the Wesleyan Christian Advocate we are indebted for the following church news in Georgia: Dr. DuBose was the orator at the celebration of General Robert E. Lee's birthday in Augusta on January 19. Dr. S. A. Steel delivered an eloquent lecture on "The Herdism of the Women of the South" in Macon a few days since. The Congregational Church of Atlanta has extended a call to Dr. H. S. Bradley, now serving a church of that denomination at Worcester, Mass.

Dr. S. H. Werlein has for the past two or three weeks been preaching an able series of sermons on "The Foes of Christianity." His theme last Sabbath was, "Christian Science—Its Relation to the Church." Some of the followers of Mrs. Eddy have lately sought to take the Doctor to task in the columns of the Picayune for what he has had to say, but they have found him quite able to take care of himself in a newspaper discussion. His discourses on these pertinent subjects are being listened to with much interest by large audiences.

Dr. W. H. Whitsett, the distinguished Baptist minister, died in Richmond, Va., on January 20th. He was born in Nashville, Tenn., on November 25, 1841, and was a gallant Confederate soldier. He succeeded Dr. Broadus as president of the Southern Baptist Theological Seminary at Louisville, Ky., in 1895, and while filling that position contributed to the New York Independent an article concerning Baptist history, which involved him in trouble with his denomination and led to his resignation. Dr. Whitsett held that the English Baptists did not practice immersion prior to 1641, which conflicted with the view commonly held by his brethren, and though he was in every other particular thoroughly loyal to the Baptist Church, many affirmed that he was not a suitable man to be at the head of their leading institution for the training of ministers. At the time of his decease he was the Professor of Moral Philosophy at Richmond College.

#### ANENT THE ADVOCATE.

The year is passing, and we urge our pastors and friends not to delay in looking after renewals in their charges. This is also the best time to work for new subscribers. Later on money will be scarcer, and they will be more difficult to secure.

We request the pastors, Leaguers, and Sunday school workers to give us information as to what is being done in their communities. We do not desire long and detailed reports, but results briefly stated. Do we not owe it to the Master to tell what is being accomplished in his name? To do so will hearten the discouraged and prove a blessing to many.

"The church paper is a prime factor in the success of the church. It blesses the home and stimulates every form of Christian activity." So writes Bishop Candler in the Texas Christian Advocate. Yet there are prominent Methodists who never see a church organ. They know all about politics and what is going on in society, but know next to nothing about what is being done to save the world. Queer, isn't it?

We add no new name to our "Honor Roll" this week. Nine pastoral charges in Louisiana and Mississippi in which every official takes his Conference organ! Are we satisfied with this showing, or shall we put more "ginger" into the campaign and improve it? There are few things that cannot be done by earnest and persistent effort. The list now stands as follows: Mansfield, La., Rev. A. W. Turner, pastor; Bogalusa, La., Rev. J. M. Alford, pastor; Tunica, Miss., Rev. J. W. Honnoll, pastor; Lumberton, Miss., Rev. T. W. Adams, pastor; Ruleville, Miss., Rev. O. L. Savage, pastor; Homewood, Miss., Rev. W. W. Graves, pastor; Houston, Miss., Rev. R. P. Neblett, pastor; Seventh Avenue, Meridian, Miss., Rev. J. A. Wells, pastor.

An old saying concerning the weather is, "Three days of rain will empty any sky." So it generally will. A steady giving out will empty anything, unless at the same time there is a corresponding gathering in. This applies to a preacher's ministrations from the pulpit. He must feed his own mind and heart, if he would feed the minds and hearts of those who sit before him in the pew. The sermons of one mentally too lazy to study are apt soon to become voice and little else.



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## Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

MISS EMMA DILLON, daughter of Mr. and Mrs. Dillon of Natchez, Miss., departed from this life December 24, 1910. She was a laborer at Salvo & Berdon's candy factory in the packing room, when her clothing became ignited, and before the flames could be extinguished she was fatally burned. She was conveyed to the Natchez Sanitarium, where she lived only a short time. Her dear mother and father were called to her bedside just before she fell on sleep. It is so sad to have our loved one taken from us, but weep not—your darling has only gone, to be with her Savior. She joined the Baptist Church in childhood and lived a consistent Christian life until her death. Emma was a good girl and was loved by all who knew her. She leaves behind to mourn her departure a dear father, mother, three sisters, one brother and a host of relatives and friends. Weep not, for we shall meet Emma again in heaven. A friend, MYRA B.

On December 14, 1910, at 7 p. m., the spirit of W. R. P. TALLY left us to go to rest with the Father who gave it. He was a man of strong character and uncompromising integrity. He was the son of a Methodist itinerant of the Alabama Conference. He was born in Sumpter county, Alabama, June 27, 1833. He professed religion while young and lived as a consecrated Christian all his days. He believed in his Savior to the extent that he was constantly working for him. His last words were, "Blessed Jesus!" He seemed to be conscious that his time had come when he became confined to his room. He was hurt by his horse, but was about over the bruises when heart trouble caused his death. He was thrice married. The first, March 5, 1855, resulted in the birth of six children, four of whom survive him. The second, December 7, 1871, resulted in the birth of six children, three of whom are still living. His third marriage was in Scott county, Mississippi, November 25, 1888 to Miss C. A. Underwood, who still lives to mourn his departure, with his many friends and loved ones. He was a faithful soldier in the Civil War of the 60's. He was a non-commissioned officer. A good man has left us. "Soldier of Christ well done." We laid him to rest December 15, 1910, at Enterprise.

A. C. FLOWERS.

MRS. BETTIE E. GLOVER, the subject of this sketch, was born in Newton county, Georgia, June 27, 1846, and moved to Union Parish, La., in 1855. Sister Glover's maiden name was Edmunds. She was married to Benjamin Warren Glover, M. D., on Jan. 21, 1869, spending all of her married life in Arcadia, La., and after the death of Dr. Glover, some twenty

odd years since, she continued to live among her friends in Arcadia, passing away among those who knew and loved her on December 14, 1910. Her family of five daughters were all with her at the end, closing her eyes as they opened in the eternal world. Sister Glover united with the Methodist Episcopal Church, South, when but a girl and lived a faithful and consistent Christian life to the end. Her regularity at service, her punctuality in the hours of attendance, and her prayerful sympathy were noted by all her pastors, and they soon learned to value her Christian friendship as of great worth to them as they sought to minister in holy things. She was strong in her faith, never harrassed with doubts, simple in the simplicity of her trust and lived quite near the mercy seat. Her life was a life of trustful communion with God. His presence was real to her, and she lived, trusting in his guidance. There are days that test and try one's faith, when it is only by close walking with the Father that the soul is kept sweet and humble. During these days none saw or observed in the life of our sister anything but the noblest purposes, and wondered at her strength of character. Her life, however, had its explanation in the fact that she was like "the tree planted by the river of water, that bringeth forth his fruit in his season," for her delight had been "in the law of the Lord," and in his law she meditated day and night. The longer the writer lives, the more this thought impresses itself upon him, viz.: that the distinctive feature of all truly great living is its simplicity and childlike confidence in God. The soul that forgets self, losing itself in God is at last the truly great soul, whatever the external environment be. The life now gone was of this order, and simply living, walked in thought with the Master. Her last years were spent in feebleness, and therefore, she was denied the pleasure of sitting with the congregation, but now, no doubt, she is with "the congregation of the righteous," saying, "Worthy is the lamb that was slain to receive power and riches and glory and blessing." A former pastor, JOHN F. FOSTER.

At her home in Jonesville, La., on December 25th, the sweet spirit of our loved friend, JOSEPHINE ELOISE YANCEY, passed from earth to heaven. My pen falters as I attempt to portray the beautiful character of this Christian mother, sister and friend. Her face has gone from earth and the body now rests within the narrow limits of the grave, but the soul, the Christian spirit that sang in the very face of death the sweet hymn, "The Comforter Has Come," is joining in the glad hosannas around the throne of God! Oh death, where is thy sting? Oh grave, where is thy victory? Blessed are they who die in the Lord. What a consolation! What a comfort! Having been since the age of eighteen a member of the M. E. Church, she died as she had lived, a follower of Christ, and is now reunited to her loved husband and dear children who awaited her coming just "Over There." Dear children, you have lost that most precious of all gifts, a mother's love! You may have friends—dear, kind friends—but never will you know the gentle, inexpressible love none but a mother can bestow. You will miss the good-night kiss of peace; you will sigh as long as life lasts for the deep feeling of security you always felt as nestling close to her you listened to her sweet words of counsel. Would you hear them again? Then live as she did, let her example ever be the star to guide you on to a world where there is no more death—no more parting. She has left a vacant place no successor can ever fill and while we shed the tear of sorrow for our loss, we thank God for the life and good example of this dear servant who only waited the summons to come up higher to her rest in him. "O, spread the tidings round, wherever man is found—the Comforter has come!" C. H. D.

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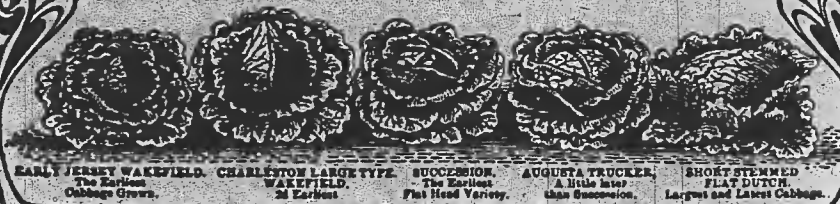
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## Tidings from the Field

### Mantachie Charge:

I feel that we are moving off very well on the Mantachie charge. We have a good, open-hearted and generous people here. We had some good services, and our first Quarterly Conference, which met Saturday, was well attended, and prospects for a good year can easily be seen. Already we have fifteen or twenty on the charge getting the Advocate, and am happy to send you eight new subscribers and four renewals. I am sure that others will subscribe when I can see them.—A. S. Brisco.

### Buford, Miss.:

I was sent as a supply to the Buford charge by the Annual Conference at Hattiesburg, and, it being my first work as a pastor, when the Bishop read me out for Buford, I felt that to lead a flock was more than I could do. Nevertheless, I told God I would do the best I could in the work to which I had been appointed. I felt heavy at heart until I came here and found that all the good people were not elsewhere; that some lived down on the Buford work, too. I reached my appointment some three weeks ahead of my family and found that I needed no boarding place, for anywhere among my people was home. Then my family came down Thursday, the 19th, and found ready for us some well-filled baskets, and, of course, we feasted and thanked God that we had been sent to serve a people that had some thought for the pastor and his family. May God bless Sisters Sumner and Lea for their great kindness, and feed their souls abundantly. I have found some good men at my appointments. The stewards at Water Hole are especially energetic, and Summer Brothers, at Buford, came immediately to me and did some very kind things for me. Pray for me this year, that I may have success in the Master's work.—W. B. Waldrop, P. C.

### Buena Vista, Miss.:

I landed at Buena Vista in time to meet the first appointment after Conference. Brother Armour, my predecessor, got out on Monday following. We set out at once in the work of a pastor, and, to our delight, found a most loyal and excellent people to work with. The good people here have been giving us some heavy poundings, but not of the kind that hurt. We have been given coffees, sugar, rice, canned goods of nearly every kind, hams and sausage. The good women of the charge have presented my wife with a number of nice hens, and therefore eggs are coming our way. Brother Parker had a stove flue built and decorated the cook room with a brand new stove. Brother Tom Owens favored us with a milk cow, and we are living at the top of the pot. We held our first Quarterly Conference the 21st and 22d of January. Every Church was well represented. The people say our congregations are larger than they have been for years here. Brother Felts, our much beloved presiding elder, says he preached to the largest congregation yesterday he ever preached to at this place. His preaching was of that high and forceful type peculiar to great minds and consecrated hearts. The outlook here is very promising. Pray that we may have a great year.—T. J. Durrett, P. C.

### DeSoto, Miss.:

We reached our new charge in due time and began work at once. I have preached at all the places except one (State Line). I have seven appoint-

ments on the charge, names as follows: DeSoto, Salem, Mannassas, Hopewell, Cooper's Chapel, Theadville and State Line. We found a loyal people at the above-named places. We have seven Sunday schools on the charge, all doing a fine work. One W. H. M. Society, at DeSoto. The good ladies of this place know how to look after the interest of their pastor and his family. We have a membership of 550 members on this charge. Since our arrival here the good people have been bringing in good things to eat from the various places on the charge to help fill the pantry. We have only two churches here in DeSoto—the Methodist and Baptist—and they work well together. I preached my first sermon here in the Baptist Church. I was listened to by a large congregation. We are pleasantly situated in a new parsonage, about two hundred yards from the Mobile and Ohio railroad depot. We buried the oldest man on the charge, on January 18, Brother Edwin Mathis, aged 85 years 3 months and 11 days. Things look hopeful and the new year promises to be a good one. I am praising God for victory.—Hilary Westbrook, P. C.

### Clarendon, Ark.:

A number of splendid papers come weekly to me. Among them, I very much appreciate the New Orleans Christian Advocate. Having known a number of the pastors in Louisiana, I take pleasure in renewing my subscription. I desire to add my testimony in appreciation of "Modes of Heavenly Life," by Rev. Walter G. Harbin. The book is helpful to any busy pastor. Condensed, inspiring and well arranged are the sermons. It should find a place in many homes. Since coming here, fifteen months ago, my church has developed along many lines. Especially has there been spiritual advancement. To my mind, that is the most helpful blessing that can come to us as we labor for the cause we have espoused. My observation and experience are that the Church moves up spiritually when the membership feels the need of and reads with care the religious papers—not in a half-hearted way; it is getting at the very root of the matter that stirs the soul and inspires greater sacrifice.—E. C. Cargill, pastor Presbyterian Church, N. S. A.

### Rose Hill Circuit:

We were kindly received for the second year on the Rose Hill charge. We are serving some as good people as ever pressed the soil of America. Even the young people are very thoughtful of their preacher and family. As a token of their remembrance, they often load the table with many good things to eat. No one knows how to appreciate such kindness like a preacher and his family. We begin our work with the expectation of accomplishing great things for the Lord this new year. Our first Quarterly Conference convened January 7 and 8, with our beloved presiding elder, Rev. T. J. O'Neill, in the chair. It was indeed a spiritual feast for all who attended. The people of this charge have started out with renewed energy to make this the best year in its history. Pray that we may so administer spiritual food to these good people that they all may become "vessels of honor" and meet for the Master's use.—W. H. Lane, P. C.

The greatest victories and defeats are on the lone arena of the human heart.—Bishop Warren.

Only Christ can influence the world, but all that the world sees of Christ is what it sees of him in the life of his followers.—Henry Drummond.

**Run Down?** Ayer's Sarsaparilla is a tonic. It does not stimulate. There is not a drop of alcohol in it. You have a steady, even gain, day by day. Ask your doctor about it. Secure his approval first, then go ahead. J. C. Ayer Co.

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## The Epworth League.

### MY FATHER'S WORLD.

This is my Father's world.  
Oh, let me ne'er forget  
That though the wrong seems oft so  
strong;  
God is the ruler yet.  
This is my Father's world.  
The battle is not done.  
Jesus who died shall be satisfied,  
And earth and heaven be one.  
—Malbie D. Babcock.

### NEWS AND NOTES.

The League Topic for February 5 is "A Winning Start." (Hebrews xii, 1-2.) The hymns suggested are 396, 425, 416, and the "Aim." To gain appreciation of beginnings.

Rev. L. P. Vasson has organized a Senior League of 35 members at Friar's Point, Miss.

The Leaguers of Texas are reported to be taking an active part in the movement to circulate the Texas Christian Advocate.

Dr. Parker, the General Secretary, in a forceful editorial in the Epworth Era appeals to the League Unions and Leaguers generally to lend a hand in the revival which our Bishops and pastors are seeking to carry forward. Wise advice is this. The ideal Leaguer is a soul-winner.

An exchange suggests that it would be a fine thing if Leagues could be organized at country appointments and influenced to conduct services where preaching is heard only once or twice a month. In England every Wesleyan congregation has a religious service every Sabbath. Why should it not be so in America?

From the Central Christian Advocate, of Kansas City, we take the following statement concerning the League work of the Methodist Episcopal Church in India: "The first Epworth League was organized in India in 1889, and at the end of the first decade had 209 chapters and 10,337 members. In the next ten years the membership doubled, numbering now 20,229. Mr. Badley in his 'Bit of Interesting History,' says: 'Can it be doubled again in 1918? If we pay the price it can, but it will cost faith, prayer and zeal. Mighty purposes are born of mighty convictions.'"

The Epworth Era of January 26 pays the following reserved tribute to the work of the former accomplished General Secretary of the League, Dr. H. M. DuBoise: "The Young People's Movement in our Church has been more powerfully affected by Dr. DuBoise than by any other. From the beginning he had his hand upon it, and was General Secretary of the Epworth League and editor of the Epworth Era for twelve years—twelve years of strenuous toil, fervent prayer, and devotion to the highest ideals. As our readers know, he deemed it expedient to ask that his friends should not vote for his reelection last May, as he felt a distinct call to re-enter the pastorate. We quote from a personal letter a few sentences that will be appreciated by Era readers, whose love and interest follow Dr. DuBoise in his present field of work as pastor of St. John's Church, Augusta, Ga. He says: 'I am happy in abundant pastoral labors. I find no leisure; there is none when duty and conscience meet. Our days overflow with sunshine.'"

Let the League chapters send us news as to what they are doing that we may give it to other Leaguers. Your activity may incite others to be more diligent.

### A LIVE LEAGUE.

Mr. Editor:—I think the Epworth League of Rankin Street Methodist Church, of Jackson, Miss., deserves honorable mention in the Epworth League column of the Advocate. Every member seems enthused with the League spirit and we are constantly receiving applications for member-

ship. Our Sunday evening devotional meetings are worth attending. The meeting on last Sunday was conducted by Mr. Oliver Felder, of Millsaps College. The subject was "What is the Most Essential Element in Life-Building?" Excellent talks were made. Indeed, scarcely a member refused to speak. The "Literary Socials" are admirably planned by our third vice-president. We are endeavoring, too, to educate our young people along financial lines. The Epworth League is a power for good in the Rankin Street Church.

MRS. J. S. PARKER, President.  
January 24.

### MY CREED.

I would be true, for there are those who trust me;  
I would be pure, for there are those who care;  
I would be strong, for there is much to suffer;  
I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless;  
I would be giving, and forget the gift;  
I would be humble, for I know my weakness;  
I would look up, and laugh, and love, and lift.

—Arnold Howard Walters, in Harper's Bazar.

### RESOLUTIONS OF RESPECT.

The following resolutions of respect were passed by the Woman's Home Mission Society of the Methodist Episcopal Church, South, of Alexandria, La.:

Whereas, it has pleased our Heavenly Father, in his infinite love and wisdom, to remove from our midst our sister and co-laborer, Mrs. Claudine Bowman; therefore be it resolved:

First—That while we bow in reverence and submission to him "who doeth all things well," we desire to express our gratitude to him for her exemplary Christian character, which showed forth in her daily life in cheerfulness under affliction.

Second—That the Society has lost one of its most consecrated, faithful and efficient members, beloved by all who knew her.

Third—That we extend to the bereaved family our tenderest sympathy and love, and commend them to the God of consolation.

Fourth—That we set apart a page in our minutes, inscribed to her memory.

Fifth—That a copy of these resolutions be sent to her bereaved family; also to the Town Talk, of Alexandria, and the New Orleans Christian Advocate for publication.

Signed: Mrs. C. M. Pulliam, Mrs. Wm. Hill, Mrs. Kate Laney, Committee.

Jan. 3, 1911.

### AN ELEPHANT LABYRINTH.

Near Ayuthia, formerly the capital of Siam, is a curious labyrinth in which elephants are captured alive. The labyrinth is formed by a double row of immense tree trunks set firmly in the ground, the space between them gradually narrowing. Where it begins at the edge of the forest the opening of the labyrinth is more than a mile broad, but as it approaches Ayuthia it becomes so narrow that the elephants cannot turn around.

Tame elephants are employed to lure wild ones into the trap. Having reached the inner end of the labyrinth, the tame elephants are allowed to pass through a gate, while men lying in wait slip shackles over the feet of the captives.—Harper's Weekly.

All the paths of life lead to the grave, and the utmost that we can do is to avoid short cuts.—J. D. Macon.

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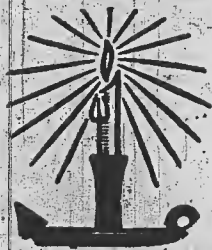
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His treatment is unlike any other. It is not a spray, douche, saive, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

## RHEUMATISM

A CURE GIVEN BY ONE WHO HAD IT

In the Spring of 1898 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Address, Mark W. Jackson, No. 779 James Street, Syracuse, N. Y. Mr. Jackson is responsible. Above statement true.

## MISSISSIPPI METHODIST ORPHANAGE.

### Furnishings for the New Dormitory.

We made a call in the January issue of Our Home for contributions to the furnishing of the new dormitory. The building will be ready for us to furnish next week. We have made arrangements to have two rooms and one bed furnished. Are you good people going to make us wait after the building is finished for furniture before we can move in? We need to move now, and many needy children over the State are waiting to have the beds put in that they may come. Our hands are tied; the doors are closed against the needy orphans until this nice building is furnished. Will you let them stand there at the door and cry when you can open the door and give them a hearty welcome to a comfortable room and bed?

Below we publish an article from Our Home. Please read carefully. Decide what you will do, and do it now. Bring the matter before your church, Sunday school, Epworth League, W. H. M. S., and the public.

W. M. WILLIAMS, Manager.

### New Building's Furnishings.

We are so very happy to tell you that the contractor promises to turn over the new Boys' Dormitory to us by the fifteenth of January, 1911. This will be two weeks earlier than we expected, nevertheless we are happy over getting it earlier. Now the furnishing of the Home is before us. All this will have to be done before we can occupy it, and in our crowded

condition, we need to move into it as early as possible.

Below we give you an approximate estimate of the cost of furnishing each department of the building. Of course, we do not restrict you to the figures, if you should see fit to put more money in your room, but we do not think that any less than this amount would be sufficient.

We call upon as many as will to have a part in this most pleasant of tasks, furnishing a new house. For what is more fascinating than this? So we expect to meet with a ready and hearty response in every woman's heart in the State.

Parlor .....	\$100
Matron's room .....	50
Hospital ward .....	100
Assistant Manager's room .....	50
Teacher's room .....	50
Five separate rooms (\$50 each) .....	250
Club room (2 office tables, \$20, 4 benches, \$20; 18 chairs \$18) .....	58
Two dormitories, forty beds at \$15 apiece .....	600

Total .....

\$1250  
We suggest that each W. H. M. S. church, Sunday school, Epworth League, or individual, take a room, or a part of a room, or even one bed, as your special part of this work. Send the money to us, with statement as to how or where you wish it used, and we will endeavor to carry out your wishes to the very best of our ability.

We expect to have steel plates placed on the doors of all of the furnished rooms and beds, with any inscription you wish.

Now this is Brother James S. Sexton's suggestion, and we most heartily agree with him and urge everyone to accept, that, when the building is furnished and all things are ready, every one who has helped in any way with the furnishing of this Home, come to our House Party and spend the night with us, and occupy your room or bed. This is no idle invitation, but extended to you with our love and appreciation.—Our Home.

## CHURCH EXTENSION NOTICE.

### North Mississippi Conference.

The Executive Committee of the Conference Board of Church Extension of the North Mississippi Conference will meet at Winona, Miss., March 2, at the Methodist Church at 11 a. m. It will be remembered that applications for aid for both churches and parsonages are to be made to the Parent Board through this Board. Please send your applications to Rev. V. C. Curtis, Kosciusko, Miss., by the first day of March. It will be impossible to get your application before the Parent Board for either church or parsonage after the meeting of this committee.

W. S. LAGRONE, Chairman.

## RELIABLE SEEDS FOR PLANTING.

Especial attention is called to the advertisement of D. Landreth Seed Company, Bristol, Pa., and their very attractive offer to readers of this paper, which appears in the advertising columns of this issue. This is one of the oldest and most reliable Seed Houses in the World, having been established in 1784. Landreth's Seeds are known for their excellence the World over. In writing for the handsome new catalogue, and in accepting the special offer, please mention the name of this paper.

## GAS STOVE REPAIRING

When your stove is in need of repairs, it would be wise to secure the services of a competent mechanic, and have the stove put in good repair. Better results in cooking and the saving of gas bills justify a small expenditure in this direction. Mr. John T. Chalmers, No. 526 Bellocastle street, New Orleans, makes the repairing and cleaning of gas stoves a specialty. Simply drop him a postal card, and he will call without delay.

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are made in all styles and sizes, 1 to 45-H. P., vertical and horizontal—stationary, portable, and tractor. Their efficiency, economy, and dependability have been proved by years of service. Thousands of owners consider an I H C Gasoline Engine one of the best paying investments they ever made.

If you want to know more about what an I H C Gasoline Engine will do for you, and why it is that I H C construction insures more power on less gasoline consumption than any other engine, you should call at once on the I H C local dealer, or write for a copy of the I H C Gasoline Engine catalogue.

While you're delaying you are paying, so why not have what you're paying for.



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New mercies give new meaning to old praises.—Alexander MacLaren, D. D.



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In December, 1905, I suffered severely with pains in my kidneys and could not sleep nights, on account of backache. I became run down, fell off in weight and was at that point when I thought I would have to stop my work as saw filer at the Cedar Creek Saw Mill Co.

I had used about everything and had called in my doctor, but all to no avail. After seeing your advertisement in the newspaper, I made up my mind to try Dr. Kilmer's Swamp-Root as a last resort. After three months treatment I passed a gravel stone and at the end of one year's treatment, I was positively cured of all kidney troubles. After taking the first bottle I could sleep at night.

Now I am perfectly healthy and I honestly believe Dr. Kilmer's Swamp-Root to be a thorough cure for kidney trouble.

I will allow you to publish this where it may aid others who are suffering and in closing I wish to thank you for my present good health.

Yours very truly,

A. M. WILLIAMSON,  
Brewton, Ala.

Sworn and subscribed to before me this the 14th of July, 1909.

JOHN PURIFOY, Jr.,  
Notary Public,  
for Escambia County, State of Alabama.

Letter to  
Dr. Kilmer & Co.,  
Binghamton, N. Y.

Prove What Swamp-Root Will Do For You.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. It will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

## Marriages

In Homer, La., January 22, 1911, by Rev. Thos. J. Upton, Mr. AMOS W. RHODES, of Gibsland, La., and Miss ESTELLE B. KEENER, of Homer, La.

On Sunday, January 1, 1911, at the pastor's home, Smithville, Miss., by Rev. W. A. Bowlm, Mr. DOW HARP to Miss WILLIE WILKERSON, both of Smithville community.

Wednesday, January 18, 1911, at the home of the bride's parents, on Trace Road, Smithville, Miss., by Rev. W. A. Bowlm, Mr. HENRY VESTER BOSTICK, of Hamelton, Ala., to Miss CALLIE CALDWELL.

On Dec. 15, 1910, at the home of the bride's mother, Mrs. J. N. Ware, by Rev. J. O. Ware, Mr. GEORGE B. WILSON and Miss MINNIE E. WARE, both of Georgetown, Miss.

MRS. SUSAN R. HENRY.

Whereas, on Monday, January 2, God in his infinite wisdom, by the hand of death, called hence our beloved sister, MRS. SUSAN R. HENRY, one of our honored life members, Be it resolved by the Edwards Methodist Foreign Missionary Auxiliary, (1) In the death of Sister Henry this auxiliary and the church lose one to whom they both were dear, and for whom the members of each cherished a sincere and reverent affection; (2) Her patience under affliction and her faith that seemed strengthened by months and years of affliction, are to us an inspiration and a solace; the one because they picture the fruits of a faith triumphant, and the other because they assure us that "she is not dead, but sleepeth." (3) To the

members of her family, who today grieve for the sound of her voice, the touch of her hand and the love-speaking glance of her eyes, we tender our sincere sympathy; and our prayer is that they may find comfort in the conviction that she is of those who have

"Passed over the highlands of Heaven,  
As calm as the day at its close  
Floats over the peak of the mountain,  
Whose spirits with Jesus repose."

Signed, Mrs. G. P. McKeown, Mrs. C. N. Harris, Mrs. T. W. Hackler; committee.

### BOARD OF MISSIONS MID-YEAR MEETING.

The following is the program for the Mid-Year Meeting of the Louisiana Conference Board of Missions at Alexandria, La., Feb. 7 and 8, 1911:

Tuesday, Feb. 7, 7:30 p.m.—Address by Dr. John M. Moore.

Wednesday, Feb. 8, 8:45 a.m.—Devotions; open Conference. Topics for Discussion: 1. The Laymen's Movement—(a) Plan of Organization, (b) Every Member Campaign, (c) Lay Evangelism. 2. Missionary Education—(a) Policy for the Sunday School, (b) Study Classes and Literature, (c) Institutes.

Noon recess.

2 p.m. to 5 p.m.—Devotions; Policy of Louisiana Conference Board: As to Evangelism, As to Appropriations, As to Work of Conference Secretary, As to Forward Movement Campaign, As to Specials.

7:30 p.m.—Address.

The presiding elders and lay leaders are specially invited to attend and participate in all the discussions. We shall also be glad to have pastors attend and take part.

### A NEW METHOD OF SELECTION.

To the Pastors in the Brookhaven District, Mississippi Conference:

Dear Brethren: The Mississippi Annual Conference, at its last session by a majority vote, transferred the election of delegates to the District Conference from the Quarterly to the Church Conference, and changed the ratio of representation. The rule adopted reads as follows:

"The lay membership in the District Conference shall consist of one delegate from each church for every 100 members or fraction of two-thirds thereof; provided that each church shall have at least one delegate. These delegates shall be elected by the Church Conference."

You will please elect your delegates according to the above rule, and furnish me with the names as early as practicable. Yours sincerely,

J. T. LEGGETT, P. E.

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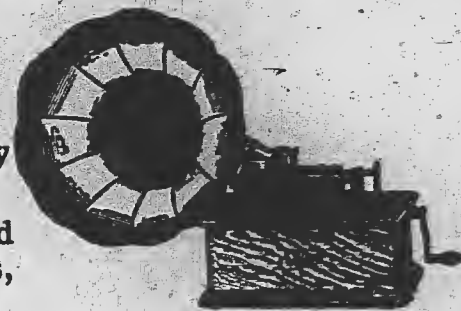
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# The Sunday School.

## LOUISIANA NOTES.

By Rev. P. O. Loring.

Rev. A. R. Hoffmann has organized a permanent Sunday school at Bossier, La., with Mr. J. D. Case, the pastor of the Protestant Episcopal Church, as superintendent.

The lecture room of First Church, New Orleans, is being renovated and is now being prepared to equip the primary and junior Sunday school work. Superintendents, Phillips has appointed Mrs. Cameron as the charge of the department of the school.

On January 22, a Wesley Bible Class of six of the strongest men in Trout, La., was organized with Mrs. C. E. Smith as teacher, and Mr. W. E. Bell as president. The pastor, Rev. C. F. Sheppard, predicts that the class will soon reach a large number of men and women a place of great usefulness.

Upon the visit of the Sunday school missionary on January 22, the Sunday school at Elba, La., on the Texas charge, planned to begin the Home and Cradle Roll Departments, and superintendents were appointed and literature ordered. The school is also to be graded, but there will be a mixed young people's class organized, with Miss Miller, the cultured school teacher in charge.

The Sunday school at Trout, La., boasts of one of the most enthusiastic superintendents in the whole country. The workers there report that he has given more than \$1,000 upon the past two Christmas seasons for furnishing trees and presents for the people. He has also given contributions of Hoffman's publications of Christ at twelve years of age among the disciples of the law and he appeared in his conversation with the rich young ruler. They said on either side of the pulpit. This zealous Christian brother is Mr. J. R. East, bookkeeper for the big mill at Trout and a Presbyterian.

The Sunday school at Polk is fortunate in securing as superintendent Mr. Brown, who has recently become bookkeeper of the lumber company at that place. He is ably assisted by Mr. Wallis, who also teaches the Bible Class. They have graded their school, ordered the graded literature, organized the Cradle Roll and Home Departments, supplied their school with a map and ample literature from the teacher's magazine down, and have ordered screens for the Primary Department.

## NOTES AND SUGGESTIONS.

By Miss Elizabeth Kilpatrick.

Mr. R. A. Weaver, of Tupelo, has a splendid class of men, who are doing a great work for the Master.

Norman Duncan says "there is a profession of goodness." Shall we not join its skilled ranks—doing good work, true work and square work? So many of us are such crude artisans—and so excited a profession in easy reach!

Just 52 Sabbath days in a year to teach the great Book whose inspiration and influence have lived since "the morning stars sang together," and you are a teacher of men and women or little children for these guide-post days—can you miss a lesson, bungle a great truth or fail to pass on the vision in the text of the hour?

A prepared, enthusiastic teacher is "a joy forever," for on the teacher depends the order, the moral lesson and its fixedness in the pupil's mind for future use, and the Bible study in its fullness of inspiration. Then every lesson a teacher prepares well means a growth in head and heart power for that lucky person just commensurate

with the hope and application put into the study of that day's lesson.

What are you doing with your Master this year? It does not take a professional artist to put clever, unique and memory-aiding illustrations on for each Sabbath. If you can't do that, put in the Golden Text accurately. Suppose your pupils read it each morning and live up to it even if two of these crown jewels from our Master's treasure box.

Mr. Clark Hines, of Tupelo, is a past-master along this line and we hope to have some of his illustrations and illuminations where all can profit by them and at no distant date.

February 1 and 2, Revs. J. H. Felt and E. P. Jaro will hold a joint District Assembly meeting at Tupelo, Miss.

A Sunday School Board Table in the afternoon and a full evening will be given that great work. Mr. W. C. Pearce, A. B. C. Supr. for the I. S. S. A., will be present and fill the evening hours.

These two splendid preaching elders have done a great work in this broad field and are giving this helpful opportunity to all within the borders of the two districts, clergy and laity alike, to hear skilled teachers and superintendents and inspired pastors give their experience along these lines.

The Sunday School Board will hold a special session there and many great and good things will be arranged for the coming year.

Mr. W. D. Hale, of Krasville, Miss., is a very progressive and up-to-date Sunday school worker. He is using the graded lessons carefully and preparedly in his school and is reaping a white harvest.

As to these graded lessons, they are a mine of undiscovered treasure. The great minds of our Church have assimilated every method and idea from every available source, and with other great thinkers have put these well-digested facts and helps into a most attractive, comprehensive and educative form.

Give these lessons a trial, send to our Publishing House for samples and helps, and in a quiet hour, look over the treasure-trove you have discovered.

After they have been properly and prayerfully introduced the work is minimized instead of magnified—but no really successful teacher shirks work, rather invites it, especially when it is so uplifting and broadening.

The Young Men's Bible Class at Corinth, Miss., has adopted the plan of sending to visitors a nice card, upon which is written the following: Dear Friend:

We note with pleasure your recent visit to our class, and trust some help was derived from the services. Whenever in the vicinity, we shall be glad to have you call again and to extend to you any courtesy within our power.

We rejoice together in the fellowship of the Gospel and in the privilege of working together with God in reaching and saving souls through the power of the Word and the Cross of Jesus Christ.

Very cordially,

President

Teacher

This is a very good way to leave a pleasant class memory with a visitor. The idea came originally from the world famous Bushwick Avenue Methodist Sunday School, Brooklyn, Frank L. Brown, Supt.

What are you doing with your Sunday school books, your Wilde pictures, your maps and helps of last year? Do not throw them aside. Pictureless, bookless people are all around you, and over in Japan and Korea, as well as in nearer Mexico

and Brazil, hungry-bearded men, women and little children are pleading for these books and what helps we carelessly toss and destroy. Search for a library, school, church or station, if possible, and send these out to help somebody.

Have one of your Boy Scouts take your books and papers and bright pictures to some far off a narrow, white, mountain peak or worse still, in a poor, cold, winter day of the Christmas and bring back a card of love from the heart of one of our young men and send them to the same place where you have been surrounded with good boys and girls. One young woman's Bible Class, whose teacher, Mrs. R. M. Weaver, of Tupelo, Miss., is a beautiful Christmas character, dressed from top to toe in very good, rugged and genuine clothing of Christmas day and added books and love to their cup of joy. They are now attending Sunday school regularly and have the happiest, warmest, white snow faces you might meet.

The members of the great International Sunday School Association, Mr. F. A. Wells, Chicago, acts as a distributor of such measures, and if you cannot find a way to send them, contact him. Many missionaries carry out into the dark places these great helps collected by his effort and many more are spread along the paths of the business men have found so busy as they sped on the land with eager, questioning, helpful eyes.

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Beauty has been appointed by the Deity to be one of the elements by which the human soul is continually sustained.—Ruskin.

## CHURCH DIRECTORY.

New Orleans District, Rev. J. M. Hendry, D.D., presiding elder, residence, 236 Oliver Street, phone, Algiers 76.

First Methodist Church, St. Charles Ave., near Calhoun St.; Rev. S. H. Werlein, pastor; residence, 3529 Prytania St.; phone, Uptown 229.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Rev. A. G. Shankie, pastor; residence, 1421 Constantinople St.; phone, Uptown 945.

Second Methodist Church, 2521 Burgundy, near Lafayette Ave.; Rev. A. F. Vaughan, pastor; residence, 315 Louisiana St.

Parker Memorial Church, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 724 Nashville Ave.; phone, Uptown 671.

Louisiana Avenue Church, corner Louisiana Ave. and Magazine St.; Rev. H. T. Carley, pastor; residence, 629 Aline St.; phone, Uptown 756.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. W. W. Holmes, pastor; residence, 1515 Prytania St.; phone, Jackson 1153.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. J. G. Snelling, pastor; residence, 1125 Fern St.; phone, Walnut 1228.

Algiers, Laverne Street, cor. Delaronde; Rev. J. W. Booth, pastor; residence, 119 Vallette St.

Epworth Church, cor. Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 2692 Canal St.

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Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 1634 Sixth Street; phones: Residence, Uptown 354; St. Mark's Hall, Hemlock 1458.

Rev. R. A. Meek, Editor New Orleans Christian Advocate; residence, 724 Nashville Ave.; phone, Uptown 679.

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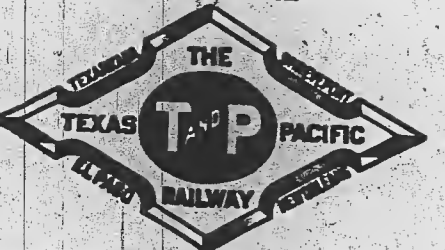
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# NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58—No. 6.

"Prove All Things; Hold Fast That Which is Good."

WHOLE No. 2369.

ROBERT A. MEEK, Editor.  
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, THURSDAY, FEBRUARY 9, 1911

CHAS. O. CHALMERS, Publisher.  
Office, No. 512 Camp St.

## Editorial

A fine place for a revival to begin is in the official board. The Discipline says, "Let the stewards be men of solid piety." They should be examples to the flock in holy living as well as in liberality. Happy the pastor who has the prayers and active co-operation of his official members in his efforts to reach and save the lost!

A new religion called Antoinism is reported to have sprung up in Belgium. The leader of it is said not to have spoken to any one for six months, but it is contended that he is in "fluidic communion" with his followers. If the rule of silence applies to members also, how would it do to set the disciples of this cult to work on tattlers and backbiters?

A Maryland pupil is said to have given his teacher the following information concerning the force of gravity: "It was discovered by Isaac Walton. It is chiefly noticeable in the autumn, when the apples are falling from the trees." That young American knew about as much about gravity as Mr. Edison seems to know about religion.

The greatest institution on earth is the Church. It does for man what nothing else can do. He who attends upon its ordinances in the right spirit is certain to be strengthened in his Christian life. It may be safely assumed that there is something wrong with the spiritual status of the member who does not frequent the services of the sanctuary, unless there are causes which make it impossible. We write this after years of close observation.

Listening to the addresses of two foreign missionary workers recently, we were impressed with their reliance upon the Holy Spirit to aid them in their labors. They spoke as if they really believe him to be guiding them, and showed that they count his presence and co-operation essential to success. We have sometimes thought that the great weakness of the Church in the home land is at this very point—that we think too much of God as far away, and lean too little upon him in our work. In the opening days of the Christian era the superintendence of the Holy Ghost was strikingly manifest. He opened hearts for the entrance of divine truth, moved men to undertake specific tasks, and went before them and prepared the way for their coming. Is he less active in the world in this modern time? Nay, not so. But it is to be feared that we are less susceptible to his influence and less disposed to seek his leadership. His conscious touch is what we need to strengthen faith and make us adequate to the tasks that we are obligated to perform.

### OUR IMPERILED SABBATH.

That the Lord's day is becoming more and more imperiled in the United States is manifest to every careful observer. Business and pleasure seem to be increasingly encroaching upon it, and we fear that the sentiment for its sanctity and strict observance is growing weaker instead of stronger. At any rate,

it seems less potent to safeguard the day from desecration and maintain it as a time of quietude, rest, and worship. Enter one of our cities on the Sabbath, and what does one see? The streets thronged with people; buying and selling going on to a considerable extent; picture shows, various kinds of amusement, and in many instances the theatres in full blast; and though the front doors of saloons are closed, the jargon of voices within proclaims that the barkeeper is still doing business. Nor is it only in the cities that we find the commandment to keep the Lord's day holy disregarded. Throughout the length and breadth of the land the railroads are in operation, doing not only their ordinary work, but running excursion trains and seeking to take advantage of the leisure of people who are occupied during the week, in order to reap a harvest of gain. And in many towns and villages baseball and other games are played, riding and driving for pleasure are indulged in, and not a few other practices utterly out of harmony with the spirit of the divine commandment are common.

But these are not the only things which to-day threaten the Christian Sabbath. Warfare is also made upon it in the name of religion. The Seventh Day Adventists—a growing sect—are industrious in assailing it in every way that they can, and our Hebrew citizens though perhaps less active, are reinforcing their efforts. We do not question the conscientiousness and sincerity of these people, but that does not make their propaganda any less mischievous. They show but little insight in the true nature of the Christian religion in spending their strength to revive the mere ancient form of an agency which the Church has preserved in spirit and in substance. Christianity is not a religion of arbitrary exactions. Sound philosophy underlies every requirement. God did not institute the Sabbath simply to please his own fancy, but because man's physical, intellectual, and moral well-being demanded it. There is no unusual merit in any particular twenty-four hours; it was the principle of resting one day in seven that the Creator was establishing. We think it was a beautiful arrangement which made the Sabbath commemorative of God's cessation from the work of creation under the old dispensation and of the resurrection of Christ under the new, but in our opinion, this was incidental, and unimportant in comparison with the great underlying principle that there should be a regularly recurring day of rest.

It should ever be kept in mind that the Jewish government was a theocracy and that their Sabbath was of a legal and national character. And at this time the essential thing is that every nation shall have set apart, and protected by the strong arm of the law, a day when work shall cease for man and beast throughout its borders and opportunity given for moral and religious instruction. The notion of having two Sabbaths of equal legal recognition is impracticable and vicious. They would destroy each other. A man in business would not be willing to shut up shop and leave his competitor's store open: as a consequence neither would close. And as Senator Money, of Mississippi, said when the Sabbath Bill for the District of Columbia was under discus-

sion about a year ago, "If we respect Saturday as the Sabbath of the Jews and Seventh Day Adventists, we must respect Friday as the day of the Mussulman." The inevitable effect of having a multiplicity of Sabbaths would be to have no Sabbath. And deplorable, indeed, would be the condition of our country without a day of rest. Heartless corporations would grind the very life out of the laboring man, and our people as a whole would gradually suffer physical degeneration. They would also lose in mental vigor. But the most frightful result would be their moral deterioration. With the Sabbath gone, they would be largely beyond the reach of the Church, and the restraining influence of religion would be reduced to a minimum. Some measure of Christianity would doubtless survive, but its activities would be paralyzed and it would be left weak and gasping for life. And with the morality of its citizenship destroyed, how could the nation long endure? It was corruption that laid low the republics and empires of the past, and it has not yet lost its power to blight and destroy. To place back in the temple of Christianity the mere outer casing of a pillar, incapable of adding either to its usefulness or strength, the Seventh Day Adventists would not only jeopardize the foundation of that pillar itself, but also endanger the whole vast superstructure which it is indispensably necessary to sustain.

But what may we as Christians do to preserve our imperiled Sabbath? By means of every educational agency at our command, we should seek to increase the sentiment in favor of its observance and protection. The pulpit, the press, the Sunday school teacher, and the parents in the home should speak out vigorously in its behalf and strive to beat back the encroachments upon its sanctity. The ground of its establishment and its value to society should be made clearly apparent to each and all. It should be shown that it is the duty of every true patriot, whether he is a Christian or not, to aid in its maintenance, because the welfare, and perhaps the very existence, of our free institutions are involved. And we should be mindful of the fact that the best teaching is not that of precept, but of example. Unless we ourselves keep the Sabbath, we may be sure that we shall not be able to influence others to keep it. We should not be extremists and insist upon carrying out in our complex civilization all of the minor and unimportant details of the old Jewish law, but not a single vital and essential feature of it can we afford to surrender. The followers of Christ have before them no more fateful struggle than this impending battle for the preservation of the Lord's holy day. Most tremendous are the issues staked upon its outcome. Byron represents pilgrims to the Eternal City, overwhelmed by the magnitude of the Coliseum, as saying:

"While stands the Coliseum, Rome shall stand;  
When falls the Coliseum, Rome shall fall;  
And when Rome falls—the world."

With incomparably a greater show of truth, we may paraphrase these memorable lines and say,

While stands the Sabbath, Christianity shall stand;  
When falls the Sabbath, Christianity shall fall;  
And when Christianity falls—the world.



## Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

### DIRECTIONS:

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if this date is not moved forward after three weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

### "OVER AGAINST THE TREASURY."

By Rev. John T. Sawyer, D.D.

Jesus passed into a court of the temple called the Court of the Women. Standing on one side of the court were thirteen large chests with trumpet-like openings, and into these chests the free-will offerings of the people were thrown. Our Lord seated himself over against those chests, watching the passers-by. He beheld many rich pass in, and likely with ostentation, throw in their large contributions. Presently he saw a poor woman approach. Timidly and, as if fearing she should be seen, hiding what she gave as all too small for public notice, she threw in her two mites, making a farthing, and departed. The Master's eye was upon her; and, before she was lost in the crowd without, he directed the eyes of his disciples to her, saying to them: "Verily I say unto you, that this poor widow has cast more in than they all."

What was cast into the treasury went either to relieve the indigent or uphold the temple worship. Were there many in all the city poorer than the poor widow herself? Ought she not to have kept her little for her own relief? Doubtless where there was one in Jerusalem to endorse her act, there were hundreds ready to condemn it as foolish, needless, reckless. Ah, an immense amount of sordid selfishness and disgusting stinginess is covered up under the saying, "A man must be just before he is generous." Many a farthing has been kept out of the Lord's treasury by that saying, and others like it. The eyes of the Lord were upon the poor widow, and he saw that in her heart, broad and deep, was shed the love of the God who was worshiped in the temple. She knew that the Lord had given a call for all to aid in the maintenance of the temple's services. She considered her contributions as a debt of gratitude that she owed, and counted it a blessed privilege to do what she could. She felt that her gift was only a trifle, yet she willingly and gladly gave that trifle. The rich were throwing in of their silver and gold while she quietly let the two mites drop out of her fingers. There was one sitting near-by who saw her two mites and passed judgment upon her, and he not only approved her deed but elevated her above all who gave that day, saying, "She of her want did cast in all that she had, even all her living." She had given more than they all in moral worth.

As Christ beheld that day, so does he now behold how the people cast money into the treasury. He observes all men and all things, searching the hearts and trying the reins of the children of men. What we do in public and what we do in private are equally known unto him; aye, he beholds our most secret purposes, intentions and dispositions. He observes our state and situation in life. His eye was upon the abundance of the rich who had given much, and he knew the poverty and desolate state of the widow who had given her all, though that was little in itself. God sees all the motives which lead men to perform their respective actions, and the different motives which lead them to perform the same action. He knows whether they act through vanity, self-love, interest, ambition, hypocrisy, or through love, sympathetic charity, zeal for his glory and a hearty desire to please him. God observes the judgment which we form of that which we do in his name—whether we esteem ourselves more on account of what we have done, speak of it to others, dwell on our labors, sufferings, expenses, success etc., or whether we humble ourselves because we have done so little good, and even that little so imperfectly. Works of charity and love are not to be estimated by the size or amount given, nor by the proportions of the deed done, but by the spirit prompting the gift and actuating the deed. All men, therefore, are in a state of equality as far as giving and doing for God are concerned. There will always be a difference in outward things, yet God looks upon the heart and the poorest person has it in his power to make his mite as acceptable to the Lord by simplicity of intention and purity of affection as the millions given by the Carnegies and Rockefellers or other multimillionaires. God rates the value of an action by the spirit in which it is done.

We should never decide for a person because of the largeness of his gift, or against him because of the smallness of his gift. The widow gave all she had, while the rich gave only a part; and she did so in a better spirit, having a simple desire to please God. She gave all that she had—properly translated, her whole life, i. e., all that she had for one day's sustenance and could have no more until by her labor she had acquired it. Hers was indeed a mighty trust in Divine Providence. Alas! that Zion should languish because so many of God's professing children are niggardly in providing for his cause, being fearful lest there should be no meal in the house to-morrow! The rich, who by reason of covetousness on the one hand and luxury on the other, give but little to God and his cause, should learn a lesson of humiliation from this account of the Jerusalem widow; while the poor who through distrust of God's providence, will not give what they might, should learn from it a lesson of reproof. Undenially God expects us to give and to do our all. Our Divine Master does not expect us to take the bread out of the children's mouths, for we must not forget that it is written: "If any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel." Still the Lord expects us to do all we can—to give to such an extent as that we shall have to sacrifice somewhat to do it; and, if things go poorly with us in a pecuniary way, we are not to begin our economizing in lessening our contributions to his cause. All our giving is to be willingly and cheerfully done, counting it a precious privilege to deny ourselves that the Lord's cause may not suffer for lack of the mite we may be able to give.

Dean Ramsey tells of a certain penurious laird in Fife, whose weekly contributions to the church collections, notwithstanding his largely increasing wealth, never exceeded the sum of one penny, that he, one day, by mistake dropped into the plate at the door a five-shilling piece; but, discovering his error before he was seated in his pew, hurried back, and was about to replace the silver coin by his customary penny when the elder in attendance cried out: "Stop, laird, ye may put what ye like in, but ye maun tak nae thing out." The laird, finding that his explanations went for nothing, at last said: "A weel, I suppose I'll get credit for it in heaven." "Na, na, laird," said the elder, "ye'll only get credit for the penny." The will it is that gives worth to the oblation, and, as to God's acceptance, sets the poorest giver on a level with the richest. It is the fullness of the heart rather than the fullness of the hand that counts with God; and in the balances of God the widow's mite always outweighs the shekels and talents of the most opulent—the all and the utmost of the one being a nobler aim than the superfluities of the other. That our purses are lean should never keep us from the greatest of luxuries—giving all we can to God and his cause.

Dr. Oliver Wendell Holmes, in his narrative of the Maiden Sisters makes mention of the "kindly woman, herself a poor widow," who on a given day of a certain year, "sent a fractional pudding from her own table to the Maiden Sisters." The poor widow, fighting hard to feed and clothe and educate her children had not forgotten the poorer ancient maidens. Says the Doctor: "I remembered it the other day as I stood by her place of rest, and I felt sure that it was remembered elsewhere. I know there are prettier words than 'pudding,' but I can't help it; the pudding went upon the record. I feel sure, with the mite which was cast into the treasury by that other poor widow whose deed the world shall remember forever." Tenfold sweeter to her was the widow's pudding because she had shared it with others. The benediction of God's favor and peace was upon her meal and the dear love of God was in her heart. That which is given to God and his cause counts before him only as it is a sacrifice, and its value is just that, and no more, which it has cost the giver. It is plain in the light of the judgment of him who sat "over against the treasury" that none are exempt from giving all they can. If we have the willing heart that God approves, even our mites and smallest deeds will be accepted of God and remembered by him. "Little Dorrit turned at the door to say 'God bless you!'" She said it very softly; but, perhaps, she may have been as audible above—who knows!—as a whole cathedral choir. Ah, yes—

"The sense of an earnest will  
To help the lowly living,  
And a terrible heart thrill  
If you have no power of giving;  
An arm to aid the weak,  
A friendly hand to the friendless;  
Kind words, so short to speak,  
But whose echo is endless:  
The world is great, these things are small,  
They may be nothing, but they are all."

If we cannot give great sums to God and his cause, let us give what we can; if we cannot give a nickel, do let us abound in the labors of love, in prayer, praise and zeal for souls—anyway, if poorest of the poor, purseless, yet heart-rich, let us flow out in sympathy for all and breathe into the ear of some troubled, tried and afflicted one; a soft, tender, loving "God bless you!" Just doing this, if this be our all, we shall not live in vain.

### PAUL'S MESSAGE TO A PREACHER.

A Little Sermon to Timothy.

By Rev. C. W. Carter, D. D.

Dear Timothy:—I think I am justified in beginning my sermon in this way by the fact that I have heard preachers begin sermons by saying, "My Dear People." You have recently received your appointment to a field of labor for the year. When the appointment was read out, did you not feel that it was rather a disappointment? That the Bishop or presiding elder had blundered? That you had not been appreciated at your true worth?

It has been said that somehow the appointments made by a Bishop generally work out the result that the preacher has received about such a field as he can work to the best advantage. Whether that is true or not I cannot tell, but I know that the preacher has it in his power to change a disappointment into his appointment.

"Disappointment, His appointment;  
Change one letter, then I see  
That the thwarting of my purpose  
Is God's better choice for me."

You cannot do a worse thing for yourself than to brood over the thought that your talents have not been estimated at their proper value. Such brooding will nurture to a full growth feelings that in a little while will constitute you a chronic grumbler. Let me point out to you a better way by giving a bit of history. A preacher had always, had small appointments and he got into a state of chronic unhappiness about the matter. It bothered him and pestered him until his peace of mind about everything was unsettled. He could scarcely think of anything but the supposed fact that he and his work were not appreciated. One day it came over him that his attitude was an absurdity, that it was nourishing in his heart a spirit of envy against his brethren. So he sat down at his desk and wrote these sentences: "Where I am is of small importance compared to what I am. Life is more than place or pay or praise. The consciousness of work well done is the highest form of pay. There are no unimportant charges—no small or great with God. It is impossible to be too large for any work. Artificial classifications are powerless to obscure soul values." Then his discontent vanished and envy was crushed out of his heart and the great, deep peace of God came into his soul.

Let me call your attention to Paul's message to Archippus. In his letter to the Colossians, Paul says to the Church: "And say to Archippus: take heed to the ministry which thou hast received in the Lord that thou fulfill it." Yours is a ministry from the Lord, and in the fact that you have been called to it you have had bestowed upon you the greatest honor that is ever bestowed upon a human being. Now, because you are a professor of religion, I beseech you not to take the notion into your mind that this calling is a profession, in the common acceptance of that word. That idea indulged has hampered the progress of many preachers. Yours is a ministry. The idea in this word lies at the base of the incarnation of the Son of God. It is fundamental to Christ's atonement, and is the keynote of his life-work. "The Son of man came to minister." While you are appointed over the congregation you are not appointed a "lord over God's heritage." You have been named the chief leader that you may be the chief servant.

I wonder, Timothy, that so few Christians get the true idea contained in the word "service." It seems to me that it contains the master thought of the universe. God has painted it upon the heavens, for suns and stars shine for all. The earth, from her fruitful bosom yielding sustenance for man and beast, illustrates it most gloriously. Bishop Warren has said that "this world is built upon the keynote of everything living for others." What is nature but a panorama of God in his benevolent activity? In everything in nature God is revealed as serving man. And the chief illustration of the true glory of service is the life of our Lord. That solemn scene recorded in John's gospel, where Jesus sets the example of service by washing the disciples' feet, planted him in the deepest affections of the human heart forever. In serving our congregations, we are serving Christ, and it is the only way we can serve him. Remember, Timothy, Paul's great thought, "Your servants for Jesus' sake," and be diligent to acquire the habit of true service for your people.

Now, one other matter and I close my sermon: One of Paul's exhortations to his Timothy is this: "Give attendance to reading." This is an age of reading. Books and magazines and papers are so cheap that nearly everybody reads. The members of your congregation are reading, and if you neglect if you will surely get behind. The leader's place is not behind, but in front. You cannot be so busy that you have no time to read. I know that some preachers give that as an excuse for not reading. I have heard some undergraduates say that they were so engaged in protracted meetings that they did not have time to bring up their studies. What



do you suppose John Wesley would have said to that? The plea of "no time for reading" is a delusion. The man who makes it is simply trying to deceive himself. If a man—any man—will reduce his daily work to a workable system he will find time to do anything that he ought to do. So, Timothy set apart a portion of each day for reading. And yet I would warn you to see to it that you do not become the slave of books. If you do, you will weaken your own power to think. The thoughts of other people will constantly be running through your mind, excluding your own thoughts. One who has had large experience and has made extensive observations has said, "Books are not the original sources of knowledge; they are not creative powers in any sense; they are merely helps and tools; they fill up gaps and correct much that is inaccurate and extend much that is inadequate, but without a living experience they are like rain and sunshine upon unbroken soil. The proper sources of knowledge are life, experience, personal feeling, thinking and acting." So, while I exhort you to read, I would have you do your own thinking.

"Take heed to the ministry which thou hast received in the Lord that thou fulfill it." Fill it full of helpfulness. Fill it full of glad service for others. Fill it full of Christ. Sow these precious seeds in the hearts and lives of your people and the ripened fruits you will gather in the balmy airs and under the golden glow of the eternal skies. May the Lord find you a "good and faithful servant" when he comes for the reckoning.

#### REMARKS OF BISHOP E. E. HOSS,

Following Bishop Cranston's Paper Before the Recent Session of the Methodist Joint Commission on Federation and Union.

Mr. President:—I am very sorry that the Commissioners from the Methodist Episcopal Church, South, are not in position at the present time to make a written statement of their views in regard to the matters that are brought up for consideration in the paper just read by Bishop Cranston for the Commissioners of the Methodist Episcopal Church. But neither Bishop Wilson nor Bishop Denny could be with us at our meeting last night, and we were unwilling to take formal and definite action without their presence and help. Nevertheless, speaking for myself and representing what I believe to be the spirit of my Church, I am prepared to utter my mind with all freedom and, as I hope, without any trace of unchristian prejudice. It is my rooted conviction that the very first step toward securing a brotherly adjustment among the different bodies of American Methodists is to be found in a frank and full exhibition of the real difficulties that lie in the way of such a result. It ought to be possible for us to open our minds to one another. If we are too sensitive to listen to plain speech, then we are in no mood for fraternal negotiations; and the sooner we adjourn and go home, the better it will be. Were it possible for me to practice any evasion or reserve on so important an occasion as this is, then I should count myself utterly unworthy of the great honor that my Church has bestowed upon me in sending me hither.

Let me say, then, with all the courtesy that I can command, and yet with the utmost possible explicitness, that we are not in the least embarrassed nor confused by your proposition for union. There was never a time in our history when we were unwilling to give due and proper consideration to any advances from our sister Churches. In the very beginning of our separate history, and without waiting for the settlement of all outstanding differences, we sought honorable fraternity. Our offer, rejected in 1848, was never withdrawn, but remained open till 1874, when, to our very great joy, it was frankly accepted on the very terms that were originally attached to it.

Twenty years later, thinking that the time had fully come for a still closer rapprochement, we originated the scheme for federation, out of which much has already come, and to which we confidently look for still greater things. It will be a deep satisfaction to me till my dying day that in the providence of God I was a member of the special committee of the General Conference of 1894, which was appointed to deal with the whole matter, and that I wrote every word of the report which was adopted without the slightest modification by that body, and then passed on to the General Conference of the Methodist Episcopal Church.

There is still another fact of history, not so well known, that also ought to be mentioned here. The Convention of 1845, which completed the organization of our branch of the Church, passed a resolution to the effect (I regret not having the exact words at my command) that the Methodist Episcopal Church, South, would always be ready, under proper conditions, to treat with the Methodist Episcopal Church on the subject of reunion. It was not in the minds of the great men who composed that assembly to shut themselves up blindly against the developments of the future. They did not know what the future might bring forth, and they solemnly put themselves on

record as being prepared to meet any fresh emergency in a rational and Christian way.

In line with their promise, and by the express direction of our General Conference that met in Asheville, N. C., during May of the current year, we are here present before God to hear and to weigh what ever offer you may have to make. It is, indeed, a source of gratification to us to confer with men who manifest so much of the mind of Christ as you have done since we came together.

While I am on this point, and to keep the history straight, I may as well add that the assertion so often printed and lately repeated by one of the leading journals and also by one of the Bishops of the Methodist Episcopal Church, that in the past we have time and again declined overtures for union, is absolutely without foundation in fact. No such overture has ever at any time been presented to us by anybody that had the slightest authority to do it. I am not at all unmindful that in the run of the years several fraternal messengers have rather gratuitously advised us to "come back to our mother;" but that is quite another story, and nowise contradicts the truth of what I have just said. Even now, my beloved brethren, it is not a direct but only a constructive invitation that reaches us. Yet not wishing to give any occasion to the enemy to blaspheme, we have responded to it without hesitation.

My own heart is most profoundly concerned for the real unity of American Methodism. Confronted as we are by a thousand open or secret foes of the faith, it is a thing of supreme concern that we should array ourselves in solid columns and with unbroken front. If we are Christians, we must come to a perfect understanding and a harmonious co-operation. Less than this is less than our Lord has a right to expect of us. Individually, I do not shy even at "organic union." The phrase, like most other forms of speech, is an elastic one, and may mean one thing or may mean another. Of course, I shall claim the right to put my own interpretation on it. What that interpretation is will come out later. You need have no fear that I shall palter with words in a double sense.

But if there is to be any closer union than now obtains, several things are necessary: 1. All the existing compacts, including those that were framed by the Cape May Commission and those that have since been framed by the Joint Commission on Federation, must first be honored, not in the breach, but in the observance of them. It is not worth while to enter into any new covenants till we are ready, both in the letter and in the spirit, to observe the old ones. The Church that is faithless in one engagement will, if interest or convenience require it, be faithless to another, and does not deserve to be trusted. If it be said in answer to this dictum, that General Conferences cannot always control the actions of their agents, nor enforce the terms of their own voluntary contracts, then it only remains to further affirm that General Conferences which are so impotent are practicing a fraud when they make such contracts. This language is perfectly general in its scope, and hits only those, but all those, who are in the way of it. Here I stand stubbornly, and from this position I will not budge an inch.

2. Negotiations must not proceed upon the supposition, express or implied, that denominationalism as such is schismatic or sinful. Schism, in the New Testament meaning of the word, is not separation from a Church, but a chronic and malignant quarrel inside of it. Some Protestants, including a few Methodists, have actually stolen the argument of the Romanists and the High-Church Episcopalians concerning union, and are using it as if it were a new discovery. Do they not see that they are thereby cancelling their own right to an ecclesiastical existence? If their contention be true, then it follows that Luther, Calvin, Knox and Cramer were all wrong and their Roman antagonists all right. Nay, the most of the pleas that are used to bolster up the plan for what is called "the reunion of Christendom" would, if logically followed out, land us inevitably in the conclusion that Protestantism should abjure its past record and make a speedy peace with Rome. But there is nothing in the New Testament to justify any such view. Not one of the classical passages that are quoted to sustain it has any such force. Our Lord, for example, never said that his sheep should all become of one fold. It was worth the revision of the New Testament to get that false translation out of John x, 16. What the Lord did say was this: "Other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be (not one fold, but) one flock and one shepherd." The unity of the flock depends not on the unity of the fold, but on the unity of the shepherd. It would be an impossible thing to make one fold large enough to hold all Christ's sheep. Equally fallacious is the use that is sought to be made of our Lord's high priestly prayer in John xvii, and of the great paragraph on "the seven unities" in Ephesians iv. But I have not time to notice them now. The conception of a world-wide Church, under one authoritative head, whether that head be a pope, a council, a general assembly, or a general conference, is at war with the whole genius of Protestantism. That conception was not in the Primitive Church any more than it is in the New Testament. I do not believe that during the first

century anybody ever dreamed of it. It came later, along with a flood of other errors and heresies. Human nature being what it is, such a Church as this would inevitably grow proud of its own bulk and obesity, and in the course of time would become, first, arrogant, then persecuting, and then rotten and corrupt. Denominationalism within due limits, which men are to determine for themselves and nobody else is to determine for them, is one of the greatest safeguards of Christian purity. Not even as an ideal to be realized in the remote future do I look or pray for the abolition of it. Where the Spirit of the Lord is, there is liberty; and where there is liberty, there is sure to be diversity.

3. We shall make no real progress toward the goal in view as long as we insist that the past separations among the Methodists have been wicked or evil. As I look at it, the providence of God has been in them all. The separation of the Methodist Protestants in 1824-28 was accompanied, it is true, by a great deal of unchristian acerbity on both sides. That, of course, was wrong. But good came out of it. We are all indebted, largely indebted, to our Protestant brethren; and we have all paid them the homage of imitation. The Methodist Episcopal Church, South, in 1866 followed their example by giving laymen an equal representation in the General Conference and effective representation in the Annual Conferences, and the Methodist Episcopal Church moved later on the same tracks. Still more earnestly do I hold to the opinion that the separation of 1844—"which was by consent and mutual"—was an epochal incident in the history of American Methodism and a real contribution to the growth of the kingdom of God in these United States. The General Conference which met in that year was not, as is commonly believed, made up of angry disputants. Having read the records again and again, and with the greatest care, I declare that, in my judgment, a more serious, conscientious and devout company of men never met together on this continent. They moved slowly and acted reluctantly, with heart-aches and hot tears on their cheeks. The anger, the irritations, the unchristian conflicts came later, and might have been avoided. But the separation was designed to promote peace and brotherhood. Not even Charles Elliot, the author of "The Great Secession," was ever able to answer his own able speech in favor of it. It simply could not be avoided. Conditions had arisen which would have wrecked the Methodism of the North if it had remained in alliance with the South, and, as Stephen Olin pointed out in burning words, would have wrecked the Methodism of the South if it had remained in alliance with the North. As things turned out, the two Churches were set in right alignments with their own sections. God was surely in it, in spite of the human follies that accompanied it.

4. I go a step farther still, and make bold to say that any attempt at the present time to bring about a union by pressure would be foolish and futile. The advocates of union must understand that they have no legitimate instrument but persuasion, and that even this they must use in a spirit of love. Let those who fear God and are controlled not by a lust for ecclesiastical empire, but by zeal for the extension of his kingdom, beware how they try to create division in the ranks of any Church that is not willing to merge itself in a larger organization. Any such move would provoke hot and righteous indignation, and would work an indefinite postponement of the day of a complete unification. The sad experience of the Cumberland Presbyterian Church ought surely to teach us a lesson here. The result of a premature effort to force an unwilling element in that communion—whether a majority or simply a large minority—into an alliance that it did not relish, has ended in a long series of scandals. The same thing, on a much more exaggerated scale, would occur if a similar attempt were made to rush the consolidation of our Methodisms. The Methodist Episcopal Church, South, when it moves, and whichever way it moves, will move of its own unforced accord, and not in broken detachments, but in a solid body 2,000,000 strong. The suggestion that it may become necessary to reach the laymen by going over the heads of the ministers is, if serious, sinister; and if not serious, silly. Our ministers and laymen have marched together too long to split up into opposing camps now. That will come to pass on the day after the Greek Calends.

5. If a real, vital and permanent union is to be effected, each separate Church must be ready to make some concessions, and this, too, not on trifling points, but on matters of real importance. There must be no blinking of this fact and no policy of shiftiness or maneuvering for advantage. Those who are most eager for union ought to be the first to say how far they are willing to go to obtain it. The mere intimation that either one of the Churches should absorb the other, retaining meanwhile all its own prized peculiarities, would be an impertinence. If organic union ever becomes a reality, it will consist not in the mere enlargement of any existing Church, but in the creation of a new Church. The Southern Methodists do not wish to absorb anybody, and they are not going to be absorbed. Many of us, at any rate, before submitting to that will camp out under God's kindly stars.



6. As a matter of course the largest Church going into the new organization would have the greatest weight and influence. That would be natural and proper. But it would also be natural and proper for the minority bodies, simply because they are minorities, to insist in advance on the safeguarding of their reserved rights by stipulations of organic law. Majorities can take care of themselves; it is minorities that must have protection. Nor would it be sufficient simply to formulate a constitution. The question as to who shall interpret the constitution is one of equal importance. From our standpoint, an omnipotent General Conference that may sit one day as a legislature to enact laws and the next day as a supreme court to pass upon their constitutionality, is simply a despotism tempered by religion. The fact that it is made up of good men does not alter the situation. Good men are sometimes rash and foolish. The liberties of a Church, as truly as those of a nation, are too valuable to be trusted to the precarious guardianship of any unrestricted synod or conference. Somewhere on the outside there must be lodged a power of arrest. Whether it should lie in a suspensive veto by the executive with ultimate appeal to the whole body of the ministry and chosen representatives of the laity, or should take on some other form, is an open question. But that it must exist in some form is not an open question. On this ground somebody will be compelled to do a considerable amount of yielding. Either one Church or the other must modify its theory and practice.

7. Let me conclude by adding that the vast alteration which the Methodist Episcopal Church has made in the original conditions of membership are a stumbling-block to some of us. As we read the Discipline of that Church it requires belief in the Twenty-Five Articles of Religion from all candidates. This is a departure from original Methodism. The Twenty-Five Articles are very good. I do not want to alter them, lest we should get something not so good. But I am opposed to thrusting them down the throats of immature believers, or of mature ones either, for that matter. John Wesley never would have dreamed of doing it. Following the noble catholicity of the English reformers, he cut all the creeds out of the ordination ritual for ministers—all of them. It is inconceivable that he should have exacted any of them from laymen. Equally objectionable to some of us is the demand that is made of candidates that they should profess saving faith. Not that we disbelieve in saving faith, not at all; nor that we should cease to urge the pursuit of it on all our people, but that we would not insist on the conscious attainment of it as a sine qua non of Church membership. Of old the Methodists took in seekers after religion, and gave them the ordinances. The new Methodism that declines to do so seems to us to partake more of the nature of a Puritan conventicle than of a catholic Church. Nor can it be successfully maintained that its membership, on the average, is either any more orthodox in its belief or any more devout in its piety, than that of the Methodisms that still cling to the usage of the fathers and founders.

8. That some of you will be found demanding surrender from our Church in some important respects, I do not doubt. Be it so. Speak out your minds, brethren. It will not offend us in the least. We desire you, in fact, to tell us what in your judgment we ought to give up. We shall listen to you respectfully, and either comply with your wishes or else seek to show you why we cannot conscientiously do so.

#### GUESTS AT FAMILY WORSHIP.

There is probably no mistress of a household who has not felt uncertain about asking guests to join in family worship. Everyone has acquaintances she would not hesitate to ask to the table, but would hesitate to ask to the home altar. Perhaps the reluctance arises from a dissimilarity of creed, and a fear of offense in consequence. But the diversity of the creed is no bar. Prayer has nothing to do with creeds. Prayer is the universal religion, and men of every creed and men of no creed may meet together at the feet of one heavenly Father. The reluctance arises more likely from that weak shame-facedness which too often prevents sympathy between friends on spiritual subjects. They are afraid of being misunderstood, smiled at, criticized.

This latter idea is one which even good and great men have not always met bravely, for when Doctor Fuller once had some guests of great quality and fashion, God-fearing as he was, he omitted his family worship on their account. This act, which he bitterly repented, he designated as "a bold bashfulness which durst offend God, while it did fear man." But we should remember with the grand old preacher that our guests, though they be ever so high or rich, are yet by all the laws of hospitality below us while they sojourn under our roof; therefore, whoever come within our door should also come within our household customs and discipline. If they sit at our table for meat, it is but kind and right they should also bow at it in prayer.—Ladies Homes Journal.

## Church News

The Central Christian Advocate, of Kansas City, states that there are 40,902 Methodists in Toronto.

Gipsy Smith has recovered from his long illness, and has lately been conducting a successful mission at Sheffield, England.

The Presbyterians are reported to be aggressively missionary in St. Louis, and are raising \$35,000 to extend their work in that city.

The salary of Dr. Charles F. Aked, the pastor of the Fifth Avenue Baptist Church of New York City, of which John D. Rockefeller is a member, has been raised from \$10,000 to \$12,000.

The Commencement sermon at Whitworth College will be preached on May 14 by Bishop Warren A. Candler, of Atlanta, Ga., and the annual address will be delivered by the Hon. Earl Brewer, of Clarksdale, Miss., on May 16.

The Protestant theological seminaries of the United States had in them 5,792 students in 1904, and in 1910, 7,899. In the twenty-two Methodist seminaries the students number 1,224, an increase of more than 70 per cent within the past six years.

Tolstol is said to have translated the whole of the New Testament from the original Greek. Besides the ancient languages, he knew French, German, and English. Though not considered entirely orthodox, he was an earnest student of the Scriptures.

The Texas Educational Commission met again last week, and the press dispatches report that Dallas was selected as the site of the Methodist University to be established in that State. It is said that it will likely be located in Highland Park, one of the most attractive suburbs of the city.

Bishop Hoss preached a great sermon to an overflowing audience at McKendree Church, Nashville, on Sunday, January 29. His theme was "The Great Commandment." The Tennessean says that the people throng to hear this distinguished divine whenever it is known that he will occupy a pulpit in that city.

Dr. John R. Mott has set sail for Europe, whither he goes to visit the colleges of Switzerland and the Near East. The ninth World's Student Christian Federation Conference will be held in Robert College, Constantinople, April 26-30. While abroad Dr. Mott will also meet in England the continuation committee of the Edinburgh Conference.

It has been announced that Mr. B. Fay Mills, who some years ago was one of the most active and widely known evangelists in America, will soon become the pastor of an independent congregation in Chicago. It will be remembered that Mr. Mills, after doing a great work, became somewhat loose in his theology, and since that time his success has not been so conspicuous.

The Bishops of the Methodist Episcopal Church will hold their spring meeting at Winona, Minnesota, instead of at Oklahoma City as was formerly announced. This change is said to have been made because many of the General Committees of the Church will hold their sessions in the West next fall and it will be more convenient for the Bishops to have their autumn conference in Oklahoma, which it is understood they will do.

Bishop Denny spent the last Sunday in January in St. Louis, preaching at St. John's Church at the morning hour and at Centenary in the evening. He was the guest of ex-Governor Loh. V. Stephens during his stay in the Missouri metropolis. The Methodists of this city, according to report, have not yet abandoned hope of having Bishop Denny reside among them, and are offering him an episcopal residence if he will consent to do so.

The Texas Christian Advocate of January 26 contains an account of a public reception given Bishop Mouzon by the Methodists of San Antonio in Travis Park Church on January 18th, the object of which was to welcome the Bishop as a resident of that growing city. The Methodists now have in this metropolis of southwest Texas 3,000 members, and a Sunday school enrollment of 3,031. Here also is situated the San Antonio Female College of which Dr. J. E. Harrison is president.

Bishop Morrison spent the fourth Sunday in January at Southern College, at Sutherland, Fla., and delivered in the auditorium "an eloquent and in-

structive sermon" to a large congregation. The trustees of this institution and Dr. Hillburn, the president, are planning "an extensive educational campaign in the interest of Christian education in general and the Southern College in particular." Among those who have been engaged to assist in this movement are Bishop Morrison, Bishop Kilgo, and Dr. J. E. Dickey, the president of Emory College, Ga.

The Federal Council of Churches of Christ in America is a most important body for advancing Church union and Church usefulness, and the meeting of the executive committee, held in Washington last week, marked no little progress during the past year. And yet we wonder if it was not with some trepidation that its members went to pay their respects to the President, considering that the body of churches of which he is a member was refused membership in the Council. He was generous enough to praise "its team work for better humanity."—The New York Independent of February 2.

It is stated that the trustees of the Seashore Camp Grounds will issue bonds to the amount of \$20,000 to build a new tabernacle and make other needed improvements. The bonds will be in denominations of \$100 and up, and will draw interest at 6 per cent. The summer Divinity School, maintained at this place by the Alabama, Louisiana, and Mississippi Conferences, promises to become one of the leading institutions of that kind in the South, and, in addition to this, other notable organizations will hold their annual sessions there. And, of course, the camp meeting will be kept up as heretofore. The building committee named to carry forward this work is composed of Mr. L. N. Dantzler and Dr. W. T. Bolton, of Biloxi; Mr. Sidney Otis, of Logtown, and Mr. Daniels, of Algiers.

The Minutes of the New Orleans Baptist Association for 1910 show that in this city that denomination has six churches which reported their numerical strength and the salaries paid their pastors as follows: Coliseum, 362 members, salary \$2,000; First Church, 417 members, salary \$1,250; Grace Church, 79 members, salary \$850; Valence, 152 members, salary \$600; St. Charles, 157 members, salary \$1,200; Central, 64 members, paid minister \$15. 261 members were received, and 123 lost by deaths, removals and otherwise, making a net gain of 138. The aggregate membership is 1,231, and the total amount paid for ministerial support was \$5,915. We take it that the salaries of most of the pastors were supplemented by appropriations from the Baptist Mission Board, though as to that we are not informed.

A meeting looking to the organization of a Young Woman's Christian Association in New Orleans was held at the Progressive Union Hall on Friday evening, the 3rd inst. The attendance was large, and the gathering was presided over by Mrs. W. W. Carre. The principal address was made by Miss Abby McElroy, Field Secretary of the Young Woman's Christian Association. Other speakers were Mr. Philip Werlein, Dr. W. McF. Alexander, and Miss Braselman, of the Maison-Blanche department store. It was announced at the close of the exercises that 1,000 young women had enrolled as members at a dollar a year, and that fifteen women had agreed to give \$100 each. Several business firms of the city also made liberal subscriptions. It is said that the success of the movement is assured.





## Secular News and Comment

The Masonic Grand Lodge of Mississippi will meet in Gulfport, Feb. 20.

San Francisco won in the House over New Orleans as the site for the Panama exposition.

General Piet Cronje, the noted leader of the Boer forces in the Boer war, died on Feb. 4.

The recent census of Mexico indicates that the population of that republic is now over 15,000,000.

Railroad traffic in China has practically been suspended because of the prevalence of the bubonic plague.

James Whitcomb Riley, the poet, is reported to be rapidly failing in health. His home is in Indianapolis, Ind.

In Texas, on Jan. 31, the temperature reached a maximum of 95 degrees. This is the highest mark ever reached in mid-winter.

The total earnings of the United States Steel Corporation for 1910 were \$141,144,001. Only twice before have the earnings exceeded those of last year.

A constitutional amendment providing for the submission of the question of woman's suffrage to popular vote, has been passed by the California Assembly.

Reductions in the price of upper berths in sleeping cars became effective on Feb. 1. The reduction throughout the country amounts approximately to 20 per cent.

President H. L. Whitfield, of the Industrial Institute and College at Columbus, Miss., has declined the presidency of the new State Normal School at Hattiesburg, Miss.

John Lockwood Kipling, father of Rudyard Kipling, died at Tisbury, England, on Jan. 30. He was well known in his profession as architectural sculptor and illustrator.

It is rumored that Secretary of the Interior Ballinger, who has been much in the public eye by reason of the Ballinger-Pinchot controversy, will resign from the Cabinet soon after March 4.

The centenary of the birth of Horace Greeley, the widely known editor of half a century ago and founder of the New York Tribune, was celebrated on Feb. 3. Greeley was born at Amherst, N. H.

According to the figures of the census of 1910, Montgomery, Ala., and Seattle, Wash., are the only two cities in the United States of more than 25,000 population that have less than one per cent of illiterate white people.

The Missouri State Capitol building was destroyed by fire on Feb. 5. The fire was caused by lightning which struck the dome. The records of the House of Representatives were destroyed, while those of the Senate were saved.

A cargo of dynamite in transit from a freight car to the hold of a lighter near the Jersey City terminal of the Central Railroad of New Jersey, exploded on Feb. 1. The number of dead is estimated at over 30, and the property loss at over \$750,000.

After a month's trial, the Postmaster-General declares the postal savings banks to be a great success. There are 48 in operation now. Postmaster-General Hitchcock has recommended to Congress the appropriation of \$1,000,000 to be used for the extension of the system.

The attention of the government has been called to an alleged coffee trust. It is charged that the marketing of Brazilian coffee is entirely in the hands of a committee which controls the market, and which is now planning an advance of 4 cents a pound. The price of green coffee has recently advanced 60 per cent.

The fund for the erection of a memorial to the late Grover Cleveland has reached \$75,590. The memorial to be erected will be in the shape of a tower to be part of the structure of the new graduate college of Princeton University, of which Mr. Cleveland was a trustee. The total amount desired is \$100,000.

The lower house of the Arkansas legislature has passed a joint resolution proposing a constitutional amendment embodying the famous "grandfather clause" in the Arkansas election laws. The resolution now goes to the senate for concurrence. The

effect of the "grandfather clause" is to eliminate the negro vote.

The ship subsidy bill passed the Senate on Feb. 3, by one vote, which was cast by the vice-president to break a tie. The new Democratic Senator Watson, of West Virginia, was absent from the session, and it was the lack of his vote that made it possible for the Republicans to pass the bill. It now goes to the House, where in all probability the Democrats will be able to defeat it.

The conferees of the two houses of Congress have agreed to a proposition which, if finally adopted, will place the Gulfport harbor on the list of completed projects, so far as Congress is concerned. The proposition is to transfer the dredgeboat Barnard from Southwest Pass to Gulfport. It is believed that with this boat at work a depth of 23 feet can be maintained in the channel. If the proposition carries, hereafter appropriations will be made only to operate this big dredge, and this will mean that Mississippi at last has a permanent deep water harbor.

## Concerning Missions.

### W. H. M. S., MISSISSIPPI CONFERENCE.

The ad interim meeting of the executive committee of the W. H. M. S., of the Mississippi Conference, was held at Jackson, in Capitol Street Church, Thursday morning, Jan. 26, 1911, with Mrs. T. B. Holloman, president, in the chair. Prayer was offered by Mrs. J. R. Jones. Members answering to roll call were, Mrs. T. B. Holloman, president; Mrs. H. M. Ellis, first vice-president; Mrs. J. R. Ellis, third vice-president; Mrs. B. F. Lewis, corresponding secretary; Mrs. Chas. McQueen, recording secretary; Mrs. J. K. Dunn, treasurer.

The president asked Mrs. Lewis to explain the order of business which necessitated this meeting. This Mrs. Lewis did, and read the report of the ad interim meeting of the provisional committee. Mrs. McQueen read a letter from Mrs. McDonnell. The committee discussed the needs of the city mission work at Meridian, Laurel, and Biloxi. Mrs. Lewis made the following motion, which was carried: "In view of the fact that we have been instructed not to hold the annual meeting until after the council meeting, I therefore move that this committee formulate plans of work for the coming year."

(Signed) Mrs. B. F. Lewis, Mrs. J. K. Dunn. The following motion offered by Mrs. H. M. Ellis, prevailed:

That this executive committee memorialize the Woman's Council to the effect that we desire to use one-half of our dues for needy parsonages, and missionary work already established within our bounds, said funds to be divided at the discretion of the committee at the annual meeting.

A motion prevailed to hold the annual meeting the week following the adjournment of the General Council.

The arrangement of the programme for the annual meeting was the next business in order. Mrs. Lewis moved that Brother George Galloway be asked to preach the annual sermon. Mrs. Tom McCaskill, of Meridian, was appointed to respond to the address of welcome; Mrs. Geo. Ellis, of Lucedale, alternate. Mrs. H. M. Ellis was appointed to prepare a memoir to Mrs. W. H. Huntley, our beloved and lamented second vice-president, said memoir to be read at our annual meeting and a copy sent to the New Orleans Advocate. The Minutes were then read and adopted. After prayer, offered by Mrs. T. B. Holloman, the committee stood adjourned.

A most delightful lunch was prepared for our comfort and convenience by a committee of ladies from the H. M. S., of Capitol Street Church, and an hour of sweet intercourse was spent with friends. Our loving appreciation and thanks for this thoughtful kindness are indeed hard to express—suffice it to say "We will come again—we will come again."

MRS. T. B. HOLLOMAN,

President,

MRS. CHAS. R. MCQUEEN,

Recording Secretary.

### A GOOD BOOK.

CONSCIENCE AND ITS CULTURE; OR, THROUGH CONSCIENCE TO CHRIST. By Rev. T. H. Lipscomb, B. D. Cloth. Price, \$1.00. Smith & Lamar, Nashville, Tenn.

A book intended not primarily for scholars and students, but for anybody and everybody who desires to understand more clearly how the little mechanism called conscience works, to know whether or not it may be trusted as a guide, and to be assisted in discovering and applying sound and effective principles in the moral and religious training of their pupils or children.

Some estimates from various sources:

"A fine, clear thinker—well thought out and valuable."—R. J. Cooke, D. D., Book Editor of the Methodist Episcopal Church.

"On the whole, an exceedingly helpful discussion of a most important subject."—Olin A. Curtis, S. T. D., Professor of Systematic Theology, Drew Theological Seminary.

"He handles his subject well, indeed, lifting conscience into a place of enlarged significance."—Methodist Quarterly Review, Nashville.

"He gives us a book which is full of practical instruction and wholesome warning."—The Christian Advocate, Nashville.

"A real contribution to the literature of ethics."—T. W. Lewis, Pastor First Methodist Church, Memphis, Tenn.

"He treats the subject with much good sense and practical helpfulness. We are especially pleased with his chapter on 'A Conscience Void of Offense.' This is precisely the sort of teaching which the Church greatly needs—the only wholesome holiness."—Zion's Herald, Boston.

"I have read the book with both pleasure and profit, and intend to read it again. It will stand a second reading."—W. S. Lagrone, Pastor First Methodist Church, Greenville, Miss.

"The aim of this volume is intensely practical. The author has given serious and intelligent consideration to the important matters which he discusses, and his conclusions are worthy of careful study."—The Sunday School Magazine, January Number.

"It is very interesting and instructive, splendidly gotten up, well written, and should grace every home."—Indianola Enterprise.

"The subjects discussed are pertinent and timely, the work throughout is well done, and the young author has reflected credit upon himself, his Conference and his Church. It deserves a large circulation, and we trust it will soon find its way into the homes of many of our people, blessing them and lifting their aspirations to higher and holier things."—The New Orleans Christian Advocate.

Published by Smith & Lamar, Nashville, Tenn., and may be had either of the publishers, or of Rev. G. W. Bachman, Winona, Miss. Bound in red cloth, gilt back and side title; pages, 216. Price, \$1.

### ANOTHER GOOD BOOK.

MODES OF THE HEAVENLY LIFE, consisting of five Sermons on the Office of the Holy Spirit, by the Rev. W. G. Harbin.

Rev. M. M. Black, one of the strongest preachers of the Mississippi Conference, says:

"MODES OF THE HEAVENLY LIFE" is one of the most helpful and stimulating books on the devotional line that I have read in many a day, and is worthy of a wide circulation among both preachers and laymen. The vital theme treated of in this meritorious little volume, not, however, in a controversial, or theological, but in a practical way, is the work of the Holy Spirit, whose divine office and mission are, alas, too often lost sight of, or minimized in this day of multiplied ecclesiastical machinery and dependence upon organized effort.

I have seen some larger and far more pretentious volumes on the doctrine of the Holy Spirit that are not half so illuminating and desirable as this booklet, which is a gem of its kind.

"The earnest reading of this little book will, in many cases mark an epoch in the life of him who reads it."

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### HOW THE FLOWER MISSION STARTED:

One day a little English girl was walking along a street in London on her way to school. She carried her books and a bouquet for the teacher. A poor little crippled boy, leaning on crutches, said to her:

"Say, gimme me a flower!"

The kind-hearted little girl picked out a rose and handed it to him, but four or five other little children gathered around her, each begging for a flower, and one by one she gave all her pretty posies away.

The next day she took two bouquets, one for the teacher and one for the street children, and day after day she carried her flowers, until at last she took a basket for the poor children. This was the beginning of the Flower Mission. The news spread, and the idea was taken up all over London, and then some one in Boston began it, and then in New York, and now thousands are given away all over the country. So all this beautiful work started with one kind-hearted little girl.—The Mayflower.

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## ANOTHER LETTER FROM THE PHILIPPINES.

After an absence of more than five months, it was a great delight to get back to my regular post of duty, and settle down to work of the kind to which I was accustomed. This is one of the most pleasant posts in the division. We have a transport every two weeks, which insures us fresh Australian meat, and California fruit all the time. There is a small ice plant that supplies the post with that most necessary luxury. One must drink hot water a few months to rightly appreciate ice.

While on detached service there were many hardships, and not a few dangers—chiefly from poor food and bad water. But it is all happily past now, and will not be recalled. There are a few incidents of the trip that may be of interest to the readers of the Advocate, and while they are fresh in my mind I will write them. God is so good to us, even when we are wayward and thoughtless, that I have often marvelled at his wonderful care. When we look for him, he is always to be found, and we can see his handiwork everywhere. I used to think that the scenes of the New Testament were of the past, and that they were not to be found in these late days, yet if you read this letter you can see that the words of Jesus belong to the twentieth century, equally as forcibly as they did to the first. Walking along the shore of the sea at Aparri one Sabbath morning, I noticed the fishermen mending their nets, and it recalled the scenes described in the Holy Book where other fishermen were called to be fishers of men; another day I saw the little brown men "launch out into the deep" for a night of work, and it recalled a time when the apostles went fishing, and "that night they caught nothing." Watching the nets cast from the sides of the boats, I caught a glimpse of that early morning when the Master stood on the shore and asked, "children have ye any meat?" It seemed as if one could almost see the light of the early morning gilding the hills of that olden country, the empty boat, the useless net, the weary men, and the glorious figure of the blessed Master waiting at the seaside. "Cast the net on the right side," then the tired men became electrified—they knew it was the Master. It all seems so real, after seeing the fishermen at their work. And another day while walking through a native village, I saw "two women grinding at the mill"—something I had not deemed possible. At once there flashed into my mind that the Master was surely coming as he said he would, and he would find the "two women grinding at the mill." These little handmills are much the same as they were in his time, and it will be many years before they are not used in the East. Jesus will find things just as he said they would be. But I did not mean to preach a sermon, so must hurry on lest this letter be too long.

Leaving the Cagayan Valley in November, we went to the country of the Ilocanos. They are by far the best people and the most industrious I have met. Their little farms look thrifty and well kept. We visited five of the big towns there. In one are the ruins of a magnificent old church, and in each other one were fine churches—all Catholic. I was informed that they were not well attended, as there has been a split in the church, and many natives are members of the new "Independent" church which was started by a native Catholic priest. There are a good many Protestants in Ilocos, Norte and Sur. The missionaries have been pretty busy in that fertile country. At the capital—Laoag—the Christians (Catholic) have a very prosperous mission. I may add in passing that it is the most prosperous and successful I found in the provinces. It is in charge of a physician, and he is very popular with the people of the town, whether churchmen or not. They all say he is "a most useful citizen, even if he is a missionary," as there is no other American doctor there. I found him to be one of the most consecrated of men, and also of a charming personality. He was delighted to see me, and have a talk on medical and other subjects. He expressed great regret that I was to be in Laoag for so short a time. On Sunday I attended service in the little native chapel, and heard a sermon in Ilocano—of which dialect I understood not one word. After the sermon, Sunday school began. Dr. Lemmon has a class of school boys who understand some English, and are taught in that language. One remark he made to his class sent a glow through my heart, "Boys, Dr. Ballard and I have had a regular love feast this week. He loves the Master, and loves to talk about him." I made a short talk to the class, and received most excellent attention. Altogether my stay in Ilocos Norte was rather pleasant, though our accommodations were poor.

We reached Manila late in November, and there I learned that I was ordered back to the States for duty. I sail April 14th, 1911. This was good news for me, and when I went to church on December 4th, I had more than one cause for happiness. The last time I had attended a real service was just fifty weeks before. How sweet was the singing! How inspiring the sermon! But how homesick it did make me to see the little American children, and to hear their childish trebles singing Alexander's "Glory Song." How I do long to see a certain little five-year-old boy—the only grandson of my precious old mother—as well as the other members of the fam-

ily! Children out here call to my mind my own child more than anything else.

But this letter is now too long. I shall visit Japan on my way home—of that more later. Letters mailed before March 1st, and sent to me at Manila, will reach me before I sail. My friends cannot realize what a comfort letters are.

Trusting that I may soon see many of you, I am,  
Yours fraternally  
J. C. BALLARD,  
Lucena, Tayabas, P. I., Dec. 19, 1910.

## CAPTAIN LEVEN LAKE.

The press has given us an account of the recent death of this good man at Grenada, Miss., in his ninety-fourth year. I leave it to others to write of his great worth and merit. I beg a short space to relate an incident in his life which impressed me and which proved a great blessing to my life. When I entered the University of Mississippi to study law, Dr. R. W. Jones, the professor of Chemistry in the University, was superintendent of the Methodist Sunday school at Oxford. Upon my arrival he at once assigned me as teacher of a class of young girls ranging from fifteen to eighteen years old. One of the girls I remember distinctly now, Miss Frost Roane, daughter of Judge W. A. Roane. The class numbered something like fifteen girls. Every Sunday morning Brother Lake would insist on reciting "as one of the girls" in this class. He took his seat among them and recited his lesson as carefully as any "other girl" in the class. His presence was a benediction to me and a blessing to those girls. We all loved him. He was gentle, kind, fatherly, and never failed to impress upon us that it was worth while to be a Christian. We felt honored to have him as a member of our class.

W. A. BELK.

Holly Springs, Miss.

## TO THE YOUNG MEN OF MY CONFERENCE.

By Rev. H. P. Lewis, Sr.

Number 2.

I closed my last with these words, "Be true to God, true to your ministerial vows, true to your people." Remember our Savior said, "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." Thus, you see, you have got to bear fruit or "burn." Again, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Again, Jesus said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Read carefully and thoughtfully our Savior's last charge to his disciples, especially John's version of it. The whole of John's Gospel is worth your thoughtful consideration. In his "Studies in the Gospel of John" Dr. Geo. P. Eckman has this to say in his introduction: "The book is redolent of the spirit of Christ. It is one of the profoundest works known to men, yet it charms the humblest minds. It is the choicest book for devotional reading which the New Testament contains, yet the theologian will never get to the bottom of it. A thorough acquaintance with this Gospel is a liberal education in the things which a Christian ought to know and believe to his soul's health. To fill one's mind with its language and one's heart with its spirit is to insure a noble and effective life." John seemed to be in touch with our Savior all the time. He was called "The Beloved Disciple." I realize more and more the great importance of keeping in touch with the Savior. This will help you to be a "soul-winner." This is in part, what you are for, if indeed you are called to the work of the ministry.

Watch for opportunities to do good. Do not neglect the aged and bedridden. Look carefully after the young people and the children. Your most lasting impressions are made there. Be careful of the impression you make on the heart of a child.

Let me suggest, brother, if you use tobacco in any way, quit it, if you can. I said some years ago to a young man who drank whiskey, "Logan, quit it." He replied, "Mr. Lewis, I can't." But he did, for in a few years he was in his grave. You may say, "Brother Lewis, I can't." Yes you can, if you will. Much depends on the proper exercise of your will power. But if, indeed, you can't, let me suggest use it in moderation, and never in a lady's parlor. A young man said to me one night, years ago, after we had partaken of our evening meal, "Brother Lewis, will you have a smoke?" at the same time handing out his tobacco and book. I said, "No, and I don't suffer and one to smoke in my wife's parlor." I may have been a little abrupt in my reply, but the idea of a young man asking one of God's ministers to smoke a "cigarette"! I confess with shame that

I was a slave to the weed for many years. It came near destroying my health, and my voice at one time was almost gone. I chewed, I smoked a pipe, I smoked cigars, but never got low enough down to smoke a cigarette or shoot craps. Somehow, it seems to me, the two go or ought to go together. No, my brother, some of your people work hard, economize closely in order to pay their church dues. They pay it willingly, but I imagine they don't want you to spend it for tobacco. I have often, when in conversation with preachers who smoked cigars had to turn my face to one side, or put a book or fan before my nose and his mouth to keep from gagging. So many mothers who have boys to rear have talked to me about preachers coming into their homes and using the weed in the presence of their boys, and then when the mother talks to the boys about using tobacco, the little fellows say, "why mother, your preacher smokes."

Take a bold, firm stand against every evil of every character. Stand by the truth. Live it and preach it. It will render you unpopular with some people, but will raise you wonderfully in the estimation of God and the angels. I have just read with thrilling interest "The Circuit Rider's Wife." Circuit Rider suffered more than once because he would act and preach the truth. He would not lie to his presiding elder, or anyone else, in order to get a better appointment.

Keep humble and preach the truth, even if it does militate against your financial interest.

Be true to your people. Some of them need your attention more than others do. Take special care of the poor of your charge. "The poor have the Gospel preached to them." Some of them have but little else. It is nice to be able to go into the homes of the "well-to-do" people, partake of their dainties, etc. It is profitable to enter into the homes of the humble poor and talk to them of Jesus and his love, kneel and pray with and for them. I once entered the home of a poor widow woman who had been neglected by preachers till she had become soured and discouraged. She treated us a little coolly at first. We talked to her, prayed with her, then sang a sweet touching song. Tears came into her eyes. When we rose to leave, she said in a mellow tone, "Come again." Apply yourself closely to your studies, but do not neglect faithful, pastoral work.

Jackson, Miss.

## FURTHER EXPLANATION NEEDED.

Bishop Lawrence, of Massachusetts, is the latest divine to have settled the question of the origin of the human race. He is reported as declaring, in an address recently made in Boston, that "the story of Adam and Eve was a parable invented to satisfy the child-mind of the early man." The Bishop further explained that "it is just as we say to the child to-day that 'God made us,' and then explain later on that we were developed in the process of evolution." The Bishop's explanation is like many others which raise more questions than they answer. A Georgia colored minister explained the origin of the black race by saying that when the Lord made the races of men out of the earth, and leaned them up against the fence to dry, one was left too long and turned black in the sunshine. A doubter raised the question, "Who made dat ar' fence?" Like questions are sure to be put to the Bishop. For example: "Who started that evolution?" "Who invented that parable?" "Where did the mature mind that could invent such a parable to 'satisfy the child-mind' come from?" Moreover, the Bishop's explanation is getting out of date. They are beginning to see, even in Boston, that the ordinary theory of evolution does not account for origins. In spite of the Bishop's belated discovery and announcement, that Younger Catechism question will continue to be asked; "Who made you?" And the answer is likely to continue to be, "God made me—and all things."—The Presbyterian.

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## The Home Circle

### THE PLACE WHERE MAN SHOULD DIE.

How little reck's it where men lie,  
When once the moment's past  
In which the dim and glazing eye  
Has looked on earth its last—  
Whether beneath the sculptured urn  
That coffined form shall rest,  
Or in its nakedness return  
Back to its mother's breast?

Death is a common friend or foe,  
As different men may hold,  
And at his summons each must go,  
The timid and the bold;  
But when the spirit, free and warm,  
Deserts it, as it must,  
What matter where the lifeless form  
Dissolves again to dust?

The soldier falls mid corpses piled  
Upon the battle plain,  
Where reless war steeds gallop wild  
Above the mangled slain;  
But though his course be grim to see,  
Hoof-trampled on the sod,  
What reck's it, when the spirit free,  
Has soared aloft to God?

The coward's dying eyes may close  
Upon his downy bed,  
And softest hands his limbs compose,  
Or garments o'er them spread,  
But ye who shun the bloody fray,  
When fall the mangled brave,  
Go—strip his coffin lid away  
And see him in his grave!

'Twas sweet, indeed, to close our eyes  
With those we cherish near,  
And, wafted upwards by their sighs,  
Soar to some calmer sphere;  
But whether on the scaffold high,  
Or in the battle's van,  
The fittest place where man can die  
Is where he dies for man.

—Michael Joseph Barry.

### THE BEGINNING OF A MAN.

That was a good answer which was given at a Band of Hope meeting, when a visitor asked the question, "What is a boy?"

A little fellow started from his seat, and replied: "A boy, sir, is the beginning of a man."

That was a true answer, for every man was once a boy. Let us remember that what a boy is in his youth usually decides what kind of a man he will become.

So boys, be true, be honest, kind, brave and industrious now, and then when you have grown to be men, you will be the kind of men that our country needs.—Apples of Gold.

### A TALK WITH BOYS.

"Remember, my son," says Robert J. Burdette, "you have to work. Whether you handle a pick or pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction bell or writing funny things, you must work. If you look around you, you will see the men who are most able to live the rest of their lives without work are the men who work the hardest. Don't be afraid of killing yourself with overwork. It is beyond your power to do that on the sunny side of thirty. Men die sometimes, but it is because they quit work at 6 p. m. and don't get home till 2 a. m. It is the interval that kills, my son. The work gives you an appetite for your meals; it lends solidity to your slumbers; it gives you a perfect and grateful appreciation of a holiday."

"There are young men who do not work, but the world is not proud of them. It does not even know their names. It simply speaks of them as 'old So-and-So's boys.' Nobody likes them. The great, busy world does not know that they are there. So find out what you want to be and do, and take off your coat and do it. The busier you are, the less harm you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will all the world be with you."—Christian Guardian.

### HOW AISLIE SAVED THE BIBLE.

It was in the year 1555, when Queen Mary sat upon the English throne and filled the land with trouble because of her terrible persecution of the Protestants.

In the west of England was a little village called Harrant. At one end of the hamlet, standing apart from the few dwellings scattered along either side of its single street, was the blacksmith's shop, with its small house just back of it, and a tiny garden in the rear.

The smith's wife was dead, but his bonnie, blue-eyed little daughter kept his house. When lonely,

she pushed aside a small panel in the end of the shop and crept in and stayed with him, unless the sound of voices or hoof-beats on the road drove her away, for she was a shy child.

One day when she had stolen in, her father was standing behind the door.

He had a sliver in his big hand, with which he touched the side of the great black beam in the corner. Suddenly a block of wood fell forward, disclosing a small opening. Into this he thrust a dark, leather-bound book, and quickly, but carefully, fitted the chip into the place, so that no sign of the hidden space remained.

Seeing his daughter, he started and said sternly: "Ailsie, child! how dare you spy upon your father?"

"O, father! I am not spying!" and the blue eyes filled with tears.

"Of course, you were not. I was wrong to say so, child!" said the smith, remorsefully; "but you saw what I did."

"You put the Holy Book into the beam, father. It is a fine hiding-place, too, for neither priest nor soldier can find it there."

"I would you knew not its place of concealment, for the knowledge may bring you into danger, lass. You must never betray it. When Parson Stow went away to foreign lands he gave me the sacred Word, and told me to keep it as my life. For, by the queen's orders, all the Bibles have been gathered up and burned, and we are forbidden to read from its holy pages. This is the only one between here and the sea, and it is more precious than the crown jewels. You are fifteen, Ailsie, and old enough to understand, so I told you all."

"You need not fear, father," said Ailsie, firmly, "I will not tell." But the rosy cheeks grew pale as she remembered all that her promise might mean.

Now, there was a certain priest that came sometimes to Harrant to preach to the villagers. But, being all Protestants, they would neither listen to him nor pay him tithes. He was very angry at their behavior, and spied about until he became sure there was a Bible among them; and he knew that it was in the blacksmith's possession, because he was the only man in the village who could read.

After trying in vain to find the Holy Book, he went to the nearest town and lodged information against the village with the officers there; and one day, when the smith chanced to be away from home, an officer and six men marched into Harrant.

They called upon the cottagers to surrender their Bibles; but one and all declared they had none. Then the soldiers searched every dwelling and threatened to burn every one, unless the Book was found.

But that did not suit the priest at all. He would get fewer tithes than ever if the village was destroyed. So he told the soldiers to let the rest of the villagers alone, for the Bible was in the blacksmith's possession. It was getting late and the soldiers were in a great hurry to be gone. So they resolved to burn the two little buildings, and thus destroy the Book quickly and surely.

At the first sight of the strange men Ailsie had fled through the garden, out upon the moor, and hidden among the furze bushes. She was terrified, for she feared they might find her and demand the hiding-place of the precious Bible.

It was growing dark when she saw a bright light against the sky, and sprang to her feet. Her father's house was on fire! The sight made the shy child a heroine. Forgetting all about her danger, she only remembered that she must save the Bible at all cost.

Swift as an arrow she sped homeward. The soldiers were intent upon piling straw around the burning buildings and did not see the little figure that darted in between the house and the shop, whose thatched roofs were all ablaze. Breathless and determined, she pushed aside the panel and stumbled through the blinding smoke.

The hungry flames scorched her dress and her hair, and burned and blistered her hands and face before she secured what she sought. But at last she reached the Bible and fled out into the open air.

No one had noticed her in the darkness, and she crept safely into the little garden and sank down choked and suffering among the vines.

But she felt that the Bible was in danger even now. She slipped off her woollen petticoat and wrapped it around the volume; then, digging with her little burned hands in the soft soil, she buried it under an immense cabbage. Then she crawled upon her hands and knees to the spring at the foot of the garden, where her father found her, an hour later, half unconscious with pain and fright. He never ceased, while he lived, to praise his little daughter for her brave deed of that day.

The Bible always remained in the family, and years and years afterward Ailsie's great-granddaughter carried it when she followed her Puritan husband across the sea to the lonely coast of New England.—King's Builders.

### THOMAS PAINE AFTER A CENTURY.

One of the preachers at Cornell University on a recent Sabbath in outlining the progress of the Kingdom of Christ, spoke to an audience that overflowed

by many score Sage Chapel. Contrasting the situation of a century ago, when deistic societies were so numerous in American colleges, he declared that he knew not of the existence of a single Thomas Paine Society, "unless it be in idiosyncratic Boston." Being in the capital of Massachusetts a few weeks ago, the city of a former pastorate, and wishing for the sake of absolute accuracy and to "verify your references," in the original manuscript, or, at least, first edition, I called in upon the authorities of "the Paine Memorial Building," not far from my former pastoral charge. Instead of an assembly hall, propaganda bureau, book store, etc., with which the enterprise was inaugurated, with many a trumpet blast and burden of prophecy a few years ago, I found no book store, no Paine propaganda, no hall for the gathering of the great deist's admirers, while the edifice is now used by various brotherhoods and social organizations and for business purposes. "They are dead that sought the young child's life."—The Christian Intelligencer.

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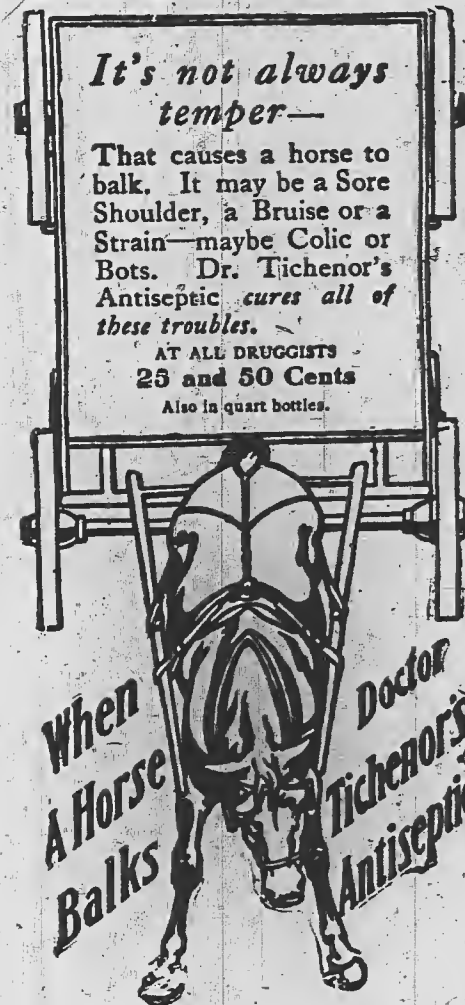
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## Christian Advocate.

ROBERT A. MEEK, Editor.

H. T. CARLEY, Ass't Editor.

CHAS. O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS  
AS SECOND-CLASS MAIL MATTER.

OFFICE: 512 CAMP STREET, NEW ORLEANS.

### TERMS:

One Copy, one year, \$1.50; eight months, \$1.00. To  
preachers of all Denominations, \$1.00.

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## Editorial.

### A NEW REFORMER.

The secular press announced a few days since in flaming headlines that the Rev. Henry Spencer Booth, of the Methodist Episcopal Church (Northern), had surrendered his pastorate at Morristown, Tenn., and addressed an open letter to Bishop W. F. Anderson in which he lodges grave complaint against his brethren in the ministry and the government of the Methodist denomination. He is reported to have affirmed that there is too much watered stock in Methodism; that the preachers and other officials "pad statistics" as to the number of conversions, etc., to make fine showings in their reports and to maintain prestige; that the Church has "gone daffy" on organization and machinery; and thus largely crushed and ground the very life out of what real religion existed.

A pretty severe indictment is this. But we should remember that anybody can make accusations, and that they are generally most vigorously and sweepingly made when they have the smallest amount of truth to sustain them. So far from believing that the statistics of Methodism are anywhere padded, we do not believe that there is a Conference within its bounds that has upon its church registers all of the names that properly belong upon them. In spite of all we can do to reduce their number, the "trunk-letter" Methodists are a considerable host. And our observation is that there is rather too much disposition on the part of Methodist preachers to revise their membership rolls and drop names which in many instances ought to be retained. We have known several who made a hobby of doing this, but we have never known one who "padded statistics" to make a fine showing at Conference. And if the Rev. Henry Spencer Booth knows any such, we respectfully suggest that it would be more creditable for him to call their names in his accusation instead of assailing the Methodist ministry as a whole. It requires no bravery, no manliness, no extraordinary degree of virtue of any kind for one to make a charge in sweeping generalities, which he knows is too indefinite to cause him to be held specifically responsible. And pray tell us if things are in such a bad way in the Methodist Episcopal Church, where has the Rev. Henry Spencer Booth been that he has allowed the characters of these ministers who "pad statistics" to pass year after year and has lodged against them no complaint? When in open Conference their names were called one by one, and the Bishop asked, "Is there anything against him?" why did this apostle of purity and reform sit silent and say not a word? Where then was the courage and hero spirit of which he now boasts and makes such a parade?

Nor is it true that the Methodist Church more than other denominations has "gone daffy" on organization and machinery. For nearly every gathering or society the Methodists have, the other Churches have one to correspond. We have the Church Conference, so do they; we have the Quarterly Conference, they have the Official Meeting and the Session; we have the District Conference; they have the Association and Presbytery; we have the Annual Conference, they have the State Convention and the Synod; we have the General Conference, they have the Southern Convention and General Assembly. Their young people, their women, and practically every phase of their work, are organized in much the same manner as ours. We have sometimes felt that all of the Churches have too much machinery to carry on the work for the Master with the highest degree of efficiency, but that is a matter of opinion. Certainly there is little, if anything, in our ecclesiastical organizations which warrants the charge of corruption, or that is calculated to stifle and destroy the spiritual life of the people.

We do not know the Rev. Henry Spencer Booth. Indeed, until the present occurrence we had never heard of the gentleman. But we have a distinct

suspicion as to what ails him. As a friend of ours is given to saying in language more expressive than elegant, "He acts very much like a man who is hurtling at one place and grunting at another." "Toils of an ecclesiastical machine," "abuse," "espionage," "puppets," "oligarchy!" Are not these words rather suggestive? Is there not about them the odor of disappointed ambition? Do they not rather indicate that what has sent our brother out on the warpath is that he has not had what he thinks he deserves? Possibly in this we are mistaken; but we have known men to be instantaneously transformed from cringing sycophants into noisy reformers by the failure of those in authority to recognize their commanding abilities. A descent from a leading station to one not quite so good sometimes works a mighty change in a brother, especially if he has more vanity than piety.

But he tells us that he is going to straighten things out and that he will carry his campaign into every State in the Union. We have no objection. It is well enough to let real life outstrip fiction. The famous knight of the imagination will pale into insignificance in the light of the exploits of this sure-enough Don Quixote. But the Rev. Henry Spencer says, "I am after the system." We are neither a prophet nor the son of a prophet, but we venture the modest prediction that the system will be after him—that when he has gone to his "long home" and the flowers are blooming and the birds are singing above the place where he sleeps, Episcopal Methodism will still exist, working, growing, achieving every hour—her heroic followers bearing aloft the banner of the Cross and singing their songs of triumph and praise all the world around.

### THE VIEWS OF A SCHOLAR.

There is apparently existing to-day a widely prevalent notion that one in order to be a scholar must be a "Modernist" in his theological views; that he is not abreast of expanding truth unless he has a new way of looking at and stating the old teachings of the gospel. Dr. A. T. Pierson suggested some weeks ago in an interesting communication in The Presbyterian, of Philadelphia, that not a few young ministers have been influenced to advocate the conclusions of "higher criticism" from a desire to be considered men of learning and vigorous thought. But scarcely any notion could be more erroneous than the imagination that the advocacy of modern fads is necessary to take rank as a thinker. The scholarship of the world is by no means on the side of heterodoxy. Many men of vast erudition yet hold to the simple faith of the fathers. They do not perhaps make as much noise as some others, but they are not one whit behind them in intellectual stature or in the reach of their attainments. A distinguished representative of this class is Dr. James Orr, of Glasgow University, who is one of the foremost scholars of Great Britain. Writing for the London Sunday School Chronicle a short time since, he expressed himself concerning several of the cardinal doctrines of Christianity, with which it is now very common to find fault, in the following forceful language:

"The 'Fall' is put in question by evolution; but unless sin is made a necessity, and deprived of its heinousness before God, which made redemption needful, its origin must ever be sought in the voluntary departure from rectitude of a creature who had the power to live obediently. The Trinity is called 'metaphysical,' but we cannot be faithful to the revelation in the gospel if we fail to recognize in it a God subsisting and revealed, in the words of the baptismal confession, as Father, Son and Holy Spirit. The trend of the 'New Theology' is to humanitarianism in Christology, but the Church, so long as she adheres to the faith of the apostles, will never, we may be sure, depart from her testimony to her Lord as perfect God and perfect man—the Word made flesh. There are all sorts of speculations on the Atonement, but any 'moral' theory which denies the true vicarious death, and atoning, cleansing power of the blood of Christ, will never satisfy the conscience, or faith of the general Christian community or furnish an evangel to preach to the masses. 'Justification' is thought to be a forensic term, but it can never be twisted to mean anything but what it signifies in Paul—a setting right with God through his own free act of pardon and acceptance for Christ's sake. There are eschatologies innumerable; but while the mysteries of the future are acknowledged, we have no expectation of seeing the Church commit herself to either universalism or annihilation, or even make a dogma of second probation. Let veils lie where Scripture leaves them."

### DR. CARROLL'S STATISTICS.

Dr. H. K. Carroll, one of the most experienced and competent statisticians in the United States, submits in the New York Christian Advocate, of January 26, his annual report on the growth of the Churches. His figures show that there are now within the limits of the nation (not including its foreign territory) in all the denominations (Roman Catholics included) 170,153 ministers, 218,147 churches and 35,392,776 communicants. The aggregate gain of them all during 1910 was 2,309 ministers, 2,431

churches, and 623,955 members—somewhat less than the total increase for the year 1909. The gains of the leading religious bodies taken singly are as follows: Roman Catholics, 110,000; Methodists, 108,776; Disciples of Christ, 89,759; Baptists, 85,828; Presbyterians, 72,659 (this includes 40,000 gained by the Cummerlands as a result of a readjustment); Lutherans, 70,439; Protestant Episcopalians, 16,777. The strength of the seven largest denominational families is also given: Roman Catholic, 12,321,746; Methodist, 6,596,168; Baptist, 5,774,066; Lutheran, 2,243,486; Presbyterian, 1,920,765; Disciples of Christ, 1,519,774; Episcopal, 938,390.

It is quite interesting to note that, according to Dr. Carroll's summary, the membership of the churches is increasing at a ratio considerably larger than the population of the United States. He says: "In 1890, 1 in every 3 inhabitants, of all ages, was a member of some religious body; in 1900 the ratio was 1 in every 2.8; in 1910 it was 1 in every 2.6."

But perhaps no part of Dr. Carroll's report will be read with more careful attention than his comparison of the relative strength of the Methodists and Roman Catholics in the United States. He notes the fact that the figures given for the Romish Church represent a constituency rather than actual communicants; that the numbers which they give out are based on population, their method being to take a census of their adherents, and then deduct 15 per cent for children, not old enough to be eligible to communion. Having explained their method of enumeration, Dr. Carroll continues:

"The question is frequently asked whether the Methodist population for all branches in the United States is not actually larger than that of the Roman Catholic Church. If we accept as approximately correct the ratio of 2 1-2 adherents to each Methodist member, including probationers, we have for adherents 2 1-2 times 6,596,000, or 16,490,000, and the total of communicants and adherents would, therefore, be 23,086,000 Methodist population, or 8,738,973 in excess of the Roman Catholic population. By the same rule the population of the Methodist Episcopal Church would be 11,154,000; and that of the Methodist Episcopal Church and the Methodist Episcopal Church, South (which have together 5,018,808 communicants) 17,565,828, or three millions greater than that of the Roman Catholic Church." From Dr. Carroll's estimate it would seem that the Methodist denomination is by long odds the strongest religious body in the United States.

### PERSONAL AND OTHER NOTES.

Bishop Murrah will dedicate the First Methodist Church at Greenville, Miss., on Sunday, March 5.

Rev. Joe Ramsey, the well known evangelist of Viola, Tenn., will begin a series of revival services at Winfield Memorial Church, of Little Rock, on February 26.

Rev. Eugene Johnson, of Ripley, Miss., in a personal note to the editor, says: "The paper gets better, I think." We sincerely thank him for his commendation. Such words bring cheer to the heart of the editor.

The date for the formal opening of Parker Memorial Church of this city has been fixed for Easter Sunday, and Bishop W. B. Murrah, of Jackson, Miss., will preach the sermon. The occasion promises to be one of much interest.

We note the recent marriage of Miss Ethel Maude Ellis to Mr. S. C. Milton. Mrs. Milton is the daughter of Rev. C. H. Ellis, and the third vice-president of the Mississippi Conference Epworth League. We pray heaven's richest blessings upon this young couple.

Among the recent appreciated callers at the Advocate office were Rev. C. C. Weir, of Franklin, La., and Mr. J. T. Means, an esteemed and useful layman, of Ida, La. These brethren were in the city attending the meeting of the Grand Lodge of Masons, which convened in New Orleans this week.

Rev. R. O. Wier speaks encouragingly of his work at Donaldsonville, La. His first Quarterly Conference has been held, and as was to be expected, the presiding elder, Dr. J. M. Henry, gave great satisfaction. We thank Brother Wier for an invitation to preach for him sometime during the year.

In a telegram to Professor E. L. Bailey, superintendent of the Public Schools of Jackson, Miss., Mr. Carnegie has declared that he will give \$25,000 to erect a public school library building in that city. The people generally, as well as those connected with the school work, are much pleased to know that they are to have such an institution among them.

A Preachers' and Laymen's meeting will be held at Central Church of Fort Smith, Ark., on March 1 and 2. Among the distinguished speakers who have places on the program we note the names of Bishop McCoy and Dr. John M. Moore. One of the Bishop's themes will be, "The Preacher Approaching the Dead Line."

After a two weeks' trip to Cuba in company with Bishop Candler and others, Dr. I. W. Cooper has returned to his home at Brookhaven, Miss. He was greatly delighted with his visit to the Pearl of the Antilles, and we are pleased to state that in our next issue he will tell our readers something of what he saw in that land of fruits and flowers.



Rev. W. M. Commander, of Chester, Miss., has shown his interest in the Conference organ by sending a list of new subscribers. We feel also that he is forwarding the interests of the Church by so doing. He has our thanks.

Rev. C. M. Crossley, of Utica, Miss., has brought us under renewed obligations by a list of subscribers. He hopes soon to have his charge on the "Honor Roll," and we have no doubt he will succeed in his efforts. Brother Crossley is one of those who have dropped the word "failure" from their vocabularies.

Rev. D. R. McDougal, of Dorsey, Miss., reports a very encouraging outlook on the Fulton Circuit. There is an advance along all lines of church work. The pastor's salary has been increased over last year, and his first Quarterly Conference was a great occasion. We thank him for a splendid list of subscribers to the Advocate.

We were honored to have Dr. J. M. Moore, General Missionary Secretary for the Home Field, call at our office Tuesday of this week. He was en route to the Mid-Year Meeting of the Louisiana Conference Board of Missions at Alexandria. Dr. Moore is in fine health and spirits, and wide awake to the interests of the great cause committed to his hands.

Rev. H. W. May, of Columbia, La., is happy in his work in that developing charge. He reports the new church there to be a thing of beauty, and praised Brothers White and Reams, his predecessors, for their efficient service in making it possible. We will let him tell of his people and the promising outlook in this field in his own interesting way in our next issue.

Writing from Boonville, Miss., on February 1, Rev. S. A. Brown, our pastor there, says: "Rev. B. P. Fullilove preached for us last Sunday at 11 o'clock, and Rev. H. M. Young preached at the evening hour. Both sermons were excellent and greatly enjoyed by large congregations. Bishop McCoy will preach for us next Sunday. Signs are encouraging in and around Boonville."

We were delighted a few days since to receive a cheering letter from Rev. H. P. Crowe, formerly of the North Mississippi, but now of the St. Louis Conference, in which he is an esteemed presiding elder, having charge of the Farmington District. Brother Crowe says: "I am well provided for, and have the best of health. The Lord is blessing my labors and prospering my administration." We can readily believe this, knowing the superior service which this faithful itinerant rendered for years in the State of his nativity.

From the "Church News" column of the Times-Democrat of the 6th inst., we take the following: "The annex to the Epworth Methodist Church, of this city was opened formally yesterday morning with the Sunday school services at 9:45. Mr. T. O. Adams was in charge of the music; Miss Davis sang a beautiful sacred song. Dr. Henry, the new presiding elder, Prof. Walter Miller, of Tulane University, and the Rev. L. A. Sims, the pastor, were the principal speakers."

The pastors in New Orleans are preaching on live issues nowadays. At First Church last Sunday morning Dr. Werlein delivered the third of a series of sermons on the Lord's prayer, using as a text, "Thy Kingdom Come," and at the evening hour he chose as his theme, "Christian Science Unscriptural and Unchristian," and struck some telling blows against this modern heresy. At the Louisiana Avenue Church Rev. H. T. Carley preached at night on "Something Better than the Exposition."

On a recent Sunday morning, Rev. Wm. H. Coleman, pastor of our Church at Ruston, La., preached to the children. Two infants were baptized, and fourteen children made application for church membership. Brother Coleman looks well after all the interests committed to his care, and wins his way into the hearts of his people. On his leaving Homer, the members of the church there presented him with a handsome gold handled umbrella, and the Junior League gave him a beautiful pair of gold cuff buttons, as a mark of their love and esteem.

Rev. N. B. Harmon and family received a most cordial welcome to their new work at Hazlehurst, Miss. A union service of welcome was held shortly after their arrival, participated in by the Baptist and Presbyterian Churches, and later a reception was given in their honor at the residence of Mr. J. S. Allred. At the first Quarterly Conference an increase was made in the pastor's salary, and both preacher and people start out with courage in the work of the new year. That is a most delightful condition of affairs. We have no doubt great success awaits this energetic pastor and his enthusiastic people.

Rev. W. Fred Long, the energetic field secretary of the Mississippi Sunday School Association, has given to the press the following list of County Conventions to be held in that State during the month of February: "Montgomery County, at Winona, Thursday, Feb. 9; Holmes County, Durant, Friday, Feb. 10; Pontotoc County, Pontotoc, Tuesday, Feb. 14; Calhoun County, Calhoun City, Tuesday, Feb. 21; Washington County, Leland, Tuesday, Feb. 21; Sunflower County, Drew, Thursday, Feb. 23; Warren County, Vicksburg, Feb. 23-24; Jackson County, Moss Point, Friday, Feb. 24; Pike County, Magnolia, Tuesday, Feb. 28.

In sending in his appointments for his second round on January 30, Rev. B. P. Jacob, presiding elder of the Corinth District, writes: "I got home last night. I usually make a round by traveling from 900 to 1,200 miles by rail, buggy, horseback, and afoot. I have preached or spoken over forty times. I think at least one-fourth of the charges have increased the pastors' salaries. The year begins with much promise, and we are aiming to secure yet greater victories in this part of the Conference." We thank Brother Jacob for an invitation to attend his District Conference at Myrtle, which we hope a favoring Providence will permit us to accept.

The Mississippi Conference Minutes are out in their usual admirable form. Dr. Watkins as secretary of a religious gathering has few equals and no superior. This year he had as an assistant in issuing the Journal of his Conference Mr. H. B. Watkins, who also has special aptitude for such tasks. The pamphlet contains 132 pages, and the mechanical work is of a high order, having been done by The Tucker Printing House, of Jackson, Miss. The Mississippi Conference has had a great history, but is not reposing upon the memories of the past. It is virile, aggressive, and moving forward to larger things, as its Year Book abundantly proves.

Mayor Crowder of Jackson, Miss., has appointed the following committee to arrange for the reception and entertainment of Colonel Theodore Roosevelt, who is to visit that city on March 11: Governor E. F. Noel, Chairman, Major R. W. Millsaps, Mr. L. B. Mosley, Hon. S. S. Hudson, Hon. J. B. Stirling, Mr. A. C. Crowder, Mr. E. S. Wilson, Mr. R. H. Henry, Mr. Fred Sullens, Mr. Oscar Newton, Jr., Mr. I. C. Enochs, Mr. W. M. Anderson, Mr. R. L. Saunders, and ex-Governor A. H. Longino. It is safe to predict that the visit of the distinguished ex-President to the Mississippi capital will be a great occasion, and that he will be accorded a sincere and enthusiastic welcome.

Through the courtesy of the editor and publisher, Rev. R. W. Vaughan, we have received a copy of the Louisiana Conference Annual for 1910. It contains a striking likeness of Bishop Murrah, is well arranged throughout, and is a creditable piece of work in every respect. It shows that the present membership of the Louisiana Conference is 32,620; that there were last year 1,712 additions on profession of faith; and that there are in the Conference 340 houses of worship, valued approximately at a million dollars. The laity throughout the State would no doubt be profited if they would procure and carefully examine this interesting and suggestive pamphlet.

The editor was favored last Friday by a visit to his sanctum of two of his appreciated college mates, the Hon. C. F. Smith, of Nashville, Tenn., and the Hon. Dunbar Rowland, of Jackson, Miss., Superintendent of the Department of Archives and History in the Bayou State. We had luncheon at a quiet place with these long-time friends, and revived memories of the happy days spent together at the historic University of Mississippi. Mr. Smith, accompanied by his sister, Miss Kate Smith, was en route to Mexico to look after important mining interests for a company in the States with which he is connected. Dr. Rowland has been spending some time in New Orleans gathering historical data for some literary work that he has on hand.

The work of the year has opened with bright prospects at the Main Street Church of Hattiesburg, of which Dr. A. F. Watkins is the capable and beloved pastor. Since the session of the Mississippi Conference the congregation has reduced the debt on their beautiful new house of worship by the amount of \$10,500, and arrangements have been made with Bishop Mouzon to conduct a ten days' revival some time in the spring. Another encouraging feature is that the women of the church have been meeting every Monday afternoon since last October to pray for a gracious outpouring of the Holy Spirit upon the people, twenty-five of them having entered into a covenant to do this every week. We shall be surprised if we do not hear in the near future that the spiritual life of this growing flock has been greatly quickened.

By request of Dr. Bass, we publish the following statement concerning a European tour which he has in prospect, feeling that possibly it may interest some of our readers: "Rev. Dr. and Mrs. L. D. Bass, of Mexia, Texas, with Rev. Dr. Temple and wife, all Baptists, are to take a party to Europe, June 24th, after the meeting of the World's Baptist Convention in Philadelphia. Dr. and Mrs. Temple took 556 persons to Europe last summer. Trip to cost, all expenses, \$285. This is a revolution in costs and methods, the result of ten years' experience and study of the situation. The party will travel in Italy, Switzerland, Germany, Holland, Belgium, France, England and Scotland. Special arrangement for any of the party to remain one or two months longer if desired. Dr. Bass has arranged with The Baptist Young People's Touring Club of England for his American party to join them from London to Switzerland, thus securing their special rates which are many pounds less. This party is not out to make money, and any one wishing to join them should write at once."

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#### ANENT THE ADVOCATE.

There seems to have been somewhat of a cessation of activity in behalf of the Conference organ within the past week or ten days. We regret this, since the early months of the year are our best months. The "lean" days are not far ahead, and we urge our friends not to grow "weary in well-doing."

The Southern Christian Advocate states that it is reaching one out of every three Methodist families in South Carolina. Think of it—two-thirds of the Methodist homes of a great State without a church paper! Is it not deplorable? Most assuredly; yet this is a better showing than we are making in our territory. It is not probable that our paper reaches more than one Methodist family out of every four or five. Is it any wonder that we have so many members who are indifferent to the work of the Church?

There are people in many congregations who are too poor to take a religious paper, but who yearn to know what is being done to extend the Master's kingdom. Our publisher cannot afford to give the Advocate to all of these. Would it not be a gracious act for the pastor to call the attention of his flock to this situation at some public service, and ask them to contribute to place the paper in such homes in their community. If we mistake not, that model pastor now at First Church, Memphis, Rev. T. W. Lewis, was accustomed to do this. We commend his thoughtfulness in this particular to the brethren. The destitute are not mere animals whose bodies alone need to be fed.

John Wesley said: "It cannot be that the people should grow in grace, unless they give themselves to reading. A reading people will always be a knowing people. A people who talk much will know little. Press this upon them with your might; and you will see the fruit of your labors."—Wesleyan Advocate.

Our "Honor Roll," made up of the charges in which every official member takes his Conference organ remains as follows: Mansfield, La., Rev. A. W. Turner, pastor; Bogalusa, La., Rev. J. M. Alford, pastor; Tunica, Miss., Rev. J. W. Honnoll, pastor; Lumberton, Miss., Rev. T. W. Adams, pastor; Ruleville, Miss., Rev. O. L. Savage, pastor; Homewood, Miss., Rev. W. W. Graves, pastor; Houston, Miss., Rev. R. P. Neblett, pastor; Seventh Avenue, Meridian, Miss., Rev. J. A. Wells, pastor.

#### DEDICATION AT GREENVILLE, MISS.

Dear Dr. Meek: Please announce through the Advocate that Bishop W. B. Murrah will dedicate the church at Greenville on Sunday, the 5th day of March, at 11 a.m. A cordial invitation is extended to all the preachers and presiding elders who have served the church to be present and take part in the service.  
W. S. LAGRONE, P. C.

#### DISTRICT WOMAN'S MEETING.

The Annual District Meeting of the Woman's Home Mission Society of the Brookhaven District will be held at Bogue Chitto, Miss., Feb. 21, 22, 23, the Foreign co-operating. Let all the auxiliaries in both Societies send names of delegates to Mrs. B. E. Brister as soon as possible that homes may be provided.  
(MRS.) B. E. BRISTER,  
District Secretary.

Bogue Chitto, Miss.



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## Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Born in the State of Vermont, Sister LUCY STONE came to Mississippi about thirty-five years ago, making her home with her daughter, Mrs. J. T. Davidson. Early in her life she gave her heart to the Master and united with the Methodist Episcopal Church, but when she came South she transferred her membership to the M. E. Church, South, and for these thirty-five years had been a devoted member of that Church. During the severe winter weather she contracted pneumonia, and after two weeks of suffering, her spirit ascended on high, Jan. 6, 1911. After a long, useful life of eighty-one years, triumphantly she passed through "the valley of the shadow" and rests beneath the shade of the Tree of Life. May the blessings of God, the Father, abide upon those left to mourn, until they too, shall be gathered home.

J. W. WARD, P. C.

The subject of this sketch, Brother J. G. Thornton, was born 1849, and died Sept. 21, 1911. He was twice married; first to Miss Martha Rodgers. Ten children were born to them, eight of whom still live. His second marriage was to Mrs. Isabella Gray. Seven children were given them, all still living. Near the age of thirty he professed faith in God, and soon after joined the M. E. Church, South. It had been my privilege to know Brother Thornton only a few months, but I found him true to his profession of faith. During his last several months illness I visited him often, and found him ready and anxious to talk of his soul's salvation. While talking of his home, the expression of happiness in his eyes was almost sublime. More beautiful, childlike faith I have never known. Two days before his death, wife said to him, "Is there still reality in religion for you, and is Jesus near you?" His answer was clear and distinct: "There is more reality in religion for me now than ever, and Jesus is more precious every moment. I long to be with him, and if I slip away before you return, look for me in heaven, for there's where I'm going." We miss him sadly, but weep not as those who have no hope. Blessed be the name of the Lord.

His pastor, W. G. ROBERTS.

Mrs. SADIE ELIZABETH JORDAN, daughter of Mr. and Mrs. Wesley Fife, was born at Hermanville, Claiborne County, Miss., Aug. 12, 1872, and died at the Touro Infirmary, in New Orleans, Jan. 4, 1911, being in the thirty-ninth year of her age. Her childhood and young womanhood were spent in the pleasant little town of her birthplace, she being one of a family of fourteen brothers and sisters, most of whom have crossed to the other shore. After attending the public school in her home community, she spent two or three years in college at Lexington, Miss. On Oct. 24, 1894, she was united in marriage to Mr. E. C. Jordan, a substantial young business man of Port Gibson, Miss., where the happy years of her married life were spent. One child was born to them, a bright and beautiful little girl, now about five years of age. Sister Jordan was converted and joined the Methodist Church during her girlhood, and her life was marked by unwavering fidelity to her Lord and to the Church. Of a sunny disposition, gentle, refined, and thoroughly unselfish, she endeared herself to all who knew her. She was a zealous worker for the Church and for every good cause, and will be sadly missed in the Church and community where she lived. A devoted wife and mother, a kind neighbor, and a useful and lovable Christian has been taken from us. For some time preceding her death she was treasurer of the Woman's Home Mission Society of the Port Gibson Methodist Church, and a teacher in the Sunday school. During the last year of her life she suffered much, being an invalid most of the time; but she bore her ills patiently, and when the end came she faced death calmly and fearlessly, saying she was ready to meet her Lord. Her noble spirit is done with the toils and cares and sufferings of this earthly life, and in the heavenly home she wears a crown of righteousness. She was buried at Hermanville, her old home, Jan. 6, 1911, Rev. W. L. Blackwell, the pastor, officiating, and there her body sleeps till the resurrection morn. The grief of her bereaved husband and little daughter, is shared by her aged mother, three grown brothers and one sister, namely: W. A. Fife, Pressley and Magruder Fife, and Miss Cora Fife, and by a large circle of relatives and friends. May the bereaved ones realize in this dark hour that God is their refuge and strength, and may the hope of meeting this now sainted loved one in the home above cause them ever to keep close to the Master's side.

Her former pastor,  
M. M. BLACK.

Mrs. PENELOPE HARRIS died Jan. 10, 1911, aged seventy-four years. She was born and reared near Harrisville, Miss. She joined the Methodist Church in early life. She leaves four daughters, seven sons, and many friends to mourn their loss. I was her pastor the past two years, and found her to be a good woman, true to God and loyal to the church. I performed the funeral service in the presence of a large congregation. We laid her remains to rest in the Harrisville cemetery to await the resurrection of the just.

R. T. NOLEN, Pastor.

BRUCE G. DUBARD passed to his great reward from his home at Bew Springs, Miss., Jan. 19, 1911. No better young man I think has ever lived in Grenada County. He was buried at the Spring Hill cemetery, Rev. W. W. Mitchell, of Grenada, and the young pastor, Rev. O. C. Ray, conducting the funeral services. Bruce Dubard honored his country and his church, and was the embodiment of truthfulness to his little family and to the household of his father. He went early but wrought well, and has bequeathed to those he loved and to his friends a most worthy record. Those who wish to see him again will know where to find him.

A. H. WILLIAMS.  
Shuqualak, Miss., Jan. 24, 1911.

On Sunday, Dec. 19, 1910, the spirit of Sister BETTIE MARTIN ascended to the Father of all spirits. Sister Martin was in her seventy-ninth year, and from early life she had been a loyal Methodist and a consistent Christian. Last Summer she suffered from a second stroke of paralysis from which she never recovered. From that time she was confined to the bed. She suffered patiently and without a complaint until released by death. She was laid away on Monday, Dec. 19, 1910. She leaves an aged sister, two brothers, and numerous relatives and friends to mourn her going way. But with bright anticipations of a glad reunion at the Father's right hand we abide his will.

J. W. WARD, P. C.

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## PORT GIBSON DISTRICT CONFERENCE.

The Port Gibson District Conference will be held at South Washington Street, Vicksburg, March 13, at 7:30 p. m., and will close on March 16, in time to take the evening trains both north and south.

Opening sermon by Rev. E. W. Barrington, followed by the Lord's Supper, Monday, 13th, 7:30 p. m.

Delegates, under the new law, are to be elected by the Church Conferences, one delegate for each church; but if the church has more than one hundred members, one delegate for each one hundred members and two-thirds of a hundred. All preachers are members.

Let the preachers in charge report just as soon as possible names of delegates to Rev. W. H. Saunders, Vicksburg. Dr. McMurry promises to be with us. Matters of much importance require the presence of every delegate and preacher.

H. W. FEATHERSTUN, P. E.

## REVIVAL AT SUMNER, MISS.

We have just closed a splendid meeting at Sumner, Miss. There were not a great many additions to the Church, but the meeting resulted in bringing together the scattered forces of Methodism. The revival was held in the Baptist Church—we have no church building there. Bro. J. W. Robertson gave us one of the prettiest lots in the town for a new church, and Brother Lester, the pastor, will begin to put up a brick church at once. About all the money has been subscribed that will be needed.

Brother Lester is doing a fine work on this charge. He is not as fast as some I have seen, but he is always there when the fox is caught. He is one faithful and true man and it was a great blessing to be associated with him during the two weeks' meeting.

Yours fraternally,

W. M. MCINTOSH.

January 28, 1911.

## RESOLUTIONS OF RESPECT.

Because of the loss which has been ours by the death of our beloved sister and faithful co-worker, we thus wish to show our deep appreciation of her faithful and unselfish services by the adoption of the following resolutions: Resolved.

First—That in the death of Mrs. E. C. JORDON, the Woman's Home Mission Society of the Methodist Church has lost one of the most faithful, untiring and unselfish workers.

Second—That we extend our sincere sympathy to the bereaved husband and little daughter, and pray that God will bless and comfort them, and so lead them that they shall meet her in the heavenly home.

Third—That a copy of these resolutions be spread upon the minutes, a copy sent to the sorrowing family, and a copy sent to the New Orleans Christian Advocate and Port Gibson Reveille for publication.

Signed: Mrs. E. E. Drake, Mrs. D. L. Turner, Mrs. M. M. Satterfield, Mrs. H. H. Crisler, Committee.

"AS OTHERS SEE IT."

Rev. George S. Sexton, D. D.

In a recent issue we gave reasons why all Southern Methodists should respond heartily to the appeal being made for our National Enterprise. or the consideration of loyal Methodists we offer additional reasons from some of our wisest and most trusted leaders:

Bishop J. S. Key, D. D.: It is representative, and we need to be represented at the National Capital in a shape worthy of us. Southern Methodists visiting or removing to Washington should find satisfactory church accommodations awaiting them.

Rev. F. J. Prettyman, D. D.: Our Church has a right in Washington City; we have been there through all our history. Our Church ought to be in Washington City; here is the center of government, and we must help shape public opinion, and meet our obligation to our national life. Roman Catholicism is established on every hill-top. Her mark is everywhere. We must share the battle with all other branches of the Protestant Church at the seat of our government.

Bishop O. P. Fitzgerald, D. D.: With such an organization and such an equipment as are proposed, we might hope that a gracious influence would go forth from it that would be felt all over our beloved land. From Washington City, as from the nation's heart, would issue an influence that would be felt in its farthest extremities, more or less. That such a church as we propose to build, conducted as it ought to be conducted, would please God and be a blessing to all concerned, is a gracious certainty. Then my exhortation is: Build, and be glad; build, and be blessed.

Bishop W. A. Candler, D. D.: We should build a Representative Church in Washington City: Because, as one of the largest Churches in the United States we owe this to the religious welfare of the Capital of the Republic. Because, without such a church we are put in an unfavorable light when compared with other Churches which have recognized and fulfilled their duty in this particular. Because, for lack of such a church at the Capital, our cause suffers throughout the nation in public appreciation. Because, foreigners—Ambassadors and other representatives of foreign nations—seeing the buildings of other denominations, and no great church of ours, hold us as a cheap and weak body.

Rev. T. E. Sharpe, D. D.: The connection should build in Washington, because it is the Capital City; to it visitors and officials from all parts of our own and all other nations come. They will get an impression of the denomination from the building, preacher and congregation that represent us. It is, therefore, very important that we be adequately represented. The local church, while not a mission, is peculiarly a connectional church, doing a work for the entire Church, rather than for a purely local interest; just as Vanderbilt University is our connectional educational institution, so the Washington Church is our connectional church. We should no more expect the Methodists of Washington to provide the connectional church, because it is located there, than we should expect the Methodists of Nashville to provide for Vanderbilt, because it is located in Nashville.

## BREWERS AND THEIR BUSINESS.

Brewer Pabst lives in Milwaukee and has a fine residence built at the expense of the drinkers in that city. He wishes to live as decently as he can and follow his business. Accordingly he has headed a petition to the Legislature of Wisconsin asking them to make a boulevard out of the street on which he lives that saloons may be forever prohibited therefrom. The brewers do not wish to be too closely connected with their own business. Let common people be cursed with the presence of the saloon.—Nebraska Issue.

**Bald?** Going to neglect your hair until it leaves you? Going to neglect your dandruff until you are bald? Certainly not. Then consult your doctor. Ask him about Ayer's Hair Vigor. It never stains or changes the color of the hair. J. C. Ayer Co., Lowell, Mass.

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# Epworth League

## NEWS AND NOTES.

Emerson spoke volumes when he said in an essay on "Greatness," that a certain man had a heart as great as the world, but there was no room in it to hold the memory of a wrong.

For 'tis sweet to stammer one letter of the Eternal's language; on earth it is called "Forgiveness!"—Henry W. Longfellow.

Topic for February 12: The Place of Prayer (Acts xvi, 13; Matthew xxi, 13)—Hymns 2, 208, 217.

The Epworth League states that California is soon to have a summer Epworth League Assembly. This will be the sixth institution of the kind in the connection.

On the occasion of a recent visit to the Southern College of Florida, Bishop Morrison gave the Leaguers a talk, telling of his experience in throwing off the tobacco habit. The better thing to do is never to form such a habit, but if one has been so unfortunate as to do so, he should break loose from it at the earliest day possible. The use of this poisonous weed has never helped any one in any way.

The League Union of New Orleans will have a grand "Jubilee" at Epworth Church on Tuesday night, Feb. 14, to celebrate the completion of the new house of worship of this congregation. They were instrumental in starting this organization in the city, and have just cause to feel gratified at the progress which it has made.

The Leaguers of Columbus, Mississippi, are active. They recently issued a neat folder announcing the topics and leaders for several weeks in advance. This is well—nothing does more to insure success than wise planning for work and giving ample time to get ready.

Every Leaguer should have a substantial copy of the Bible, and earnestly study it. It is both the guide and armor of defense of the young Christian. It enriches every heart and mind with which it comes in contact, and tends to keep the soul pure and the feet in the upward way.

Some one has said that "prayer is the wish of the heart." So it is; and to be effective it must be in harmony with one's aim in life. Live for God, and he will answer when you call upon him.

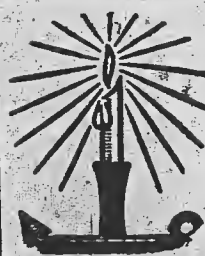
From the Okolona Methodist (Mississippi) we take the following account of a League social recently given in that goodly town: "One of the most delightful occasions of the season was a League social given by Mrs. Cavin. It was the 'old Time School' where we studied 'Readin, Ritin and Rithmatic.' We also stood up on the floor and spelled 'Baker and Shady an' them sort o' things.' Well, we laughed 'til we had about exhausted our laughing resources. The recess lunch and the dinner baskets were the best of all. It reminded us of how we long ago would sit out in front of the school house on a big log and eat 'pies an' things' which we thought couldn't be beat. We could not but be serious a little as we thought how fast time goes by. What a change in the few years. You Leaguers will soon be old folks, with the best of life's opportunities past, standing on the threshold of eternity, awaiting the Master's call."

The Louisiana Conference Epworth League will meet in annual session June 21-23. The place of meeting will be announced later. The outlook now is for a very successful meeting.

The officers of the Louisiana Conference Epworth League are as follows: Rev. H. W. Jamieson, president, Shreveport; Mrs. Sudie J. Lingle, secretary, Shreveport; Miss Evelyn R. Price, treasurer, Lake Charles.

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## Tidings from the Field

### Columbus, Second Church:

We had a good day at Second Church yesterday. A fine congregation at both services. Ten joined our Church—twenty-four since Conference. All of the organizations of the Church doing good work. Prospects for a good year grow brighter each week. My people are working and praying and God is blessing them. We will soon be on the "Honor Roll." Look for us; we are coming. "Praise the Lord for his goodness." Success to you and our paper.—W. C. Carlisle.  
January 30.

### Verona, Miss.:

We are now well settled in the historic town of Verona, a community long and widely known for its refinement, hospitality and interest in the spread of the kingdom of our Lord. Soon after we arrived at the parsonage a number of the good ladies came to give us a cordial welcome, and supplied our larder with good things sufficient for many days. Though our first Quarterly Conference was quite early, our people were delighted to see and hear Brother Felts again. The stewards made a fine report and provided for the support of the ministry like men of affairs. With some needed repairs on the parsonage, which will be done soon, this will be a delightful charge.—A. W. Langley.

### Denham Springs, La.:

We arrived here by the second Sunday in January and were very cordially received. Our Ladies' Aid Society had the parsonage in readiness for our reception. The District Stewards' meeting was held here, and also our first Quarterly Conference on January 20, which was well attended. Rev. C. C. Miller, our presiding elder, was with us, but not being real well; Brother T. J. Warlick, of Baton Rouge, preached in his stead, a sermon that was a delight to the audience, as well as deep, powerful and edifying. I have made my first round of appointments and have had good congregations at each church. I have made about sixty pastoral calls and am much encouraged. We have a bright prospect for a good year and feel a great desire to be a blessing here. Truly, "the lines have fallen to us in pleasant places."—Raleigh V. Fulton.

### Mar's Hill Circuit:

I will give you a short report of my work since Conference. I was "read out" to Mar's Hill Circuit, and when I arrived here I found a good, kind-hearted people. They know how to treat their pastor and his family to make them feel good. The good people at one of my churches (Chapel Hill) sent us a wagon load of good things—just such things as are needed at a preacher's home—and, Mr. Editor, the greater portion of it was free. We are well situated here. We have a good six-room parsonage and it is reasonably well furnished, this a result largely due to the efforts of my predecessor, Brother T. J. Half-acre. I have been "around" once and found a good, open-hearted people at all of my churches. Fortunate, indeed, is the man who has a better people to serve than those of the Mar's Hill charge. I doubt whether they can be found. We have made an auspicious beginning; have two good Sunday schools in full blast, and hope to have others soon. Everything is promising for a good year. I have sent in 12 subscriptions to the "Advocate" and have ordered 54 copies of "Revival Praises" for my people. Mr. Editor, I make a specialty of circulating good literature among my people. We all need to know more about the doctrines of our Church. We are hoping and praying for a revival of religion, such as our fathers used to have; I think that is the crying need of the hour. We have had

our first Quarterly Conference. Brother Lewis was with us January 21-22, and, as usual, preached two soul-inspiring sermons. The charge paid nearly a fourth of its assessment—one Church paying one-third of its assessment for the pastor and one-half of its Conference assessments, taking it entirely out of the preacher's hands and agreeing to raise all the assessments themselves. For this I feel very grateful. Forgetting the things of the past, I press forward to greater achievements and more glorious victories, ever looking to Jesus for strength. "On with the revival of Scriptural holiness," for the spreading of which the people called Methodists were raised up. God bless all who are laboring for the spread of the gospel.—Thos. L. Porter, P. C.  
January 30.

### Good Enough for Grandma.

If it's good enough for Grandma, it should be good enough for us, and so it is. Your grandmother used "Gray's Ointment" for cuts, bruises, boils, old sores, carbuncles, poison oak, frost-bites and the like. "Gray's Ointment" is nearly a century old, and has prevented more serious trouble than any other one thing known to medical science. For skin eruptions of any kind it has no equal. Its healing powers are nothing short of marvellous. Get a box from your druggist for 25c, or, if you want to test its merits before you spend your money, send your name and address to Dr. W. F. Gray & Co., 804 Gray Building, Nashville, Tenn., and they will send you, postpaid, a free sample box of this celebrated Ointment.

### Stone in Bladder Removed in Remarkable Way.

A year and a half ago I was taken with a severe attack of kidney trouble that pained me to such an extent that morphine had to be given me. Was attended by a doctor who pronounced it as stone in the bladder and prescribed Lithia Water. I took Lithia Water and tablets for some time and received no relief from them. I stopped taking medicines for some time and having some of Dr. Kilmer's Swamp-Root in the house, I decided to try it and felt much relieved; while taking the second bottle commenced to pass gravel in urine until I had passed in all at least a half dozen or more and have not suffered the slightest since and in all have taken one bottle and a half and feel very grateful to Swamp-Root.

Yours very truly,

H. W. SPINKS,  
Camp Hill, Ala.

Personally appeared before me this 16th of August, 1909, H. W. Spinks, who subscribed the above statement and made oath that same is true in substance and in fact.

A. B. LEE,  
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Letter to  
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Mix one pint of granulated sugar with ½ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (50 cents' worth) in a pint bottle and add the Sugar Syrup. It keeps perfectly. Take a teaspoonful every one, two or three hours.

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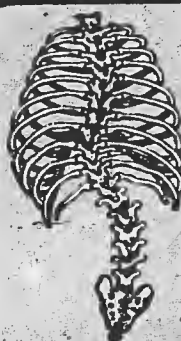
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## Obituaries.

Sister CORNELIA BATLEY, of Ridgeland, Miss., departed this life on Nov. 9, 1910, in the fifty-fifth year of her life. For many years she had been an invalid, and for many months before her death was confined to her room. Yet all of her afflictions she bore with Christian grace and fortitude. Though an intense sufferer no murmur ever escaped her lips. Mrs. Dr. Copp, her family physician, said of her: "She was so patient and so lovable that on entering her room I felt like taking her in my arms and caressing her; she was made to love." This spirit of Christian love was manifest to all. She was buried from her old home in the family burial ground on Nov. 10, 1910. After long years of suffering she rests with her Master whom she had loved and served from early childhood, for it was at an early day that she plighted faith in the Divine Son of God, giving her life in service to him through the M. E. Church, South. May the comforting grace of the Father Almighty sustain the bereaved husband and loved ones!

J. W. WARD, P. C.

CHARLES HENRY FANT was born near Huntsville, Ala., June 21, 1837. While yet an infant his parents moved to Mississippi and settled near Holly Springs, where he grew to manhood. He graduated at Lagrange College under the presidency of Dr. Rivers in 1857 and was married October, 1857, to Miss Louise M. Foster, of Florence, Ala. She died in 1876, leaving one daughter and three sons. He was married again in 1878 to Miss Addie Maynard, of Friar's Point, Miss. He was converted when a school boy and joined the Methodist Episcopal Church, South. There is a law of nature that no force is lost; matter is indestructible. Every kind word, every loving deed, every friendly act finds a response somewhere. We may not see the result. The energy may seem to be wasted, but it is God's will that some time, somewhere, the forces set in motion may produce results. And so, although the days of C. H. Fant, who died at Coahoma, Bolivar County, Miss., Dec. 22, 1910, have passed into history, his life is still among us in the noble efforts he gave the Master. His friendly words and brotherly acts still live in somebody's heart. Seventy-three years were given and these were filled with service—service to his home, his State, his county and his God. For his State he served faithfully amid the hardships and dangers of the Civil War; for his home he served through the trying times of reconstruction; for his county he served in the various civil offices given him, and for his God he served in Sunday school and church up to the time of his death. His record throughout is one of faithfulness, honor—"a light set on a hill cannot be hid." The light of his life, shining forth from the hilltop of faithful and consistent living, shall be seen far beyond his vision and long after his dust has been scattered and forgotten. Many are the souls that can look to God and give thanks for the steady beam of divine love that came into their hearts from this, his light-house upon earth. Many are the dark places that have been made bright and pleasant by its searching rays. And now that his life has been ended we feel our great loss and are weighted down with sorrow for ourselves, but peace and joy come into our hearts when we remember that he lives with his Father in heaven and is reaping the reward of the righteous.

J. J. BROOKS.

MARY M. WATTS, wife of J. J. Watts and daughter of Rev. Thomas and Barcena Simmons, was born near Rockport, Copiah County, Miss., September 6, 1846. She was blessed with godly parents and reared in a home that was truly religious. So when she was but a tender girl of eleven years, she gave her life to God and professed faith in Christ as her Savior and joined the Methodist Episcopal Church, South, in which Church she

lived a true and faithful member to the end of her earthly pilgrimage. On September 7, 1867, she was happily married to J. J. Watts. This union was blessed with nine children—five sons and four daughters. All these children survive their mother, except one, her eldest daughter, who preceded her mother to the better world some twenty years. Her devotion to her Church was beautiful, and, while she did not manifest her devotion in loud, noisy demonstrations, her pure religion was seen in her unselfish love to God and his cause. And many a tired and discouraged pastor will remember the happy home and encouraging words of Sister Watts. She was sick eleven days and it seemed from the very first that the fell disease had laid fast his hold upon her mortal frame. Yet, amidst all her sufferings she was patient and uncomplaining, and said to her devoted husband that if it was the Lord's will to take her, it was all right, for she was ready. And on the morning of January 21, 1911, at 7 a. m., surrounded by her husband, eight children, thirteen grandchildren and a host of other relatives and friends, God called her from her sufferings to the home of the pure and the good. May we all live the life of the righteous and meet our loved one in the better world.

W. W. SIMMONS.

### NOTE FROM A SUPERANNUATE.

Mr. Editor: It seems "right, meet and proper" that under the circumstances a note from me to my brethren of the Louisiana Conference should be forthcoming.

At the late session of the Conference, after a service of fifty years, unbroken only by service in the Confederate Army, I was placed on what is called "The Honor Roll."

My wife and I returned to our former home, packed up our "stuff" and went to the home of a daughter living at Lafayette, La., "intending there to winter." Before Christmas day dawned we thought we were at rest for at least one year; but providence seemed to order otherwise.

There in the home of Mr. and Mrs. Hopkins I met the presiding elder of the Lafayette District, Rev. J. E. Denson, who was in need of a "supply" at one of the towns in his district. The result is, I am here at St. Martinsville as a substitute for a preacher.

At the first service held, fourteen—mostly children—made up the audience. But prospects have somewhat improved. At the fourth service, on January 29, there were perhaps four times as many as at the first service.

I am here, under agreement, to remain as long as my health will permit. We are a feeble folk here, but the few promise \$200 for the year's work, and more, if it can be secured. So it happens that I am just where I began fifty years ago—on a mission.

In a population of somewhat more than 2,500 people, we have about thirty members most of whom, as usual, are women and children.

Our Church has good property here, and if the right man could be placed here and kept here, I believe success would crown the effort. We must build up in South Louisiana by natural increase—little can be hoped for from the outside. There is no spot in our broad land, nor in Mexico, more clearly missionary ground than here in St. Martin Parish.

I am here at a sacrifice of a year of rest and pleasure among my children in Louisiana, Texas and Arkansas, but if I can be the means of saving a soul, that would give me more pleasure than the companionship of my loved ones.

Fraternally,

J. A. PARKER.

St. Martinsville, La.

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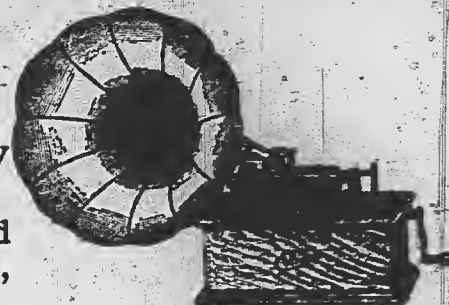
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## The Sunday School.

### NOTES AND SUGGESTIONS.

By Miss Elizabeth Kilpatrick.

Texas is making a plea for 1,000 new A. B. Classes, to be organized during the year 1911. Mississippi may not possess so many acres or so many people, but she has hundreds and thousands out of Sunday school and the message of great joy must be carried to them.

What would it mean to Mississippi if each boy and girl, maiden and lad, the adults and home department as well, should bring one pupil into the school for each quarter of the Sunday school year?

You are an organized class, you have your certificate, possibly in the new paper roll in which it came. A certificate really means something and is a source of growth and inspiration.

Every class organized this year in the Mississippi Conference has a great chance. The Sunday School Board offers a Bible to the class making the best exhibits next December at Conference for one year's good work, and one for the second best work in the same length of time.

Comparative exhibits are most helpful. At Columbus, Miss., at the State Sunday School Convention, March 21-22-23, there will be an exhibit of all the work done in every department of Sunday school activity.

Let every class prepare even the smallest thing they have done—a class motto, a class picture, a line or card telling of an orphan cared for, a missionary supported, a library arranged for town or country—all the printed helps used, etc.

People are heart-hungry for this information, and it would be helpful for Mr. W. Fred Long to be able to report the activities from all the classes "doing things" in Mississippi.

Mr. W. C. Pearce got out a helpful leaflet, "A Hundred Things a Hundred Classes Are Doing," and it could easily be duplicated in every State.

Write your field secretary your plans and methods, so they may be used by other classes struggling over the rough road you have smoothed.

What about your Cradle Roll? A thoughtful Sunday school worker in this Conference said the other day that he had found many Cradle Rolls dust covered and not even hung, with only the original half dozen names attached, and he bemoaned the lack of interest. We must become more enthusiastic along this line.

In Sweetwater, Tenn., an entire Sunday school was doubled and irradiated not long since by the revision and fresh interest put back of the babies and Cradle Roll.

We must have them, as we must have the boys and girls, the men and women.

There is a tall, magnificent oak tree at old Farmington, Miss., called the "lookout oak." During the war between the States, a man was kept in this tree, early and late, with a powerful glass, watching enemy and friend alike and reporting to headquarters. Hidden under that cover of soft, rustling, protecting leaves he did valued service for his cause, and every man, from general to private, gave heed to the messages and even gestures of that man away up in that old, dignified and friendly tree. Our lookout Sunday school men are high up, and with glasses and skilled eyes they send us down the messages of joy, hope, and impending danger. One ever repeated message is, "Get everybody into the Sunday school, everybody saved for the Master—and now."

Obedience is the first and best quality of a good soldier—a soldier of the cross especially—and it is to be feared many are not even thinking of being ready for marching orders.

Dr. Chappell, than whom there is no more vision-gifted Sunday school specialist, comprehends the success of many details of this great work by

the epigrammatic phrase, "consecrated energy plus common sense has done the work."

Sunday school leaders should not be content to care for the children only when they come to the classes on Sunday morning. If we are sincere in our desires to save the child there are many things to consider besides the problems of teaching. Two million boys and girls under sixteen years of age in our country are breadwinners. It is said that ten thousand little boys work in coal mines, six thousand and four hundred work in glass factories, and in various industries there are hundreds who work all night. Sixty thousand children toil in Southern cotton mills, and it has been estimated that forty-three per cent of this class are illiterate. The welfare of the child should be considered from every standpoint, and Sunday school workers should seek to aid every laudable effort to better the condition of children physically and mentally as well as morally.—V. A. Godbey.

### MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

The greatest need just now, is pastors who will study modern Sunday

school methods and introduce them into their Sunday schools. Leaflets on all subjects may be had from Nashville for the asking.

Brother Ramsey of the Harriston charge, has recently organized a Home Department at Lorman. It is meeting with great favor among the members. Why should not a Home Department be as successful in the country as in town?

The modern Sunday school is in a sense in competition with the modern day school. Systematic work, with regular promotions to higher grades, under trained teachers, prevails in the day school. Many Sunday schools are run on methods of long ago. The sensitive nature of the child soon detects the difference with, oftentimes serious results. It is a source of gratification that large numbers of Sunday school workers are noting this, and swinging into line.

The Sunday School Board gathered some very interesting and suggestive statistics for the recent session of Conference at Hattiesburg. It was learned that there were in the Mississippi Conference 34 graded Sunday schools; 52 schools using the new graded lessons; 48 cradle rolls; 71 organized Bible classes; 29 Home Departments, and 11 schools observed promotion day. Could we have received reports from all the charges these figures would have been largely

increased. We anticipate better results next year.

Plans are now perfecting for the spring itinerary of Sunday School Institutes. Before the next issue of the Advocate the programs will be out and distributed. We are anticipating the finest series of institutes.

### A Chance to Make Money.

Yes, elegant Free Homesteads adjoining valuable land, from which very fine bananas are now being sold, can still be had in Mexico. You need not go to Mexico, but must have five acres of bananas planted within five years. Address The Jantha Plantation Co., Block 611, Pittsburgh, Pa.; they will plant and care for your bananas on shares, so you should make a thousand dollars a year. Bananas begin bearing in about 15 months, bringing the quickest returns of any fruit growing. The climate is delightful and the health conditions good. Should any reader desire to procure a Homestead, apply immediately.

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Quickly cured by Johnson's Chill and Fever Tonic. Drives every trace and taint of Grip poison from the blood. 50 cents if it cures—not one penny if it fails. At all drug stores.

### The Origin of Georgia Marble

The exact period of the formation of this vast deposit of the world's finest marble is not known, but more than fifty years ago the Cherokee Indians were removed from their reservation in North Georgia to the Indian Territory, and then it was the white men came into undisputed possession of this country, rich in natural resources almost beyond reckoning or conception. Before this, white men, envious of the unquestioned riches with which the territory abounded, took up their residence and traded with the Indians. There were many disputes and quarrels between the races, with loss of life, and it was not until after the country was thrown open that real advancement was made possible. In a United States census volume devoted to the subject, the opening sentence reads: "The geological formations represented in Georgia embrace the Metamorphic, the Paleozoic, the Triassic, the Cretaceous, Tertiary and Quaternary."

### What Georgia Marble Is

Georgia Marble is a crystalline formation, being 97.32 per cent carbonate of lime. These tiny crystals are so closely interlocked as to prevent the slightest degree of absorption or decomposition the absorption being but six one-hundredths of one per cent. This same close fitting crystalline formation renders it hard and firm and the very best material for exterior building, interior finishing and monumental work, having a crushing strength of upwards of 10,000 pounds to the square inch, the greatest resisting power of any building stone in the world. Georgia Marble resists heat to upwards of 1,000 degrees Fahrenheit. In other words, it is practically fire proof. In color, there is "Cherokee," a silver grey; "Creole," a mottled black and white; "Kennesaw," a pure white and "Etowah," a most exquisite pink of varying shades.

### The Supply and the Plant

The supply of Georgia Marble is in reality inexhaustible; the principal formation being over sixty miles long, from two to three miles wide and about 200 feet deep, and contains about five hundred billion feet of workable marble. The Georgia Marble Company is fully equipped for quarrying this stone, with all the latest improved machinery and operate a most gigantic plant. They work a day and night shift in their sawing mills, continuously; own their own power and electrical plant, machine and wood working shops and many miles of standard gauge railway, completely equipped, which connects the different quarries with each other and with the main line of the Louisville & Nashville Railroad system. With their modern facilities, huge steam and electrical cranes, etc., they can supply any size and shape block desired and make prompt delivery to any point in the United States or foreign countries. The magnitude of this great plant must be seen to be appreciated. The marble is the largest in the world, and its product is by far superior to any other stone for building or monumental purposes.

### The Uses of Georgia Marble

This celebrated Georgia Marble is used in a great many different ways, and for many purposes, but on account of its beauty and lasting qualities, it is especially valuable as a building material, exterior and interior, and for monumental work. Being superbly beautiful and matching up so perfectly and also being practically fire proof it is unsurpassed for interior finishing and wainscoting. An example of this can be seen in the Cadillac Building of Atlanta, which is finished throughout with Georgia Marble. It is absolutely non-absorbent and proof against dirt and other impurities of the atmosphere. These features also make it unexcelled as a monumental material—it is time and element-resisting, and when lettered the inscription presents a beautiful contrast to the background that renders it legible at a distance. It is the most superior American marble, and resembles in analysis and beauty the famous Parian marble of ancient times.

Ask your dealer to show you samples of "Cherokee," "Creole," "Etowah" and "Kennesaw" Georgia Marble, and if he can't supply you, write us and we will put you in touch with a nearby dealer who can.

**THE GEORGIA MARBLE COMPANY, Tate, Ga.**



# NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58—No. 7.

"Prove All Things; Hold Fast That Which Is Good."

WHOLE No. 2870.

ROBERT A. MEEK, Editor.  
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, THURSDAY, FEBRUARY 15, 1911.

CHAS. O. CHALMERS, Publisher.  
Office, No. 512 Camp St.

## Editorial

There is a notion abroad that laymen do not need to be as religious as preachers. Such a view is erroneous and hurtful in its effect. The moral law is over all alike, and the obligation to keep it is equally binding upon both sexes and people in every occupation. There is no double standard in the divine kingdom.

The editor of Zion's Herald suggests that there should be a time limit on public prayers. The proposal is a wise one. And along with it let us have a requirement that in praying the one who leads shall talk to the Lord and not to the people. Some so-called prayers that we have heard were little else than lectures by one on bended knee to an audience kneeling.

"Silver and gold have I none, but such as I have give I unto thee," said St. Peter to the cripple at the temple gate. But the healing and health that he gave were better than money. So to-day there are more valuable gifts than dollars. The man who lifts up a soul fallen and weak and groveling in sin and gives it heart and hope and vision, does for it what the wealth of the world could not do. The noblest benefactors of humanity are they who minister to the spiritually destitute. Man is a deathless soul, and food and drink and raiment are but a small portion of his needs.

Much comment has been made upon John Wesley's lack of knowledge of children, and it is true that the regulations that he laid down for their government in his Kingswood School were quite ridiculous. But the illustrious founder of Methodism knew one thing about them that many in this boasted modern time seem yet not to have learned—the importance of looking after and saving them in the opening years of life. To his helpers he gave the following directions: "Spend an hour a week with the children in every large town, whether you like it or not. Talk with them every time you see any at home. Pray in earnest for them." The pastor who does not seek to reach and win for Christ the young of his congregation is not in the true Wesleyan succession.

Stodiousness becomes the man called to preach the unsearchable riches of the gospel of Christ. Though he is not to depend on learning for success, he can not have too much of it. Ignorance has never been a help to any cause. Let not our ministers, because a few have been spoiled by making too much of some of the ephemeral phases of modern thought, conclude that they do not need to aspire to scholarship and the best equipment. For every one injured by quaffing of the Pierian spring, dozens have been maimed and dwarfed by not drinking of its ever-flowing waters. The "choice vessels of the Lord" have never been men with empty heads. He who would be useful to the highest extent of which he is capable, must procure the best books and assimilate their nourishing truths into the very fibers of his intellectual being. The young preacher who does not form the habit of systematic study makes a tremendous mistake.

## A TIMELY ENTERPRISE.

Methodism nowhere is more wide awake and aggressive than in Texas, the Empire State of the South. The leaders in that great field seem to have the fortunate faculty of quickly discovering needs and opportunities, coupled with an ability to enterprize successful methods of meeting them. This fact is attested by their erection of modern and imposing churches in Houston and other important centers, by the establishment of their notable Epworth League Assembly on their gulf coast, and by the movement which they now have under way to develop, articulate, and strengthen their educational system.

But, in our opinion, in nothing have the Texans evinced more discernment and wisdom than in the organization of a Tract Society, which has for its aim the creation and circulation of a cheap literature succinctly explaining and defending the teachings of Methodism. This organization, of which the Rev. Charles A. Spragms is president, had a meeting at the Publishing House in Dallas a short time since, and Rev. S. W. Turner, of the Central Texas Conference, was placed in charge of this work and will devote to it his entire time. We are in hearty sympathy with this movement, which, in our judgment, has been begun none too soon, and we think our people elsewhere would do well to follow the lead of the brethren of the Lone Star State and set on foot similar enterprises.

Two or three years ago when a presiding elder we felt the need of distributing some doctrinal tracts to counteract certain influences at work in the territory over which we had supervision, and wrote to the Publishing House at Nashville to obtain them, but, to our amazement, were informed that there were none in stock. Frequently now we have letters from church members who are disturbed about some religious question, that we do not have time to answer. Never was there a period when the country was so flooded with poisonous literature as it is now. The most precious doctrines of the Christian faith are called in question, and the claims of new cults are being pressed with a persistency and urgency worthy of better causes. Nothing is left unchallenged, and the only loyalty that can be counted upon to stand in this testing time is that which springs from intelligent convictions.

Our Church to-day has no duty more imperative than that of informing and indoctrinating her membership. Thousands of them are Methodists simply because their fathers and mothers were. Of the basis and ground of Methodist teaching they know almost nothing. Hence, when an earnest propagandist of some other denomination, or no denomination, comes along and begins to assail our mode of baptism and other things for which we stand, we find some of our people slipping away ere we were aware that they were being disturbed. If the statistics showing how many have gone from the Methodist Church to other Churches and to Christian Science and other cults within the past decade were available, we dare say that they would present a revelation that would be startling. The truth is, our very

liberality tends to make our followers an easy prey for proselyters. We would not have our members to be sectarian or lacking in fraternity, but we hold that they should be made to see the beauty and scripturalness of our teaching, the efficiency and wisdom of our polity, and led to appreciate the marvelous history of Methodism and to partake in the pride of her imperishable names. One who considers all Churches equally good is pretty certain to make a poor member of the one to which he belongs. He is apt to lack the concern and enthusiasm necessary to make him bestir himself to build up his own fold. Why should he, when he thinks it is no better than any other?

It is our conviction that the lack of denominational spirit is one of the weaknesses of Methodism, and we fear an increasing weakness. As we see it, we need not only a revival of spirituality, but also of devotion and loyalty to our Church. For this reason, we think a propaganda to instruct our people concerning our government and religious views is eminently wise. The circulation of properly written tracts would contribute much toward the accomplishment of this end. We hope, therefore, that this movement will spread and become general throughout the connection. And we should also like to see our Sunday school literature made somewhat more denominational and the atmosphere in our institutions of learning more pronouncedly Methodist. The pulpit, in our judgment, should also deepen its doctrinal note, and lend a more vigorous hand in the work of establishing the masses of Methodism in the faith. Our Church cannot continue to be great and creditably perform the work of the future, if built upon a mere passion for evangelism and nothing else. Her members must know and appreciate the truth and be able to maintain it, if they are to achieve results commensurate with their opportunities, and prove themselves worthy successors of the spiritual sons and daughters of Wesley who wrought so gloriously in the past.

Dr. H. B. Johnson, presiding elder of the Dyersburg District, Memphis Conference, and one of the strong and growing men of the Southern Methodist Church, thus addresses the pastors associated with him in the work in an open letter: "Be present at all appointments—Sunday schools, prayer meetings, Epworth Leagues, ladies' meetings, and preaching, with a well-prepared message for each occasion. Stay on your own charge. Too much time in other fields does not build well your work or the general cause. Lose sight of the fifth Sunday vacation. Rest only when necessary. Use the fifth Sunday, and on circuits the moon-light nights for some extra preaching services. Establish in this way mid-week services. Visit your appointments in advance of Sunday. Do not appear in the pulpit the first, and only, time your people see you. Drummers stay away from home all the week, sometimes longer. Our fathers did also." Excellent suggestions are these. We will only add that presiding elders are often away from home for days and weeks at a time, and that there are occasions when our Bishops do not see their families for weeks and months. Hence, a brother so constituted that he cannot stay away from home for two or three days is disqualified for both the eldership and the episcopacy.



## Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

### RELIGIOUS PRESS ADVERTISING SYNDICATE (Jacobs & Company)

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### THERE'S A BRIGHT SIDE.

"This old world is full of trouble,"—  
We so often, often hear.  
Isn't it as full of gladness,  
Bright with love and hope and cheer?  
If we look for flaws, we find them;  
Look for trouble, it's ours;  
Why not listen for the joy-bells,  
Shun the thorns and gather flowers?  
Clouds will come, but clouds are transient  
things;  
We know they cannot last;  
Think how glorious is the sunset  
When a stormy day is past.  
Smile, and smiles will brightly blossom  
On the lips of those we greet;  
If we give of love to others,  
Joy and we are sure to meet.  
Stars behind the clouds are shining,  
Afterwhile they'll come in sight.  
Hope—our beacon star—is beaming  
For us in the darkest night.  
God is smiling on his children,  
Watching us with loving care;  
If we bravely bear our crosses,  
We will in his glory share.

Mildred Tate Wells.

New Albany, Miss.

### DOCTOR WINTON ONCE MORE.

By Bishop E. E. Hoss.

Mr. Editor:—Your issue of December 19, containing a letter from Dr. George B. Winton, is before me. But for the fact that I have been incessantly on the go, I should have made answer much sooner.

This last utterance of my sometime friend would surprise me, if anything from his pen could any longer be a surprise. The Doctor does not take it kindly that I should have presumed to reply to his former letter. As he sees the matter, it is all right for him to go into the public prints, and to indulge in the free use of my name therein, but all wrong for me to take any notice of what he says. Possibly he is correct. I have myself wondered more than once whether it was worth while to pay any attention to his sneers and criticisms. But lest any should suppose that I tacitly admit the truth of his statements, I desire to say a little more.

The Doctor makes a distinct issue with me. In response to my allegation that he has shifted his position on the Vanderbilt matter, he enters a categorical denial, thus:

"I have done nothing of the kind. There is not the vestige of support for the repeated charge that I agreed with and commended the conclusions of the Vanderbilt Commission. I did not commend their conclusions because I did not agree with them. I did commend the Commission for its abnegation and diligence. The only comment I made, however, was not in the editorial columns of the Christian Advocate, but merely in a few lines on the cover page, put in to fill the space under a cut of the members of the Commission, and made up of kind generalities."

Now, in a case like this, the record itself is the best evidence. Why did not the Doctor give the record? Here are his exact words:

"That report is a monument to the Christian intelligence and abnegation of the men who framed it. Without compensation they have engaged in extensive studies, given much hard work and valuable time, and have elaborated a report that in clearness of verbiage and definiteness of meaning, as well as in Christian high-mindedness, will take rank with the best State papers of our country. We echo their earnest wish that it may hush all questionings and disagreements."

Little comment is necessary. It will be noticed, however, that the Doctor commended, not as he says, the "abnegation and diligence of the Commissioners, but their 'abnegation and intelligence.'" He declared that their work was "monumental," and that "in clear-

ness of verbiage, definiteness of meaning, and Christian high-mindedness, it will take rank with the best State papers of our country." He goes further still, and "echoes the earnest wish that it may hush all questionings and disagreements." Yet all this, he now tells us, was simply "kind generalities." What sort of language, I am tempted to ask, would he have used, if he had designed to commend the report throughout? I should like to inquire also how he could honestly "echo the earnest wish" that this report might "hush all questionings and disagreements," when by his own statement, he stoutly questioned it and disagreed with it from the beginning, and has fought it ever since.

But these "kind generalities" were space fillers, the Doctor further points out, and did not appear in an editorial column, but on the cover page. Does that make any difference? Is candor any the less demanded on the cover page than elsewhere? If so, then every editor ought to give distinct notice to his readers that his cover page pronouncements are not to be taken seriously.

There is more yet. In declining to publish an article from me before the Commission sat, Dr. Winton said over his own signature: "I need not say how reluctantly I decline to let Bishop Hoss have right-of-way in the Advocate, and the more so as in this case I heartily agree with him." Does he still stick to that? After the Commission had made its report, he again refused me a hearing in the words and terms following: "While it (the case) was pending before the Commission, I felt that public discussion might only tend to complicate matters. Now that it is settled, and settled satisfactorily, it seems to me that it would be well to let it rest." Does he still stick to that?

To do the Doctor justice, I suppose that if the Church had been content to look upon the report of the Commissioners as a series of mere barren abstractions—cover-page stuff—he would have offered no serious objections to it. But just as soon as the Church showed the slightest disposition to act on it as a "satisfactory" interpretation of law, he was at once up in arms against it. The Board of Trust, so we were solemnly told, "accepted this report in good faith." If this statement was made, in the simple and natural sense of the terms, then the Board is in honor held and bound by it; but, if not, then it was, from the beginning, evasive and ambiguous.

In view of all that has since happened the Board's "acceptance" ought to have contained another clause to this effect: "Our language, of course, must be understood to be used in a Pickwickian sense. We accept the report with the distinct reservation that the Church shall make no attempt to exercise the rights which this report claims for it."

The assertion that the Church released the Board from the self-assumed obligations by breaking what is called the "compact" of 1895, is a piece of impudence. There was no compact. The word was not used at the time, nor thought of. It has been dragged in later to serve a purpose. The whole process was simply a rearrangement of the Church's relation to the University, the Annual Conferences giving place to the General Conference. Nothing passed to the General Conference except the powers that the Annual Conferences had always possessed—nothing at all; and this transfer was made by the free consent of the Annual Conferences themselves, the Board of Trust acting only as an agent or intermediary in the premises. How could the Church acquire, by compact in 1895, the rights which it had had, and had exercised from the beginning? I affirm—and I challenge the denial of it—that till June, 1910, and excepting only the Bishops, who sat for some time as ex-officio trustees, in accordance with Bishop McTyeire's opinion, every trustee that Vanderbilt University ever had was either named or confirmed by the Church. And yet we are coolly informed, and that by men who are supposed to be more than ordinarily intelligent, that the right of confirmation was bestowed on the Church by "compact" in 1895, and taken away, in a spirit of retaliation, as one of the trustees told me, in 1910. What the trustees did not give they cannot take away. Let us hear the Doctor once more:

"After all my earnest requests for proof, the affirmation that the Supreme Court of Tennessee decided the Southwestern Presbyterian University case on the basis of the statute of 1895 remains unsupported. Why can we not have a reference to page and line of the published reports of that Court? I made and make no claim to original knowledge in this matter. A competent lawyer, not acting at the time as a hired attorney at all, a man in whose ability and integrity I have as much confidence as I have in the integrity and ability of Bishop Hoss, told me that he had gone over the record in that case twice and had found no reference to the statute of 1895. If there is such a reference, everybody concerned would feel grateful for a citation by which it could be verified."

As I intimated in my former article, Bishop Denny went carefully over this whole matter last fall with Dr. Winton, assured him that he had personally read the record, and showed him precisely why there had been some misunderstanding in regard to it. At the time the Doctor professed himself satisfied. Now, however, he declares that his "earnest request for proof" has not been answered. Either he has suf-

fered a lapse of memory, or else he has concluded that Bishop Denny did not know what he was talking about. The opinion of the Court in the case under notice has never been published. But it was in the hands of Mr. Keeble, the counsel for the trustees, in manuscript form, when the Vanderbilt Commission met in 1906, and it came into the hands of my lawyer, Mr. Albert W. Biggs, near the close of the sittings. A copy of it is before me as I write.

That it does not refer to the Act of 1895 by name is unquestionably true. That much nobody has ever denied. But it does refer to it as Section 2531 of Shannon's Code.

The case in question came up from the Chancery Court of Clarksville, Tenn., to the Chancery Court of Appeals in 1894. That Court decided that the trustees were a self-perpetuating body, but went out of the way to add: "Of course, we must assume that in carrying out the religious purposes involved in the granting of the charter and in the establishment of the University, the Board will select as directors gentlemen of Presbyterian religious predilections, and who will carry out the purpose for which the University was created." The "assumption" of the Court seems not to have been verified by the trustees of Vanderbilt University.

The ground on which the Chancery Court of Appeals reached its conclusion that the Board was self-perpetuating was that the University was created by the State and not by the Presbyterian Church. On page 32 of the opinion the following language is used: "Moreover, if we assume that the University was established by the Presbyterian Church, and that it is now maintained and patronized by it, and that this being so, under Code Shannon, Section 2531, this Church has the authority to elect its directors for the government and management of its affairs," etc. Now Code Shannon, Section 2531, is the same as the Act of 1895, Chapter 6, Section 2. So far very well.

But the case finally, on March 31, 1905, came before the Supreme Court for a hearing, which swept away about twenty pages of confused reasoning in the opinion below, and unanimously said, in very concise language:

"The said University is under the patronage of the Presbyterian Church in the United States, and in this relation of patronage, the Synods of Tennessee, Mississippi, Louisiana and Alabama act for said Church, and for it and in such capacity have the right to elect each two directors for the said University corporation, according to the plan of union adopted by the Synods originally co-operating in the establishment of the said Southwestern University."

Now, if the "patronage" here referred to is anything else than the patronage referred to and described in the Act of 1895, and specifically cited and commented on in the reversed opinion of the lower court, then the case is all the worse for Dr. Winton and the trustees; for, in that event, it remains even if the Act of 1895 should now be declared unconstitutional. Patronage, as the Tennessee law defines it, involves the right to elect directors or trustees. The Court was not satisfied simply to put the case in an affirmative way, but added further: "Therefore, the trustees, or directors of said University have no power or authority to select their successors and perpetuate the said Board, regardless of the will and desire of the said Synods, as hereinbefore stated," etc.

I have probably given the Doctor enough to digest for one time. But there is one other thing concerning which I wish to add a word. My contention that the patronizing Conferences were originally members of the corporation of Vanderbilt University, he calls "absurd." Maybe so. But for the present, at any rate, I am rather inclined to accept the view of Judge O'Rear and his associates rather than that of the Doctor, and this without at all calling in question the extent or the character of his legal erudition.

The Doctor's quotation from the charter, a document for which he generally expresses little respect, is inadequate and misleading to the last limit. The hiatus represented by the three stars is most important. The "petitioners" appeared in Court, not as individuals, but as "representatives" of certain Annual Conferences, and their petition was granted to them by the Court in that capacity. Dr. Winton knows this to be true, and he knew it to be true when he charged me with absurdity. If the Annual Conferences were not of the corporation, why did "the petitioners" take the charter to all of them for acceptance or rejection? Why did they resign their places on the Board that the Conferences might directly elect the first active Board of Trustees? And why did the Conferences proceed to do that very thing, choosing some of the "petitioners" and leaving others off?

Dr. Winton presumes to know what goes on in the College of Bishops. If he does, then he gets his information through irregular sources; for the proceedings of the Bishops on matters of importance are rightly held secret.

As a matter of fact, the lawyers of the trustees have never yet answered the bill filed by the lawyers of the Bishops, and the delay in the trial of the suit is due wholly to their request for time to prepare their answer.

So much for a man whose prejudices cause him to be careless of facts.



## A TRIP TO CUBA.

Fourteen years in school work, and having had no time for a summer vacation, I decided to take a trip of two weeks' duration to Cuba—the Pearl of the Antilles. I was fortunate indeed to be invited to join Bishop Candler and his party in Jacksonville, Fla., on January 17. En route, I spent the first night in Tuscaloosa, Ala. More than eighty years ago Rev. Preston Cooper joined the Conference in this city. For thirty years he blessed the Church with his matchless oratory, his faith, and consecration—then passed away to the habitation of saints in glory, where visions become an eternal reality. He sleeps well at the lonely cemetery at Benton, Miss. Last year my friend, Rev. J. E. Gray, wrote: "I visited the grave of your father to-day and placed flowers on it, and offered a prayer that his son might be useful and faithful, and join the father one day in the city whose builder and maker is God." In the strength of that prayer, I went for many days. Holy memories of that visit brought before me the lives of Galloway, Jno. A. Ellis, D. A. Little, Balliard, Newson, Andrews, W. B. Lewis, Morse, Ransom Jones, and Singleton.

I would pray with John Greenleaf Whittier:

"Be near me when all else is from me drifting,  
Earth, sky, home-pictures, days of shade and shine,  
And kindly faces to my own uplifting  
The love which answers mine."

From Tuscaloosa we went to Montgomery, Ala., where Governor O'Neal was inaugurated. Whatever may be said of the merits or demerits of the new governor, the liquor was greatly in evidence. The retiring Governor Comer will go down into history as one of the greatest public officers the South ever had.

How true the new governor will be to his oath, remains to be seen. May the prohibition movement of Alabama become so strong that godly women will be respected instead of the hoodlums, anarchists and foreigners of the cities! Alabama is worthy of the best laws and the best officers.

It was a great pleasure to spend a few hours with Rev. J. E. Northcutt, pastor of Dexter Avenue Church. Prof. Northcutt had the chair of Mathematics in Centenary College of Louisiana in 1900 and 1902. Loyal and consecrated, this cultured itinerant is making full proof of his ministry. To a Mississippian who cherishes the memory of Jefferson Davis, Alabama's Capitol possesses great interest; for within its historic precincts the immortal Davis took the oath of office as President of the Southern Confederacy. The Spartans never loved the name of Leonidas more than the Southerners love the name of Jefferson Davis. Horace Greeley was right when he advised the federal government not to give the South a martyr like Leonidas. Jefferson Davis knew how to fight under the shadows of the arrows.

Leaving Montgomery at 7 p. m., we reached Jacksonville, Fla., 9 a. m., January 17, a distance of 400 miles. Here our party got together, consisting of Bishop Candler, William Candler, son of Hon. Asa Candler, Mr. and Mrs. Leigh and two sons, Mr. and Mrs. Murph, Mr. and Mrs. Chunn, of Georgia, Rev. C. A. Cornell and wife (Brother Cornell is presiding elder of Prattville District, Alabama Conference), and the writer. Thirteen in number—unlucky! Well, since the Colonies were thirteen in number and our country has had such great prosperity, we will risk the future. Jacksonville is beautiful for situation—on the St. John's River.

One of the principal attractions at Jacksonville is the ostrich farm on the outskirts of the city. The ostrich has a great mission, furnishing our fair women with feathers at ten, fifteen, twenty-five, or fifty dollars a feather.

My admiration for the ostrich increased when I learned they courted and mated and are always true to each other. Not even the laws of Dakota could divorce them. Then when I found out the male bird kept the nest warm at night, relieving the female, my admiration knew no bounds for this gallant bird. Long live the ostrich family!

Our train left at 3 p. m. for Knight's Key, 500 miles distant. A very amusing incident occurred at Miami. One of the passengers said to his wife that it was very warm in the sleeper. He donned his overcoat, put on his slippers, went out on the platform of the depot to enjoy the sea breeze at 4 o'clock in the morning—when lo! the train left him. A rather embarrassing condition! At nine o'clock a. m., Jan. 18, we reached Knight's Key. The steamship, Governor Cobb, was waiting to take passengers to Havana—one hundred and twenty miles across the straits of Florida. We had traveled more than one hundred miles through the everglades of Florida over coral beds and cement pillars. Leaving the train, I noticed the wheels of the engine were covered with the dust of coral, as if a snow had fallen during the night.

Flagler, the multi-millionaire, a member of the Standard Oil Company, has brought about this startling improvement. He is now building the track from Knight's Key to Key West, 49 miles over the gulf. It will take at least fifty millions to do the work. To see two miles of track in the sea and hundreds of men at work—is an inspiration to one who loves to behold the execution of noble deeds.

Flagler is building himself a monument. I could but ask, are we as enterprising, as Christians, in building for eternity. If so,

"The work will multiply like stars at night  
When darkness deepens—every noble deed  
Lasts longer than a granite monument."

After eight hours' ride over calm seas, we entered Havana Harbor under the shadow of Morro Castle, and near the spot where the Maine went down. When I thought of the horrible deeds committed in Morro Castle and of the 250 sailors who sleep in the Maine, my feelings were not as calm as the sea over which we had sailed.

"Stoop, angels, hither from the skies!  
There is no holier spot of ground  
Than where defeated valor lies,  
By mourning beauty crowned."

The harbor expands before us into a magnificent bay, two and one-half miles wide, with sea-room for a thousand ships. The arrivals of vessels at Havana in a course of a year from domestic and foreign ports number about four thousand. It will be noticed that most of the steamships lie at moorings in the bay.

At Havana, as practically at all the ports in Cuba, cargoes of vessels, are discharged by lighters. Gen. Bliss who had charge of the Havana customs service during the American occupation, estimated that during the three and one-half years, the lighterage in Cuba cost not less than ten million dollars.

Our ship does not dock, but comes to mooring at a buoy. We go ashore on a tender. On the wharf our baggage is inspected by officials who know how to be polite—courtesy is the rule in Havana. We take a street car for our hotel and soon realize we are in a strange land. Bishop Candler had anticipated our comfort and engaged rooms at the elegant Hotel Trocha. The Bishop was our host in a foreign land. No one could have been more considerate and attentive. To be associated for ten days with this distinguished servant of the Church is to have one's estimate of the dignity of our Christianity increased. Joel Chandler Harris was never more humorous; Sumnerfield was never more tender in his friendship. In his preaching he is verily a son of thunder and in his personal relation to others he is as attractive as the dawn of a cloudless morning.

For the present, a dios.  
Havana, Cuba, Jan. 20, 1911.

I. W. COOPER.

## "THE LOCAL PREACHER" AGAIN.

Dear Dr. Meek:—By your kind permission I wish to make a few statements under the above caption. The local preachers of the North Mississippi Conference of to-day are occupying a somewhat unimportant relation to the pastor and Church, to what they once did. Many of them are doing absolutely nothing toward making proof of the fact that they are ministers at all. Many of them do not even (or rarely so, at least), attend the District Conference, nor even make a report to that body, as our Book of Discipline requires. We had last year in this District, Oxford, 26 local preachers (counting the four we licensed at that time), and there were only fourteen present, counting those that were licensed during the session of the District Conference; or, eleven of the twelve that were absent failed to make any kind of report to the District Conference.

I seriously doubt the wisdom of licensing men to preach, if they mean to sit down and not try to do anything toward carrying out their obligations to the Church, and then renewing their licenses year after year, when they have had every necessary opportunity to "show their faith by their works," and failed to make use of it. It seems to me to be unwise to pursue such a course! When will our local preachers return to the old paths in gladly living up to the obligations and privileges in our beloved Church?

Brethren, there is something wrong, and badly wrong, too. Beholding the situation as some of us do, a few of us are trying to so engage the attention of the local preachers of our district and to enlist them in the great work of the Church that needs so much to be done right in our own midst. So we have organized "The Local Preachers' Association of the Oxford District," and during our last session, which convened at Main Street Church, Water Valley last summer, we decided not to vote for the re-licensing of local preachers who treat with indifference, or in excusable carelessness, the great obligations resting upon them. It is really an unjust reflection on the Church that so many of our local preachers do so little toward advancing the cause of the world's Redeemer. Talk to some of them about "preaching the gospel to all the world in this generation," and they will tell you it cannot be done; and no wonder they think so, for it is precious little that some of them are doing to spread the glad tidings. The overworked pastors have more than they can do, so there is no reasonable excuse that can be offered by the local preachers of to-day for not doing more active work in the Church. Therefore, we earnestly ask that all the pastors in the Oxford District (our presiding elder is in hearty sympathy with us) to assist us in any way they can conveniently do so to encourage the local preachers of the district and lead them into more active service in the work of the Master.

A LOCAL PREACHER.

## BOARD OF EDUCATION.

The annual meeting of the Board of Education will be held April 6-9 at Montgomery, Ala. There will be held an Educational Conference in connection with the Board meetings. The Board will meet Thursday morning, April 6, at 9 o'clock. The Conference will begin Thursday evening at 8 o'clock. Morning, afternoon and evening sessions of the Conference will be held April 7, 8 and 9. The general topic is, "The Church College." The different phases of this subject will be discussed by thoroughly competent educational leaders. The educators and pastors of the Church are cordially invited to attend and to take part in this Conference.

The committee appointed by the Board to classify the institutions of the Church, will meet April 5, at 9 o'clock, at Montgomery. The exact place of meeting will be published later.

All information required by the committee in classifying the institutions of the Church should be in the hands of the committee before the date of its meeting. Full reports from a number of schools are now in the hands of the secretary. Some have not yet made reply to requests for information from the office.

Will the head of each institution of learning kindly see to it that all the facts and information concerning his institution, which the committee will need—or which the institution desires the committee to have—in making a fair and correct classification, are sent at once to the office of the Corresponding Secretary, 310 Broadway, Nashville, Tenn.?

Those schools which desire aid from the Board should make out their applications and statements and forward the same to the office of the secretary, so as to be in his hands by March 25.

STONEWALL ANDERSON,  
Corresponding Secretary.

## BOY PAGES OF CONGRESS.

Boys and girls who visit Washington while Congress is in session probably consider the most interesting persons in either the Senate or the House of Representatives are the boy pages constantly running hither and thither. However solemn or sedate or prosy the speeches may be in the Senate, however noisy or mysterious may be the conduct of the House, ever continually flit the pages eager, busy, alert, adding a lively picturesque feature to the scene.

When a congressman wishes to send a message to another member, whether in the same branch or not, where he has mail to send out or reference books to be brought in from the library, when indeed any errand is to be done, he claps his hands and instantly several boys run to him from their seats on the steps of the speaker's platform. When a member rises to make a speech, a boy runs for a glass of water, or in the summer he may bring lemonade.

The boys do not appear to be more than from twelve to fifteen years of age. They display silver badges about the size of a half-dollar on their coats. On their feet they wear slippers or pumps while on duty, that they may move about quietly as well as quickly. Some days they grow very tired with excessive running, but on the whole the occupation is pleasant and naturally it is instructive.

A page has to be a bright, wide-awake chap, for he must learn to recognize Senators and Representatives, foreign diplomats, public functionaries and prominent citizens in order to perform his errands satisfactorily and without embarrassment. He is sent on every conceivable sort of errand, and his store of information increases rapidly.

The pages would not be boys, however, if they did not find plenty of ways to amuse themselves. In the Senate, for instance, there are occasional lulls when the lads settle down on the carpet under the seats at the rear of the room and enjoy a quiet game of marbles. During the night sessions, while eager debate occupies the House, many a prank or mischievous adventure is indulged in by the boys who are so fortunate as to escape unnoticed for a while. Games of football and baseball are played outside during the leisure hours of the session.

Living among lawmakers day in and day out for several months, the boys cannot help learning a great deal about their country and its people, its laws and methods of government, and its needs and opportunities and responsibilities. Many lads who have served as pages—receiving \$2.50 a day—have grown up to fill important public positions; some of them have returned in later years to represent their State in Congress.—New York Christian Advocate.

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## Church News

The Scarsitt Bible and Training School of Kansas City has an enrollment of ninety students, the largest in the history of the institution.

Mr. John R. Pepper, of Memphis, and Rev. George R. Stuart, the well known evangelist, visited Hattiesburg, Miss., last week in the interest of the Laymen's Missionary Movement.

Dr. J. H. Shakespeare, the noted English Baptist minister, has accepted an invitation to preach at Harvard University on June 11, and conduct a series of devotional services the week following.

A campaign is under way to add \$500,000 to the endowment fund of the Ohio Wesleyan University. Of this amount the General Board of Education (Rockefeller) is expected to give \$125,000 and Mr. Carnegie \$50,000.

Ex-Vice-President Chas. W. Fairbanks visited New York a few days since and lunched with the executive committee of the Laymen's Missionary Movement. He is a Methodist of connectional spirit, and an ardent advocate of foreign missions.

Bishop Collins Denny will preach the Commencement sermon at Millsaps College on June 4, and deliver the baccalaureate address on June 6. The annual sermon before the Young Men's Christian Association will be preached by Dr. H. G. Henderson, of Columbus, Miss.

Rust University, the well known negro school at Holly Springs, Miss., recently enjoyed a visit from Bishop Quayle, who presented the cause of African missions so effectively that fourteen students have avowed their purpose to devote their lives to carrying the gospel to the inhabitants of the dark continent.

President Taft seems actually to have given utterance to a phrase which has caught the popular ear. We refer to his characterization of the co-operation of the Churches in America as a "team work for better humanity." Most of what our Unitarian Chief Executive says and writes is like himself—somewhat heavy.

On February 1 the Diocesan Council of Virginia (Episcopal) elected the Rev. Berryman Green, Doctor of Divinity and Professor of the English Bible in the Virginia Seminary, Bishop-Coadjutor of that diocese. Dr. Green is forty-six years old, and is said to be well equipped for the responsible position to which he has been called.

The laymen of the Methodist Church at Helena, Ark., gave a banquet on the evening of January 30, with Rev. T. V. Ramsey, the pastor, as toast master and Bishop McCoy as the guest of honor. The Western Methodist says that Brother Ramsey "did in good style his function" and that Bishop McCoy made an excellent address.

The Chapman-Alexander revival campaign in Toronto, which recently closed, is said to have been a disappointment so far as the number of conversions are concerned. The Christian Guardian, of that city, thinks much good was accomplished, but remarks that some of the Bible readings bearing upon the millennium "did not consort well with Methodist teaching."

Mr. Thomas W. Knight, the last survivor of the twelve charter members, who, with George Williams, organized the Young Men's Christian Association in London, England, died at the home of his son, Dr. F. W. Knight, near Portage, Ohio, on January 18. He was a tea merchant in London in 1844, when the organization which has since grown to such proportions was started.

Bishop John M. Walden, D.D., LL.D., of the Methodist Episcopal Church, celebrated his eightieth birthday on Feb. 11. The press of the denomination to which he belongs took advantage of the occasion to review the career and express appreciation of this distinguished chief pastor. Our sister Church deserves credit for the manner in which she is given to honoring her aged leaders.

By request we publish the following statement: "The Union Evangelistic Bureau, of Nashville, Tenn., has a list of evangelists and singers to recommend to pastors who desire help in their revival meetings. These workers are holding evangelistic services in different States, and the Bureau can assist the pastors in securing the right kind of help. While the Association stands for union meetings,

many of the helpers conduct single meetings. Rev. Wait Holcomb, the evangelist, is the secretary, and will furnish any information desired. If you are interested address him, Nashville, Tenn."

The press dispatches report that Dr. J. H. Jowett, of Birmingham, England, who has accepted a call to the Fifth Avenue Presbyterian Church of New York City, has notified the officials of that congregation that he does not desire the \$12,000 salary offered him, but only such a part of it as is equivalent to what he is receiving in his present pastorate. Dr. Jowett's stipend as pastor of the Carr's Lane Church is a little less than \$5,000. Evidently the great preacher does not wish to have it a year that it is the lure of money that is bringing him to this side of the Atlantic, and his action in declining large pay deserves the most hearty commendation.

The Hospital Commissioners of the Memphis, White River, and the two Mississippi Conferences met in the First Methodist Church at Memphis on February 7. The following are the representatives named by the four Conferences to carry forward this important enterprise: Memphis—Dr. H. B. Johnston, Rev. W. G. Heney, Mr. J. R. Pepper, Mr. L. M. Stratton, Mr. T. K. Riddick, and Mrs. St. John Waddell; Mississippi—Rev. J. T. Leggett, Rev. J. R. Jones, Mr. D. W. Heidleberg, Mr. L. N. Dantzler, and Mrs. H. M. Ellis; White River—Rev. R. C. Morhead, Rev. J. K. Harris, Mr. Ed Hamilton, Mr. J. F. Smith, and Mrs. W. R. Stuck; North Mississippi—Rev. J. W. Dorman, Rev. W. S. Lagrone, Mr. J. D. Barbee, Mr. J. R. Bingham, and Mrs. Robert Somerville. The press dispatches report that nineteen of the twenty-two commissioners were present. Mr. J. H. Sherrard was chosen president, and several vice-presidents were named. The meeting was enthusiastic, and it was resolved to erect a hospital to cost when completed \$250,000. An executive committee was constituted with full power to take such steps as it may deem necessary to promote the speedy consummation of the project.

### METHODISM AND THE DIVORCE EVIL.

By Rev. W. Winans Drake.

For many years the M. E. Church, South, has realized the growing evil presented by the divorce question, and has officially recognized her responsibility for the discouragement of it by forbidding her ministers to sanction it by celebrating the re-marriage of divorced persons. The following paragraph, No. 143 Discipline of 1910, is as positive and specific as possible:

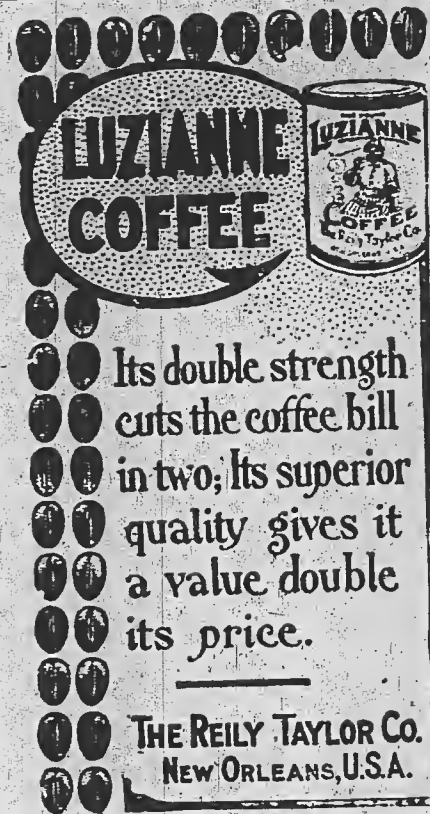
"The ministers of our Church shall be prohibited from solemnizing the rites of matrimony between divorced persons, except in case of innocent parties who have been divorced for the one scriptural cause."

I have not traced the history of this paragraph, but I know that it has been part of our Church law for many years. In spite of this fact, however, I am frequently told when faced practically with this question, that many of our ministers do solemnize the marriage of divorced persons. Within my own observation within the last few months have come two cases illustrative of the non-observance of this law, though they are not the only cases that have come within my knowledge. A young man who secured a divorce without the barest shadow of a scriptural cause, was married, as announced by the daily papers, by the pastor of one of our churches in a Texas city. More recently the daily papers in New Orleans announced the rather sensational case of a woman who secured a divorce from her husband because she had met a former sweetheart, for whom she still felt the old attachment, with the generous co-operation of her husband. The point of the incident, so far as this article is concerned, is that she was at once remarried by Dr. —, pastor of a leading Methodist Church in a certain city. Knowing the minister referred to as a thoughtful and conscientious man, I felt sure that his participation in the matter was due to ignorance of the circumstances of the case. But the fact remains that oftentimes our ministers for some reason disregard the plain law of the Church in such cases.

The object of this article is simply to call attention to this fact, and suggest the propriety and obligation of our ministers to carefully inquire, in all cases in which they are not personally familiar with the circumstances, as to whether either party is divorced. The question may be embarrassing, but the very raising of it is likely to emphasize the attitude of the Church to the matter. In the new form of license issued in Louisiana, the facts as to a previous divorce are stated, thus removing the necessity of the minister's asking the question.

I trust that if any of our ministers have been careless in this matter, the suggestions here made may tend to cause them to exercise more care in the performance of marriage ceremonies, that our law may be more honored in the observance than in the breach.

Lake Charles, La., Feb. 3, 1911.



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### PREACHERS' MEETING OF THE ALEXANDRIA DISTRICT.

The preachers of the Alexandria District met in annual session at Bunkie, La., Jan. 30, 1911, and adjourned on Feb. 2, after a very delightful and profitable session. Most of the preachers in the district were in attendance. Rev. P. O. Lowrey, Sunday School Field Secretary; Rev. R. W. Vaughan, Superintendent of the Louisiana Methodist Orphanage, and Rev. J. Wilson Brown, of the Baton Rouge District, favored us with their presence, adding much to the interest of the occasion. Various members conducted the devotional exercises, which formed a prominent feature of the meeting. There were two questions, and one proposition put on the blackboard by our wide-awake, deeply spiritual and painstaking presiding elder, the discussion of which occupied all the time given to the regular business of the meeting:

1. "What has impressed you as being the greatest need in the field in which you have labored?" As the roll was called the several preachers responded, and while there was diversity as to the manner of expression, there was unity as to the real need—all agreeing that the supreme need in the various charges is a deeper spiritual life which will manifest itself in a personal evangelism—practiced by both pastor and members.
2. "What do I, as pastor, do in, for, and with the Sunday schools of my charge?" This question to the pastors called out considerable discussion, and while there was no written resolution offered to be spread upon the minutes, yet I am quite sure every pastor present resolved to put more into, and hence get more out of his Sunday schools. Very appropriately the congregation sang one verse of "Work, for the night is coming."

The last item of business engaging the attention of the brethren was the assessments for the various connectional claims on the Alexandria District with this statement: "What the Church expects the Alexandria District to do on connectional claims." According to a resolution offered by Brother May, the chair appointed H. W. May, A. R. Hoffpauir and R. M. Brown a committee to devise a plan by which to work at least some of the machinery of our Church, and report to the meeting. The following is a synopsis of the plan as embodied in the report: 1st. "The Sunday school interest may be increased by a more thorough organization of the schools in the district, and by organizing at such places as where 10 persons can be gotten together. Further, that Brother Lowrey be employed at such places as he is most needed, and that the pastor get in touch with the modern method of Sunday school work, and work to the finish." The plan for getting the collections: "Begin early and use Church Conference, missionary committees, the Laymen's Movement," etc. "Employ and pay expenses of Brother Williams, District Lay Leader," and lastly, "we desire that the presiding elder take charge of the evangelistic campaign, employing such men as he shall see fit." The preaching was done by Drs. C. W. Carter, and F. N. Parker, and it is needless to say it was the very best. The meeting passed a resolution of thanks for the able services rendered by these highly esteemed brethren. A resolution of thanks to the pastor and good people of Bunkie for cordial and delightful entertainment while among them, was adopted, and spread upon our minutes.

I. T. REAMES, Sec.

Opelousas, La., Feb. 8, 1911.



## Secular News and Comment

The House of Commons, of the new British Parliament, by a majority vote of 102, recently reaffirmed its adherence to free trade principles.

The Alabama Legislature has passed a measure appropriating \$50,000 for the erection of a governor's mansion.

The Summer School and Normal held annually at the State University, Oxford, Miss., will open on June 6, according to announcements sent out by Chancellor Kincannon.

The value of domestic merchandise exported from the port of New Orleans during the month of January was \$25,908,405. Last year the January exports amounted to \$13,267,449.

It is stated that the number of Jews in the world is 11,625,656. Of these, 1,903,926 are in America. Russia, with 5,082,242, is the only country in the world having a larger Jewish population.

Miss Helen Gould, daughter of George J. Gould, was married to Lord Deceis, an English army officer, on Feb. 7. American millions and European titles continue to have a strong attraction for each other.

Permanent headquarters have been opened in Cincinnati from which will be directed the campaign to secure the nomination of Governor Judson Harmon, of Ohio, for president on the Democratic ticket in 1912.

On Feb. 8, Senator Money, of Mississippi, delivered an elaborate speech in support of his resolution declaring for the fortification of the Panama Canal. The speech attracted special attention because, while delivered by a Democrat, it was in support of an administration measure.

A German scientist affirms that, in the course of time, radium will supersede coal as the source of the world's energy and heat. He claims that radium supplies an energy that surpasses by more than a million times anything that can be supplied by the combustion of any known fuel.

Famine has added its terrors to the plague-stricken districts of China. It is estimated that 1,000,000 Chinese will die of starvation if not aided. The Red Cross has issued a stirring appeal for contributions to relieve the situation. One cent a day will support life for one person.

According to press dispatches, a successful life preserver for aviators has been perfected in France. It is in the form of a parachute which automatically disengages itself from the aeroplane when the aeroplane starts to fall. If the device proves to be thoroughly practicable it will mean much for the science of aviation.

An attempt is being made in Congress to force the magazines that carry a large amount of advertising to pay a higher rate of postage on the advertising sections. The publishers claim that this would compel them to increase the subscription price of their periodicals, and would deprive a great many people of their accustomed reading.

Senator Percy, of Mississippi, delivered an able speech last week in Congress, strongly advocating the election of United States Senators by popular vote, but objecting to the amendment proposed by Senator Sutherland, of Utah, the effect of which would be to give federal control to the senatorial elections.

Dr. E. A. White, head of the pure food department of the City Board of Health of New Orleans, has announced that special supervision of the food supply of the restaurants will be made during Mardi Gras. If some authority will now undertake to regulate the prices of these pure foods, visitors will feel safer in New Orleans.

James W. Reynolds was elected inspector of police of the city of New Orleans on Feb. 10, to take the place of the late W. J. O'Connor. He has long been connected with the police force, and is said to be thoroughly competent to discharge the duties of his office. Efficient administration of justice is one of the greatest needs of this city, and it is to be hoped that the new inspector will fulfill the expectations of his friends.

If press reports are to be believed, the unusual spectacle is presented of a public official asking for the abolition of his office on the ground that he does not have enough work to do to earn his salary. The registrar of a New Jersey county has a salary

of \$5,000 a year, and a deputy who draws \$3,000. He says a \$1,200 clerk could do all the work that is necessary. The usual order would have been to ask for an increase.

The Standard Oil Company has purchased an additional 150 acres of land for the enlargement of its plant at Baton Rouge, La. This company already has an investment of approximately two million dollars in that city, and this late purchase is taken to mean the investment will probably be doubled. It is said the plant, when completed, will be the largest refinery in the United States, and that it will be the distribution point for the entire Mississippi Valley, and for the export trade that is expected to develop through the Panama Canal.

### MANSFIELD COLLEGE.

Dear Dr. Meek: Kindly allow me space in the Advocate to say a few words to the ministers and laymen of the Louisiana Conference. I want to include with these every Methodist within the bounds of the Conference.

The Mansfield Female College is doing fairly well. We have enrolled a few new girls since Christmas, but we need more and must have them. It is my desire that the brethren invite me to their churches that I may help them bring the school vitally before the people.

Brethren, this school belongs to you, to the Methodists of Louisiana, and it should be our great pride to support it and make it a power for good. Not only will it increase and strengthen Methodism in the State, but it will be a great power in spreading the gospel of our Lord and Master on earth. Let me urge that all the ministers and laymen send me the names of girls who expect to go to school. It should be a pleasure to you to direct them to Mansfield. The religious influence here is first class, the discipline wholesome and constructive, and the building and grounds are homelike, and the girls are always given the greatest care and attention.

How much the girls need religious training! The public schools are leaving out this most important part of their education. It is not my purpose to discount their work, for they are rendering a great service to millions of boys and girls. The Bible has been cast out of them and the boys and girls no longer hear it read there, nor is prayer allowed to be made for fear some one will be offended. How few of the young people are familiar with the truths of the Bible? Here the Bible is read and taught, and prayer is made, and the truths of the Book of books are instilled in the hearts of the girls that their education may be threefold.

Our course of study is modern and up to date, and we have a strong and efficient faculty. The work which is being done in the literary department is as good as can be found in any school. Our music department is doing first class work, the teachers are as proficient and up-to-date as can be found anywhere in this line. In this department instruction in piano, violin, and voice is given. Our art department is in charge of a teacher of first-class standing and reputation.

Students graduating from here are given a first grade certificate without an examination (except in the theory and art of teaching), which entitles them to teach anywhere in the State. We are putting in a normal department equal to any in the State, and a diploma from this department will rank with the diplomas from the best normal schools of the South. We want the Methodists of the State to know these things. Here the girls receive the moral and religious training, as well as the intellectual and physical. We have every thing you need, and besides it is our own Church school.

Our buildings and grounds are in first class condition. Drs. Dowling and Porter, after inspecting them carefully, said in their report that the sanitary conditions of the college were in as good a condition as could be made. We keep them in this condition every day.

Send us your girls. They shall have the best religiously, mentally, and physically. We are able to give them the best in these lines.

With best wishes, I am sincerely yours,  
A. B. PETERS, President

### TO OUR METHODIST PEOPLE IN LOUISIANA.

I have yet my first appeal to make to the good Methodist people of Louisiana and receive no response. I hope that at this time I may have the attention and the helpful sympathy of our people.

Following the good work and liberal support accorded our Orphanage last year, we came to this year with sincere gratitude and faith in God. We believed that our people would continue their support and that we would have no trouble securing ample funds to operate our Home on. We have paid the interest on our debt of \$7,000 until Dec. 1st, and for the time being need only money enough to operate with. We have therefore felt that the pressure for

money would not be so heavy as heretofore. But we paid out all the surplus money we could possibly spare on the debt, and have absolutely nothing to feed and care for the fifty homeless children we have in our Orphanage except what comes to us through those who are interested in our work. We have no endowment. We are dependent on the voluntary contributions of our people for support. So whenever these voluntary contributions cease to come in we are compelled to suffer in consequence. We must have money to pay our monthly grocery bills, the salaries of our helpers, and the sundry current expenses that we are constantly having to meet in the operation of our Home.

Let me impress you, again, with the fact that this is your Orphanage. It belongs to the Methodist people. We want to operate it in a creditable way for this great people. We are eager to reach and help all the needy children that may come under the influence of Methodist people. We long to bring relief to every suffering child in our land. But we can do none of these things unless our people supply us, and keep us supplied, with the means wherewith to operate. This is our own work. It is caring for the destitute, the neglected, the homeless children of our own State and Conference. These children are the children of your neighbors, they belong to you—and to God. They are not the children in some foreign land crying for the gospel; they are not the youth of our own land, able-bodied and strong, asking you to help them to obtain an education; but they are helpless, defenseless children pleading for a home, a place to be protected, fed and clothed, to be given the gospel, to be educated, to be equipped for life. They are our own children begging for bread.

The true father and mother are not going to allow the children of their own home to suffer for the actual necessities of life in order that they may give to some other cause, however worthy, that which should bring bread and comfort to their own. Nor do we believe the Methodist people in Louisiana will permit their Orphanage, and the children in it, to suffer when they are in need, whatever else may appeal to them for aid.

We are now in actual need. Our treasury is almost empty, and we have the fast accumulating bills coming due. We appeal to our people for help, and feel confident that we will have the liberal support of all our people. Let the preachers, Sunday school superintendents and others who are interested in our cause do all they can for us at this time so we may not be pressed for the funds we need to meet our running expenses.

Please send all contributions to  
ROBT. W. VAUGHAN, Superintendent,  
Louisiana Methodist Orphanage,  
Ruston, La.

### A VALUABLE BOOK.

MODES OF THE HEAVENLY LIFE, consisting of five Sermons on the Office of the Holy Spirit, by the Rev. W. G. Harbin.

Rev. M. M. Black, one of the strongest preachers of the Mississippi Conference, says:

"MODES OF THE HEAVENLY LIFE" is one of the most helpful and stimulating books on the devotional line that I have read in many a day, and is worthy of a wide circulation among both preachers and laymen. The vital theme treated of in this meritorious little volume, not, however, in a controversial, or theological, but in a practical way, is the work of the Holy Spirit, whose divine office and mission are, alas, too often lost sight of, or minimized in this day of multiplied ecclesiastical machinery and dependence upon organized effort.

"I have seen some larger and far more pretentious volumes on the doctrine of the Holy Spirit that are not half so illuminating and desirable as this booklet, which is a gem of its kind."

"The earnest reading of this little book will in many cases mark an epoch in the life of him who reads it."

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## BISHOP MCCOY IN MISSISSIPPI.

Dear Brother Meek: Bishop McCoy has been in Mississippi confirming the Churches. First he was at Tupelo, where the District Stewards and Lay Leaders of the Aberdeen and Corinth Districts met for business and general consultation on important subjects. Members of the North Mississippi Conference Sunday School Board were also on hand and held a meeting. It was something out of the ordinary for officials of two districts, including two presiding elders, to meet in the same town. In this instance it was altogether convenient, and the good people of Tupelo were willing to entertain the brethren. When the pastor, Rev. W. L. Duren, met about a dozen of us, with book in hand, I was reminded of an Annual Conference. The meeting was largely attended, and the two days were spent pleasantly and profitably to all concerned.

The meeting was opened Wednesday evening with a sermon by Bishop McCoy. He preached also Thursday morning. Both sermons were plain and practical, and on timely topics. They were of a heart-searching nature, and delivered with great earnestness. The Bishop is a strong man, has much "common sense" and knows how to use it to good advantage. He is also personally attractive, and "the people hear him gladly."

From Tupelo the Bishop ran down to Shannon and spent a day and night at the parsonage. He is "a son of the parsonage," and knows how to adapt himself to parsonage life. The good wife is accustomed to common preachers, some of whom are more critical than sensible dignitaries, but she shrinks at the idea of entertaining "the Bishop." When Bishop McCoy comes again he will be doubly welcome. She did not say that in just those words, but I know.

Never before had the feel of a Bishop pressed the dust of Shannon. Possibly Bishop Paine, more than a generation ago, in going West from Aberdeen, passed this way, but he did not stop, for there was no Shannon here. Naturally, the Methodists hereabout, and a few others, who had never seen or heard a Bishop, looked forward with great pleasure, and hoped for favorable weather and a good congregation. All signs were promising, but just a little while before preaching, a big cloud came up, and there was lightning and thunder, and a great noise. Notwithstanding, the house was nearly full of eager hearers. No preacher hereabout could have mustered a corporal's guard. The sermon that followed was by far the best of the three that I had the privilege of hearing. It will be remembered and talked about for a long time. Shannon is a small community of intelligent and refined citizens. They know what good preaching is and appreciate it, and they said, "Bishop McCoy preached a good sermon." The writer adds his testimony to the same effect. Our people were delighted and edified. His presence in our home was a benediction.

From Shannon the Bishop went to Booneville, where, we doubt not, he imparted to the saints some spiritual benefit. Blessings on his head and heart!

JNO. W. BOSWELL.

Shannon, Miss.

## BOARD OF MISSIONS, NORTH MISSISSIPPI CONFERENCE.

Dear Brethren and Fellow-Workers: I have been trying to get through with the matter of organizing and projecting the work of the Board of Missions for the Conference year, so that I might give some thought to an effort for the quickening of the missionary conscience. My judgment is, that so long as we are content to project our missionary enterprise upon the basis of the money demands of the hour, our policy must be an eternal succession of expedients. We can never hope to grasp the missionary situation, to say nothing of a realization of the slogan of this generation, until questions of expediency shall be as mere ripples upon the surface of our world-wide policy. To accomplish this revolution of missionary activity will be no easy task.

First of all, I think, it may carry some of us back to our spiritual birth-hour for a re-christening of our vision of human redemption. To some of us redemption is essentially and exclusively personal, and we have narrowed the policy of the Jews in that we are not even willing to seek to make a proselyte. But for everyone with an exclusively personal conception of the movement, there are a thousand with a universal conception. The work of eliminating these defective conceptions, of bringing together in one thing a universal faith and a universal statement, is generally, I think, a radical problem. To solve this will require more than appeals to church order, to the universal impulse of men, or to the verities of common sense. It will take a baptism of the Holy Spirit.

But there is another phase of the work more apart of approach than the first. It is the matter of the dissemination of truth and ethical standards in common. Missionary work bearing the stamp, not only of a universal of grace, but of a Christian conscience, is to come a definite Christian commitment.



PARKER MEMORIAL CHURCH, OF NEW ORLEANS.

Which is now nearing completion, and will be formally opened by Bishop W. B. Murrah on Easter Sunday, April 16, 1911.

This congregation began as a mission Sunday school, which was organized by Rev. J. D. Parker in 1876. It was organized into a Methodist Church by Dr. F. S. Barker in 1885, who served it as pastor in connection with Carrollton Avenue. Since that time the church has had the following pastors: 1888, C. M. Lyon; 1889, F. N. Parker; 1892, R. H. Wynn; 1895, H. H. Ahrens; 1898, P. H. Fontaine; 1899, C. D. Atkinson; 1903, K. W. Dodson; 1906, S. J. Parish and H. T. Carley; 1907, C. D. Atkinson. The agitation in behalf of a new building was begun in 1903 while Rev. C. D. Atkinson was in charge, and the

change of location was made from Peter's to Nashville Avenue. The Sunday school room in which the congregation worshiped for several years was built during the incumbency of Rev. K. W. Dodson. The present new structure is commodious in size, modern in its appointments, and has admirable facilities for work. Rev. C. D. Atkinson and his efficient building committee deserve much credit for the pluck and energy with which they have carried forward this enterprise in the face of many difficulties. The next session of the Louisiana Conference will be held in this church.

an imperfect understanding of the meaning of Christ, and if there is a lack of missionary enthusiasm, we need to turn first of all to missionary annals for the means to generate enthusiasm, and for the inspiration to examine the foundations of our faith anew. In the forefront of such a task the preacher, the recognized leader of the legions of righteousness, must take his place. Through the preacher the official members shall be reached, and through these working together a whole charge shall be leavened. Surely no preacher with this understanding of his own importance in this work can fail to do his best.

First among the agencies for bringing about the spread of missionary information, is *The Voice*. No Methodist leader can afford to miss that. But if we are going to do the most at this task, a larger furnishing is necessary. We must have a larger survey of missionary work and of missionary victory. To this end I have made arrangements on behalf of the Board, whereby every preacher and layman can get the best missionary periodical published at a price he can afford to pay. The Funk and Wagnalls Company have made an "Introductory" offer of \$1.50 for a year's subscription to *The Missionary Review of the World*, provided the subscription is sent through me. From the Corinth and Aberdeen districts I have already received twenty-six subscriptions, and I hope to place it in the home of every preacher and leader of the North Mississippi Conference. If the preachers will join with me in pushing this offer, we will get more and better missionary information before our people than they have had before, and we will do something toward relieving a situation that has been a source of perpetual trouble in our missionary work of the past. Fraternally,

WM. L. DUREN,  
Treas. Board of Missions.

## REV. W. M. FOSTER DEAD.

Rev. W. M. Foster, a native of Mississippi (Chickasaw County), died the morning of February 1, 1911, and was laid to rest Sunday afternoon, the 5th, at Pleasant Ridge Cemetery. Rev. C. B. Garrett, presiding elder of the Tyler District, Texas Conference, and the writer conducting the funeral service. Brother Foster spent the most of his career in Mississippi, but late in life moved to Texas. After coming here he entered the ministry as a evangelist and served eleven years in that capacity. He was a good man and did excellent work. All his neighbors and friends loved him, and the pastor will miss him very much. He leaves a wife and several children, in whom their love is lived a Christian life, and died in the faith. We'll meet again some day.

J. B. HILL, Pastor.  
Alto Texas, Feb. 5.

## Concerning Missions.

The annual session of the Woman's Missionary Council will convene in St. John's Church, St. Louis, Mo., April 19. All Conference Societies are urged to hold their session after the Council Meeting, in order that any new plans adopted there may be placed before the auxiliaries. While making a plan for united societies, it has been decided to leave this union at present to the wish of the majority in both organizations.

The annual meeting of the Woman's Home Mission Society will be held in Monroe, La., May 4 to 7 inclusive.

A full attendance is earnestly requested. One or more of the general officers will be present, and important plans will be discussed, looking to the union of the two societies in the Conference. Will not each auxiliary remember to make a special effort to raise an extra free-will gift for our school and mission work? There is an urgent call that a voluntary pledge be made by each auxiliary and the same reported to the Conference Corresponding Secretary, as a basis of appropriations by the Council for the coming year.

MRS. E. R. KENNEDY,  
President.

## HOME MISSION SOCIETY, MISSISSIPPI CONFERENCE.

The annual meeting of the Woman's Home Mission Society, Mississippi Conference, has been postponed until the last week in April, a definite date to be announced later. By order of the President,

MRS. T. B. HOLLOMAN,  
MRS. CHAS. McQUEEN,  
Recording Secretary.

Meridian, Miss., Feb. 8, 1911.

## DEDICATION AT MINDEN, LA.

Dear Dr. Meek: Please announce for me through the Advocate that our new church in Minden will be dedicated on Feb. 19, 1911, by Bishop W. B. Murrah, of Jackson, Miss.

This church was built under the pastorate of Rev. J. J. Martin, who at First Church, Baton Rouge. The total indebtedness of \$1,000 was paid last year under his pastorate.

A special invitation has been sent to all the former pastors to be present on their vacation, and I would like to include you in the list of those especially invited. I think you would find Minden the most desirable Methodist community in Louisiana. In fact, it is one of the few towns in the State where Methodism is predominant. Thanking you for your kind note, I remain, very truly yours,

E. E. WEAVER.



## The Home Circle

### THE FIRST CANDLESTICK.

The first candlestick was a boy. He sat in the corner of a Scotch kitchen holding a piece of fir in his hands, from time to time cutting and trimming to make it burn brightly.

The first candlestick was a length of wood cut off a kind of fir tree, which is found embedded in the peat. This kind of candle is still used in some parts of Scotland.

It usually fell to the lot of the "herd-laddies" to act the part of candlestick, but should a beggar ask for a night's lodging, he was expected to relieve the "herd-laddie" of his duty. A candlestick is still called in Aberdeenshire a "pulp man," or "poor man."—The Child's Hour.

### THE LITTLE LOAF.

Many years ago there was a great famine in Germany, and the poor people suffered from hunger. A rich man who loved children sent for twenty of them and said to them: "In this basket there is a loaf of bread for each of you. Take it and come back again every day till the famine is over. I will give you a loaf each day."

The children were very hungry. They seized the basket and struggled to get at the largest loaf. They even forgot to thank the man who had been kind to them. After a few minutes of quarreling and snatching for bread, every one ran away with his loaf except one little girl, named Gretchen. She stood there alone at a little distance from the gentleman. Then, smiling, she took up the last loaf, the smallest of all, and thanked him with all her heart.

Next day the children came again, and they behaved as badly as ever. Gretchen, who would not push with the rest, received only a tiny loaf scarcely half the size of the others. But, when she came home, and her mother began to cut the loaf, out dropped six shining coins of silver.

"O Gretchen!" exclaimed her mother, "this must be a mistake. The money does not belong to us. Run as quick as you can and take it back to the gentleman."

So Gretchen carried it back; but, when she gave the gentleman her mother's message, he said: "No, no, it was not a mistake. I had the silver baked into the smallest loaf in order to reward you. Remember that the person who is contented to have a small loaf rather than quarrel for a larger one will find blessings that are better than money baked in bread."—Adapted from "Cowdery's Moral Lessons" by Ella Lyman Cabot, in "Ethics for Children."

### DO-AS-YOU-PLEASE DAY.

"If I could have my wish," Jack was saying as Mrs. Porter came out on the porch, "I'd wish that I could do as I pleased all one day—just have a good time. I wouldn't wish for a doll with real hair or a toy piano," and he looked at the girls as if to say their wishes were very foolish. It was a rainy day, and the children were playing quiet games after getting tired of their toys and dolls.

"That would be nice," agreed Emily. "Mamma, we are playing the wishing game. Cousin Florence wants a toy piano and I wished for a doll with real hair. What is your wish?"

"I'll think about it and tell you later," said Mrs. Porter, threading her needle. "You go on with your game while I think."

"I only have one wish to-day," went on Jack. "If I could do as I pleased a whole day, I'd be perfectly happy. It's always, 'Jack, don't,' and 'You mustn't do that, Jack,' from morning till night."

"Well, it seems to me it wouldn't be so very hard to manage a do-as-you-please day," said Mrs. Porter. "Of course, it would depend upon whether you wanted to get into mischief or not. I think to-morrow you may all try doing as you please. If you promise not to do things that will injure you or anyone else."

The children were all excited and promised very readily to keep out of mischief. Then they began to plan what they would do the next day, and the rainy afternoon passed very quickly.

"I shall stay in bed till 'way late," said Emily, "and then get up to play the rest of the day. I won't have to do a single thing all day, will I mamma?"

"Nothing but the things you want to do."

"And I shall wear my best dress and my white shoes," said Florence. "I think I'll take my new doll parrot and go walking, or maybe play with Geraldine Mignonette, where folks can see me. I don't like to wear my best dresses. I like to wear them all the time."

"Push! Push! Push! I'm going to have some fun!" cried Jack. "I'm going to have a lot of fun!"

The next day Emily stayed in bed till ten o'clock, but Jack and Florence were down early. Jack ate his breakfast without washing his hands or face, and then ran over to play with his chess. Fred by the river. Florence came down early, dressed in her best, and went to her room, but she had not been long before she was called out by a knock. She opened the door and found a man in a suit standing in the doorway. "What do you want?" she asked.

"Auntie, did you think it was going to rain?" asked Florence, coming home wet and bedraggled an hour later. "Why didn't you tell me?"

"But, my dear, the other day when I told you it was going to rain you cried and pouted, and, besides, this is do-as-you-please day, you know."

Jack came in tired and warm and dirty after a very happy morning; but when he saw Aunt Molly at the table in her white dress, he said he would eat in the kitchen rather than wash his hands. He left his dinner for a moment, and the cat upset his ice-cream, so that he thought he had better go to the table the next time. Emily fared better than any of the rest, for she had a long, happy day with her dolls and her books and her little friend from next door, but she was glad when evening came.

"Well, how did you all like it? Shall we try it again?" asked Mrs. Porter as they gathered about her chair in the twilight.

"I don't want to," said Jack quickly. "It's no fun doing as you please."

"I don't want to try it again," said Emily. "I had a good time to-day, but I'm sorry I didn't help mamma. It's all right in the daytime, but when evening comes and mamma is very tired, I'm sorry I didn't do a thing but please myself. Don't let us do it again, mamma."

"I don't want to do as I please either," said Florence. "I spoiled my parasol and my new dress, and Geraldine Mignonette looks like a fright. I'm not going to pout after this when auntie wants me to stay at home."

"Well, we won't try it to-morrow," said Mrs. Porter; "but the next time you are naughty and must be punished we might try another do-as-you-please day."

That was last summer, but none of the children have ever asked for another whole day to please themselves. Of course, they often want their own way in many things; but when somebody says, "Do as you please," there is a general laugh; and everybody gets straightened out in a laugh.—Hilda Richmond, in Christian Intelligencer.

### A NOTE FROM PORT GIBSON.

"Off with the old and on with the new," is more often in the experience of the Methodist ministry than any other class of men. So it has proven with this writer. There was much connected with the last pastorate to endear the flock to the shepherd. Truer, more sympathetic people no pastor ever had the pleasure to serve, and kinder neighbors and friends are not to be found than those at Moss Point. He who serves that people may count himself happy indeed. No schism, no carping, no unkind rivalries—such associations are a delight. Our year in their midst will ever be as an oasis, a green spot, in the years to come. Our ministry began at this place on January 1st and was ushered in by the descending of rain and the coming of floods—such as has not been in many days. Of course, this was an off-day. Followed by an unprecedented spell of fine weather, the congregations have kept pace with the sunshine and the greeting has been hearty. Our reception has been continuous; each day has reminded us of our sincere welcome (though this pastor has lost his identity because of the renewed friendships of the mistress of the parsonage—I am her husband).

Under the superintendency of Brother H. H. Crisler, assisted by a corps of the strongest men in the Church, the Sunday school measures up to the best. While the school at the college, consisting of more than eighty young ladies, is technically under his superintendency, he has a thoroughly furnished assistant in the person of Mrs. Walker, one of the faculty of the institution, who reports eight classes, well officered and doing a fine work among the student body. By special invitation last Sunday we took part in a unique service, when more than forty of the young ladies received certificates of excellency in the department of the "Loyal Soldiers of the Sunday School Army." These certificates show merit ranging to nearly one hundred per cent on attendance, perfect lessons and offerings. On the last a penny counts as large as if it were a greater amount. The securing of four of these certificates entitles the holder to a diploma. Brother Hawkins has the profound respect of the community and their heart sympathy in the most excellent work he is doing.

With the college girls in their section and a considerable representation of Chamberlain-Hunt on the other side, there is fine opportunity for the pastor to recall his youthful days and study the needs of the hapless southern youth to which he now turns. In such associations and with such cooperation, you forget that he has ever made that famous declaration which has given him quite as much celebrity as his knowledge of the human eye and the medical art.

A stroll through the cemetery reminds us that there is much of historic interest, and old and religious, as well as the very best of the modern world.

It is quite as important to know how to commend as how to criticize. A word of commendation in season is often very helpful; so also is a word of criticism if offered in the right spirit. If there is no friendly word of warning, through carelessness or inattention or ignorance, our faults and imperfections grow upon us or deepen. He who warns us in time, if done in the right way, becomes our friend even though he be an enemy.—Methodist Recorder.

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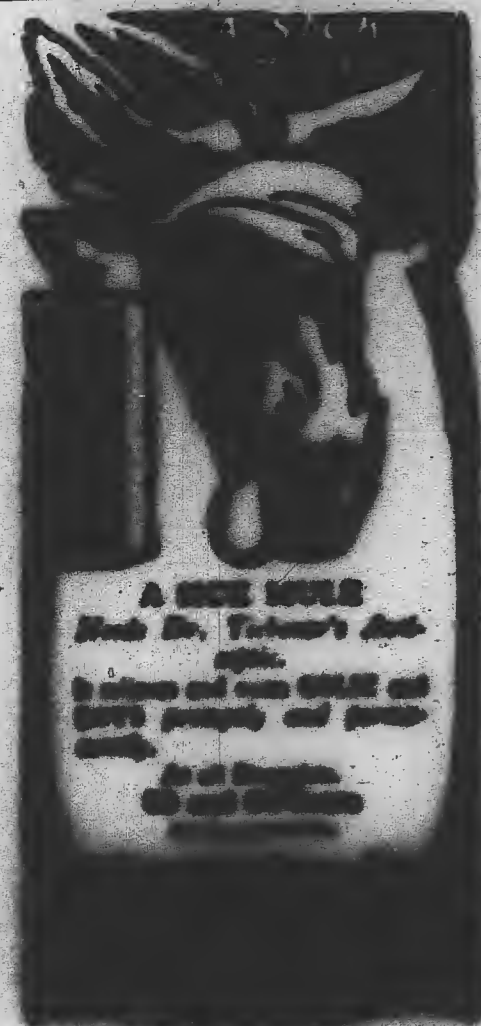
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# Christian Advocate

ROBERT A. WHEEL, Editor.

H. T. CANLEY, Asst. Editor.

CHAS. O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS  
AS SECOND-CLASS MAIL MATTER.

OFFICE: 115 CAMP STREET, NEW ORLEANS.

## TERMS

One Copy, one year, \$1.50; eight months, \$1.00. To  
preachers of all denominations, \$1.00.

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## Editorial.

## SOME HISTORICAL FACTS.

From the Western Christian Advocate of January 25 we take the following:

Bishop Thomas B. Neely writes us: "I have read your article in the Western Christian Advocate on 'The Status of Methodist Unity.' I quite agree with you when you say: 'The union desired and even hoped for by our Bishops and others more than forty years ago is still in the future; and who knows how far away?' When you say: 'But the facts, principles, and convictions which moved the Methodist preachers in 1844, wise and good men, to agree to the division of the Church they loved, and moved the equally good laymen to acquiesce in the division,' there may be danger of your being misunderstood. As a matter of fact, neither the ministry nor membership of the Methodist Episcopal Church agreed to a division, and the General Conference of 1844 did not divide the Methodist Episcopal Church. The truth is the Southern Conferences withdrew. Some of the Southern brethren used a stronger word."

This statement from the pen of Bishop Neely will occasion little surprise among Southern Methodists. They have become so accustomed to his exhibitions of partisanship that they expect a biased and sectional view whenever he speaks or writes concerning either their past history or present affairs. Justice at his hands they do not hope for, and they have learned long since that he does not reflect the sentiment of the millions of broad-minded men and women in the Methodist Episcopal Church. Indeed, his position among the leaders of our sister denomination seems to be much like that of Senator Heyburn among the Republicans in the United States Senate—that of a lonely survivor of a generation that seemed to find peculiar pleasure in fighting over the issues and keeping alive the bitter memories of an unhappy era of strife.

But what of the correctness of Bishop Neely's statements? Is it true that the General Conference of 1844 did not divide the Methodist Episcopal Church? We frankly admit that it did not determine absolutely that there should be a division; and that the movement to separate the Southern from the Northern Conferences was not fully consummated by that historic body. But it is a fact, clear and undeniable, that the General Conference of 1844 recognized the division of American Methodism as a moral certainty and sanctioned it to the extent of adopting by an overwhelming majority a specific plan of separation. That plan referred to the new organization as the "Church, South," prescribed the method by which the division was to be effected, obligated each section to refrain from an invasion of the territory of the other, and formulated a course of procedure for the settlement of common property interests. No blame attaches to Southern Methodists because after the adjournment of the General Conference they took steps to make the plan of separation agreed upon operative. It devolved upon them to do so, because they were in the minority. The organization, as it then existed, was controlled by their brethren of the North, who had no occasion to do anything more until the Southern contingent had taken the initiative, which they were expected to do under the terms of the General Conference enactment.

The truth is, the division of American Methodism at this critical time was inevitable, and as Bishop Hoss said in his recent admirable address on the subject, was evidently "providential." Nothing else could have preserved the Church in vigor and prosperity in the two sections. The delegates from the North could not have surrendered the principles for which they contended and have faced the people in the States from which they came. And as Dr. Stephen Olin, who Dr. Buckley says was the one

man in the General Conference of 1844 who was not a full compromiser and was a champion of all sorts of the subject, said in his own address when the question of separation was under discussion: "With regard to the division of the Church, if they concede what the Northern brethren wish, if they concede that Southern churches be separated with holding their ministers, they must as well go to the Rocky Mountains as to their own native hills. The people would not bear it. It is a historical fact, which cannot be successfully controverted, that the division of the Methodist Episcopal Church, as the distinguished editor of the New York Christian Advocate calls it in his history of Methodism, took place with the consent of, and according to a plan laid down by, the General Conference of 1844, in which the Northern delegates had a large majority."

But again Bishop Neely says: "Neither the ministry nor membership of the Methodist Episcopal Church agreed to a division. Through their accredited representatives in the General Conference they did agree to it, and the Supreme Court of the United States held that under the constitution and laws of the Church, as set forth in the Discipline, they were legally bound by it. The Bishop perhaps has reference to the effort afterwards made by his denomination to repudiate the solemn compact which their delegates entered into with those from the South, but in which they signally failed because their proceedings were revolutionary and without constitutional warrant. And it has always been amazing to us that any Northern Methodist should desire to open and parade that chapter of his Church's history. If our denomination had written it, we feel sure that it would be our wish to keep it forever closed. For, certainly it is not creditable to a body of Christians that they should have sought to violate an agreement made in a legal and proper manner with their brethren, and to retain in their possession property to which they had no equitable and moral right, and which they relinquished only when forced to do so, by the mandate of the highest Court in the land."

We write this in no spirit of bitterness. Our fathers were acting at a time when the tides of passion and prejudice were running high. Many extreme things were said and done. As Bishop McTear states, "Neither side was without fault." It has always been to us a source of gratification and pride that the members of the General Conference of 1844, both of the North and South, bore themselves so admirably throughout the heated struggle that took place upon the floor of that great gathering. And if those who afterwards rushed into the fray and became participants in the controversy did not measure up to the high standard of fairness and justice set by these majestic men, we can well afford to let the irritating circumstances by which they were surrounded soften our judgment of their conduct. But that Southern Methodists should be discredited and censured more than others for the course they pursued, is an allegation which we do not for one moment admit, and which the facts of history will not sustain.

We are not advocating the union of the Methodisms of the United States. We sincerely doubt whether such a union would result in a single advantage that federation, properly carried out, would not secure equally well. But we should like to see the spirit of fraternity and goodwill among the several Methodist bodies beneath the American flag continue to grow. It has been nearly sixty-seven years since Episcopal Methodism was rent in twain and nearly a half century since the close of the Civil War, but we are not yet measuring up to the terms of comity specified in the original plan of separation, which provided that "neither denomination should organize societies within the geographical limits of the other. We are persuaded, however, that there are better days ahead. Sectarianism everywhere is abating. The followers of Christ of every name are drawing closer together. And we hope that the day is not distant when our Methodisms will at least co-operate sufficiently to do away with hurtful competition, and stop the wastage of resources urgently needed to extend the Master's kingdom elsewhere.

## WISE LEGISLATION.

The Methodist Episcopal Church has provided in its Book of Discipline for organizing its Sunday schools into temperance societies with a view to imparting proper instruction concerning the results of the use of intoxicants and narcotics, and pledging its members, as far as possible, to total abstinence from all harmful drugs and drinks. As a rule, we are disposed to oppose additional organizations in the Church, but we think this movement is needed and calculated to exert a far-reaching influence for good. Certainly the best way to safeguard the race from the frightful evils of intemperance is to begin with the children, and by wholesome teaching and training to steel them against the temptations and dangers that will come later in life. Nor is a mere occasional Sunday school temperance lesson adequate to accomplish this important work. Theoretical instruction should be clinched and re-enforced by handing our young people together in such a manner as to commit them to the practice of what is taught, and

to make them feel that temperance is a strength and character that is invaluable.

A recent number of the New York Christian Advocate contains that Bishop McIntyre, President of the board of managers of the Temperance Society of the Methodist Episcopal Church, is himself an example of the most results of temperance. "He was married when quite a small boy to take the pledge. Afterwards, when a brick layer's apprentice he was told to drink, but could not be prevailed upon to do so. This he called his first great victory." A few months, formed in the opening years of life to often a source of defeat and all the strife and stress of work after career. The strength of youthful purpose has been abundantly proven in the history of many distinguished men. The task of committing the children of the nation to the cause of temperance was undertaken some years ago by the Woman's Christian Temperance Union, but now they do not seem to be so active in this field of service. As we see it, here is an open door which all of the Christian denominations would do well to enter. If we can protect our young people from this great destroyer that lies in wait, and enlist them enthusiastically in the glorious army of temperance reform, the battle against the licensed liquor traffic will be won at no distant day.

## A MORE IMPORTANT WORK SUGGESTED.

It appears from the account of its proceedings published in the secular papers that the Georgia Mothers' Congress recently in session at Atlanta, Ga., devoted considerable time to the discussion of the equipment of Sunday school teachers. Mrs. Frederick Schoff, President of the National Mothers' Congress, who was in attendance is reported to have declared that "too many of the teachers are frivolous, untrained girls, who know little of children and how they should be taught;" and other speakers are said to have contended that the teachers should be "trained in psychology and children culture."

It is natural and proper that parents should be concerned as to the character of instruction given their children in the Sabbath schools of the country; but we confess that this scene of a body of mothers insisting that Sunday school teachers, who serve in that capacity as a labor of love, should be given lessons in child culture before they are allowed to occupy such a position, is to us not altogether a pleasing one. Why not have the mothers to take the suggested course in psychology and child training? Is it not the divine plan that the chief work of moral and religious instruction shall be done in the home? Can it be that the reason these ladies are advocating this course of study for teachers is that they would be more largely relieved of the binding obligation to rear their little ones "in the nurture and admonition of the Lord?" Alas! in too many instances about all the religious teaching children receive is during the hour they spend weekly in the Sunday school. If our sisters really desire to help the youth of the land and improve moral conditions throughout the country, let them address themselves to the task of making the home teaching and training of the nation what it ought to be. Napoleon on one occasion is reported to have said, "The need of France is mothers." It does not require the insight of the "Man of Destiny" to see that the need of America is Christian mothers.

## OPPOSED TO SEPARATION.

The editor of the Southwestern Christian Advocate of this city, who is an influential leader among the colored people of the Methodist Episcopal Church, takes the position, in a late editorial that the negroes of that denomination are opposed to being set off as part of a distinct organization, embracing all of the colored Methodists of the United States. He calls attention to the fact that the Texas Conference of his people, recently in session, unanimously adopted a resolution declaring themselves unalterably opposed to such a scheme and pledging their "fidelity and devotion to the Mother Church." He also quotes the following from the Northwestern Christian Advocate, of which Dr. Charles M. Stuart is the able editor: "Such a step, if taken at all, when taken must be upon the initiative of the negro, and in the full persuasion that the best interests of that race will be conserved by such a step." The editor of the Southwestern then adds: "The negro has no reason for taking such an initiative and he will not do so." From this it would seem that our brother in black may not be so easily managed in effecting the unification of American Methodism, as some of the more ardent advocates of that movement appear to think.

## PERSONAL AND OTHER NOTES.

The Southern Scribe, an excellent weekly published in this city, contained last week a good picture and an interesting sketch of Rev. A. G. Shankie, the popular pastor of Rayne Memorial Church. We congratulate the Rev. and Mrs. W. L. Duren,



of Texas, Miss. upon the addition of a new and better building in the latter locality.

At the same time, Rev. H. H. Hines is the pastor of the church in the latter locality.

Rev. H. H. Hines, pastor of the church in the latter locality, is the pastor of the church in the latter locality.

We were pleased to receive on Wednesday of last week a letter from Mr. P. H. Hill, formerly of Texas City, and now of Vancouver, B. C., the apostle of the work of the church in the latter locality.

Rev. J. M. Mason, has made a good beginning on the Oak Ridge charge. He says he has a fine people to serve, which is no news to those who are acquainted with that excellent community.

We are glad to hear that the work is prospering on the Lorman charge. There are signs of a spiritual awakening, and the pastor, Rev. J. E. Samuels, is confidently expecting this to be a successful year for the church.

Rev. H. W. Ledbetter speaks in the highest terms of the work of the Woman's Home Mission Society of Colfax, La. The women of that wide-awake organization raised last year \$235, and added much to the furnishings of the parsonage.

Rev. O. L. Savage, of Ruleville, Miss., serves a people who are concerned for the welfare of their pastor. The first Quarterly Conference advanced the salary to \$1,500. Ruleville is one of the most delightful charges in the North Mississippi Conference.

We learn that Rev. W. N. Dodds, of the Baldwin charge, is delightfully situated, and is encouraged with the outlook for the year. He has a splendid people to serve. We pray that his ministry among them may be happy and successful.

We call special attention to a communication from Rev. R. W. Vaughan in this issue of the Advocate. Brother Vaughan is doing a great work as manager of the Louisiana Methodist Orphanage, and he needs the help of every Methodist in Louisiana.

We regret to learn that Rev. O. P. Armour, of the Kosciusko Circuit, has been hindered in his work by continued illness in his home, but rejoice to know that he expects soon to be able to render full service. He serves a most excellent people.

We regret to learn, from a personal letter, that Rev. J. W. McGee, the popular and efficient chaplain of the Mississippi State Penitentiary, has recently been quite ill. We pray that this good man may soon be restored to full health and vigor.

Rev. L. E. Wicht, of the Washington charge, is comfortably domiciled in a brand new parsonage. The old parsonage was destroyed by fire last November. The possession of a new one this soon is excellent evidence of the interest and energy of his people.

A pleasant caller at our office a few days since was the Rev. D. T. Sledge, who is doing missionary work at Wetmore and Goodpasture, in Colorado. Brother Sledge was reared at Duck Hill, Miss., and is on a visit to friends and relatives in that State and also in Louisiana.

Rev. L. B. Hankins, of the Mayhew and Artesia charge, has a delightful work. His people have increased their pastor's salary about \$200, and the first Quarterly Conference was a delightful occasion. We congratulate both preacher and people. Brother Hankins has shown his appreciation of the Advocate by putting it in the homes of many of his people.

Rev. J. H. Felts states that the Aberdeen District is in the best condition that he has ever known it to be. The voluntary advances in salaries amount to nearly \$1,000, and the revival spirit is beginning to spring up. We will let this stirring presiding elder report for himself in our next issue. Brother Felts must forgive us for anticipating him a little. We like so much to give out good news that it is difficult for us to refrain from doing so.

We thank the following brethren for substantial favors to the Advocate recently: H. Mellard, Logtown, Miss.; W. L. Broome, Lamar, Miss.; H. P. Lewis, Jr., Montrose, Miss.; F. A. Howell, Durant, Miss.; J. C. Long, Philadelphia, Miss.; B. F. M. Bullard, Cedar Bluff, Miss.; W. J. Dawson, Morton, Miss.; J. C. Price, Zwolle, La.; T. J. Durrett, Buena Vista, Miss.; D. W. Babb, Coldwater, Miss.; L. B. Hankins, Mayhew, Miss.; W. C. Lester, Webb, Miss.; T. G. Adair, Booneville, Miss.; W. J. Porter, Lanesville, La.; C. A. Northington, Bellefontaine, Miss.; G. W. Gordon, Valden, Miss.; R. O. Weir, Donaldsonville, La.

The Georgia State-wide Conference on Evangelism will be held at Wesley Memorial Church, Atlanta, March 3-12. The program is one of surpassing interest, and the attendance promises to be large. Among the speakers we note the names of Bishops Hoss, Kilgo, and Candler, Dr. W. F. McMurtry, Dr. W. N. Ainsworth, Dr. Charles D. Bulla, Dr. F. S. Parker, and Dr. and Mrs. H. M. Hamill. One fare ticket for the round trip may be had all over the South on March 5, 6 and 7, on account of the Southern Commercial Congress. The Georgia railroads

will give one and a half extra miles in March through the State of Georgia and north to a special and better treatment.

In a personal note to the editor, Dr. George F. Sweeney states that the financial Conference Committee which has in hand the task of building a representative church at Washington, D. C., will meet in Atlanta on Tuesday, March 7.

Rev. W. J. Briggs delivered his famous lecture, "The Prince of Peace," to an overflowing audience at the Y. M. C. A. Hall of this city last Sunday afternoon. He also met with the New Orleans Council for the Men and Religious Forward Movement, a work in which he is greatly interested.

From Kentucky, La., Rev. Henry T. Young sends out an optimistic note. His work is progressing favorably, and he is pleased with the general outlook. He says that he recognizes the importance of having a church center in the homes of his people, and that it is his purpose to do his best to supply this urgent need.

In sending in a list of subscribers, for which he has our hearty thanks, Rev. H. I. Collins reports that he has been warmly welcomed at Cochrane, Miss., and that his parishioners are a big-hearted folk. Brother Collins is a tireless toiler, and we expect to have good tidings of things accomplished on his circuit before the year shall close.

Rev. W. L. Doss, Jr., of Rayne, La., is having success in his present interesting field of labor. He particularly commends his Sunday school, which has a Home Department and is alive in every respect. Brother Doss has kindly favored us with eleven subscriptions to the Conference organ and a check to correspond.

We received a few days since from Rev. J. B. Randolph, of Como, Miss., a card bearing date of the 7th inst., conveying the good news of his recovery from his recent severe illness. He reports everything as moving on nicely in his delightful pastorate. The stewards have fixed his salary at \$1,200, and assumed all responsibility for the other collections.

We are grateful to Rev. W. H. Mourger, of Hollandale, Miss., for some good work in behalf of the Advocate. He states that his charge is reasonably prosperous, and that everything is moving on smoothly. Brother Mourger is exceptionally well qualified for the work of the ministry, and the Church has a right to expect much of him in the years to come.

Rev. E. E. Langford is delighted with the reception which has been accorded him on the Pickens charge, and thinks the prospects point to a year of substantial progress. The flock which he serves is, indeed, a choice one, and it would be strange if he were not pleased with his present situation. We thank Brother Langford for a list of 16 subscribers to the Advocate.

In renewing her subscription, Mrs. P. E. Duncan, of West Point, Miss., writes in commendatory terms of the Advocate and says she finds it helpful in her religious life. Sister Duncan is the widow of the Rev. Perry Duncan, one of the truest and most faithful itinerants that ever wrought in North Mississippi, and whose memory will long be cherished in every charge that he served.

Rev. J. D. Boggs has completed his first round on the Jonesboro Circuit, Corinth District, and reports that he has a fine people and that the outlook is gratifying. We are grateful to him being mindful of the Advocate as he goes to and fro on his work. But for the fidelity of these faithful men who serve the rural charges, the Conference organ would have had to shut up shop long ago.

Rev. C. P. Moss reports that the church at Durant, Miss., promises well. He commends the work that Brother F. A. Howell, an honored layman of his charge, is doing to extend the circulation of the Advocate. We also desire to record our appreciation of the valuable service which Brother Howell is rendering the Conference organ, though it is nothing new for him to abound in usefulness.

Rev. R. H. B. Gladney has lately had an interesting meeting at Macon, Miss., conducted by that prince of preachers, Dr. S. A. Steel. His account of it appears elsewhere in this issue. Brother Gladney is at present the only pastor in Macon, and in consequence finds his hands quite full. But he thrives on hard work, and is never happier than when freely spending his strength to extend the Master's cause.

Writing from Wilson, La., under date of the 11th inst., Rev. F. N. Sweeney says: "I received one of the biggest soundings Friday evening a preacher ever had. These Wilson folk do not do things by halves." Nothing delights a minister more than to know that his people appreciate him and are thoughtful of his needs. Brother Sweeney expects to hold a meeting soon in which he will have the assistance of Rev. D. E. Kelly, of Purvis, Miss.

A beautiful card from the Rev. and Mrs. Walter Campbell, of Schlater, Miss., which was received a few days since, announced the arrival in their parsonage home of Master Walter McNeill Campbell, Jr., weight nine pounds, on February 7. We extend congratulations, and pray that a favoring Providence may watch over the little one and bring him through

the trials of childhood and youth to a useful and better position.

We are rejoiced to hear that Rev. J. A. Lewis, of Durant, Miss., has been elected to the position of pastor of the church in the latter locality. Rev. Lewis is a fine man, and we expect to have good tidings of things accomplished on his circuit before the year shall close.

Rev. A. M. Thomas, of Vicksburg, Miss., continues to show an active interest in his pastorate. He is looking after the interests of the Advocate. Much of Brother Thomas' ministerial life has been spent in the preceding capacity, and a more capable man in that important office we have never known. But evidently he still knows how to do the work of a pastor whose mission it is to influence the people to support all of the institutions of the Church.

Rev. J. J. Tucker, of Centenary College, in a last week's note to our office adds: "Our college is doing excellent work. We have a fine corps of instructors, an earnest student body, and the promise of larger growth. Centenary needs a central building commensurate with the possible patronage of our Conference. We are pleased to have this cheering message from this historic institution. The service which it is rendering to Louisiana Methodism is far-reaching and immeasurable."

We acknowledge the reception of a program of two Missionary Institutes prepared by Rev. E. E. Lewis, the energetic presiding elder of the Winona District. One of these meetings will be held at Kilmichael, March 3 and 4, and the other at Sandover, March 10. At the first, the preaching will be done by Rev. W. D. McCullough and Rev. J. A. Hall, and at the latter, by Rev. John Ritchie and Rev. W. M. Campbell. Brother Lewis makes an earnest appeal for a large attendance both upon the part of preachers and laymen.

We are informed that Canton Station and the name of its worthy pastor, Rev. C. F. Emery, were omitted from the list of the Mississippi Conference appointments which appeared in the New Orleans Christian Advocate, and also from the one appearing in the Conference Journal. This is explained by the fact that the two lists were duplicates made by a public stenographer from the Bishop's original copy, and hence the same error occurred in both. It is needless to say that both Dr. Watkins, the Conference Secretary, and the editor regret this omission, which was purely accidental.

In ordering the continuance of the Advocate to his home at Jacksonville, Texas, Rev. R. A. Burroughs, formerly of the North Mississippi Conference, adds the following interesting items about himself and his work: "We are doing well out here. I had 206 additions to the Church last year, and raised for all purposes \$10,000. Since Conference the salary has been raised \$300, and I have received 26 members. I am very much in love with the work of the pastorate, having been a presiding elder so long." Brother Burroughs' host of friends in Mississippi will be delighted to know that he is faring so well in the Lone Star State, and that the Lord is so abundantly blessing his labors.

#### PARSONAGE BURNED.

Dear Brother Meek: Our South Washington Street parsonage with all its furnishings was destroyed by fire to-day at 12 o'clock. Brother W. H. Saunders and family lost all their personal effects, including clothing, library, etc. The building was insured for one thousand dollars, much less than will be required to rebuild. There was no insurance on anything in the house, all of which is a total loss.

The good people of South Washington Street Church have worked heroically with meager resources and had just about finished paying for the parsonage. This little home represented much heroism and sacrifice by both people and pastor. Now, both have sustained a loss that each is unable to bear. There is scarcely a place in the whole Southern Methodist Church where a little help would count for more or would be more worthily bestowed. Surely this suggestion, of which Brother Saunders is utterly ignorant, will bring some substantial response. Yours faithfully,

CHAS. W. CRISLER,

Pastor Crawford Street Church.

Vicksburg, Miss., Feb. 13, 1911.

To-day is your day and mine—the only day we have; the day in which we play our part. What our part may signify in the great whole we may not understand; but we are here to play it, and now is our time. This we know—it is a part of acting, not of whining.—David Starr Jordan.

Those who learn to live and work and love whether the winds blow east or west, whether the sky is fair or stormy, whether the world smiles or frowns, nods or winks, are invincible. A clean, pure heart, a sweet, poised temper, turn grievances into favors, or, at worst, make of them jokes. There are many things that it is foolish to collect, but the silliest of all are grievances.—William H. Hamby.



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## Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

At his home, near Ridge, La., January 4, 1911, WM. ARCHIE HOFF-PAUIR, aged 25 years and 8 months. Just nine days before his death he was taken suddenly ill with pneumonia. All that kind hands and loving hearts could do was done. But on the ninth day he succumbed to that dreadful disease. Alas! a voice we loved so much is stilled, a place in the home is vacant that never can be filled, and our hearts are sad. But we believe that he, in whom we believe, doeth all things well. And we hope to meet our brother "beyond the sun-set's radiant glow," where parting and sad good-byes will be no more. His brother,

J. H. HOFFPAUIR.

**JAMES MARLIN BENNETT.**—In the parsonage on the Adams Circuit I found, when I first went there two years ago, that the young preacher and his pretty girl-wife were happy over a very wonderful babe. I saw him often. He seemed to me a really wonderful babe—quiet, content with himself, his little play-things, but constantly looking at me out of lustrous, inquiring eyes. So silent, intent, beautiful was that gazing that I humorously nick-named him "Inquirendo"—about to ask a question. As I loved the fine young preacher and his girl-wife, I specially loved their splendid baby boy. But he died—alas! alas! And we were so sorry. The young parents bore it all with true Christian courage. Here is the record: James Marlin Bennett, son of Rev. Jas. V. Bennett and wife, was born September 24, 1908, and died April 14, 1910. "Of such is the kingdom."

H. WALTER FEATHERSTUN.

The subject of this sketch, Brother J. E. BAKER, was born in Claiborne Parish, November 30, 1856, and died in Homer, La., January 19, 1911. He was married to Miss Etta L. Patton, January 17, 1878. To them were born ten children, nine of whom are living. Bro. Baker joined the M. E. Church, South, in Arizona, La., when he was a boy, and lived a consistent Christian life to his death. Brother Baker was my life-long friend. We were boys together in school and grew to young manhood together. He was kind, affable, and full of mercy, and devoted to his family to that degree that no hardship, no difficulty, was too great for him to undertake for their welfare. While not always successful in his undertakings, yet he faced disappointment with a courage that few men possess. A good man has gone from us. We sympathize with his dear wife and children, commending them to the care of our heavenly Father, whom their loved one trusted.

J. B. WILLIAMS.

Entered into rest on December 25, 1910, Mr. A. R. STENSON, who soon would have been 76 years of age. He was a devoted Christian, true to his

God, loyal to his Church and kind in his home. He lived and practiced what he believed to be right. He had not been well for some time. His every-day walk was evidence to his relations and friends that he was a fit subject to meet his Savior. How this dear one is missed no one can ever know, except those who have gone through a similar experience. But it draws us all nearer heaven to lose our loved ones, if we have faith in the precious one who said, "Let not your heart be troubled; ye believe in God, believe also in me." He was a member of the Methodist Church, having joined the Church years ago. His membership was at Lebanon Church, in which neighborhood he had lived for a half century. He leaves six sons, three daughters and a large circle of friends to mourn his loss. His dear companion and one daughter preceded him to the other shore. May the God of the living ever watch and care for the bereaved until they gather on the other shore. H. W. SCOTT.

To the memory of Mrs. J. E. BEAN- DER: Now the "silent voices" have called the soul of Grandma Beander for the last time. This earthly veil has been a burden upon her soul for many years, but she has borne her lot patiently, uncomplainingly, awaiting the day when she should be called home to her Master. The call has come and she has gone. Her life was a beautiful expression of piety, hope, love and Christian fellowship. Her faith was pure and trusting, looking always for the unseen hand to prepare the way for her efforts and guide her footsteps. In the providence of God her days were lengthened beyond the allotted time that she might point the way of life to many wandering souls. From her youth she was a devout Christian, trying to follow as best she could the footsteps of her Lord. Her early life was devoted to teaching, and she was always a lover of the young folks. She took a great interest in all their life, and in her feebleness enjoyed frequent visits from them. It was a familiar scene on Sunday afternoons to see the little girls carrying her bouquets of flowers, and of more value to her, the buoyancy and cheerfulness of youth. The ideal of service was kept ever before her, but her old Bible, worn and marked, tells the story of her life more eloquently than human pen can write. With her loved ones, whom she has left behind, we sympathize deeply, but bid them not mourn, for death was the great victory of her life, and she is now with the Father, to continue her supplications for them. Well might she say with St. Paul, "I have fought a good fight; I have finished my course; I have kept the faith."

J. J. BROOKS.

### SARDIS DISTRICT CONFERENCE.

The Sardis District Conference will be held at Hernando, Miss., from May 9 to 12, inclusive. The first day will be in charge of the women of the district, who will consider their missionary work. Other announcements will be made later. W. M. YOUNG, February 7.

### THE MISSISSIPPI CONFERENCE JOURNAL.

The journal of the recent session of the Mississippi Conference was given to the post and express offices January 31, and should by this time be in the hands of the preachers.

Wherever practicable, the package was sent by express; but when this was thought to subject the preacher to serious inconvenience, it was sent by mail.

If, in any case, they should not be received, let inquiry be made at the nearest express office, and if this does not secure them, a card to me will be followed by a prompt effort to trace the missing package.

A. F. WATKINS,  
 Secretary.

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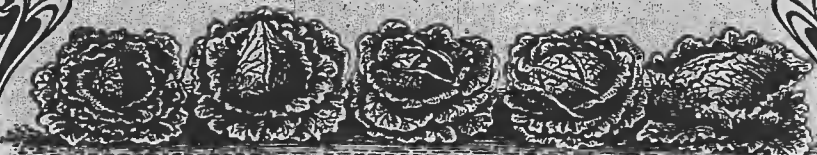
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## Tidings from the Field

### Kosciusko Circuit:

I have been much hindered in my work by severe sickness in my home, my son, Bland, having been quite sick for three weeks with typhoid pneumonia, but he is convalescing now. Both my people and the people of this town have been very kind to us. We have received quite a lot of "pounding," the pantry being kept well filled all the while. We have re-furnished our parsonage, which gives us a comfortable home. Our first Quarterly Conference was held on the 6th instant. The salary was raised over last year and paid up to date. All in all, we are happy and are serving as good people as the world affords. I will ask the readers of the Advocate to pray for us, that we may have a great year.—O. P. Armour, P. C.

### Booneville, Miss.:

I am glad to report Booneville Station alive and wide awake. I have been here now about two months and am more and more pleased with the situation. The church is well organized, and all departments are doing gratifying work. Adequate provision has been made for the support of the ministry; the "Home and Conference Mission" assessment has already been paid. The finances of the church are looked after in a business way by business men. It was our great pleasure to have Bishop McCoy preach for us last Sunday morning and night. He was greeted by large congregations, who were charmed with his discourses. I am sure the day will long be remembered and will tell on the future of our church.—S. A. Brown, P. C.

February 7.

### Many, La.:

This is my third year on this, the Many charge, and it gives promise now of being the most successful of the three. On our return from Conference we received the customary pounding. We have had la grippe, but we are now at work. Our Sunday school is the best we ever saw in a small town. We use the graded courses of literature. We have Cradle Roll and Home Departments. Last Sunday we had 94 present, and this with a church membership of eighty-one. Our official board are fully alive to their duty and look well to the support of the preacher. Our Woman's Home Mission Society is a fine company of the really elect, and look well after the parsonage and church improvements. We will begin a campaign for subscribers to the Advocate in a short while. We are looking forward to a full report at Conference. We wish the Advocate great success.—B. H. Sheppard.

### Fulton Circuit:

The undersigned was returned to this charge for another year. We hope and expect that this, the second year, may prove a much better year than the one just passed. In many respects this is a great people, as true and loyal as can be found anywhere—noble-hearted, kind and good. All homes extend such warm and hearty greetings to the pastor as make him feel glad. Indeed, we are entering into a covenant with our people as we go, to make to-day better than yesterday was; and to-morrow better than to-day. We catch glimpses of higher heights in the church and community life, and thus we want and expect to achieve more this year than last.

Pray for us that God may save our boys and girls, and give us Fulton Circuit for Christ. The first Quarterly Conference has passed and a great one it was. Our beloved presiding elder, Rev. J. H. Felts, brought to us a soul-cheering message, as he always does. There was some raise in pastor's salary over last year. Conference having adjourned and dinner spread, all enjoyed to their satisfaction a good time eating of the good things that had been prepared by the people of Pleasant Grove community. Pleasant Grove never fails. I like so much to work for subscriptions to the New Orleans Advocate, for the paper goes into the homes of our people, giving them food for the soul, making life better and service sweeter. May God bless its readers, and long live its editor.—D. R. McDougal, P. C.

February 8, 1911.

### Baker, La.:

We arrived in Baker the 28th of December, and were met at the train by kind friends and conveyed to the parsonage. The kind people had made preparations for our coming in a substantial way. The first Sunday after my arrival it rained so that I was unable to go to my appointment, which was several miles away. The next Sunday I went to Deerford and preached at 11 a. m. and 7 p. m. I met with a warm reception. The next Sunday I preached at Blackwater at 11 a. m., and was greeted with a splendid congregation and a hearty welcome. I returned to Baker in the afternoon and preached at 7:30 p. m., to a very appreciative congregation. The next Saturday and Sunday our beloved presiding elder, Rev. C. C. Miller, came and held our first Quarterly Conference, which was very well attended. On account of not being well he only preached for us once, and it goes without saying that it was a fine sermon. I was here four years ago when Brother C. C. Miller was pastor. I came over to help him in a revival meeting. How time brings about a change! This circuit has been served by some of the best and strongest preachers in the Louisiana Conference. I trust that I may not cast a shadow over their influence for good. Mr. Editor, my highest aim in life is to do the will of God and become more like Jesus Christ. I will do all I can to make this the best year of my ministry; also I will work for the Advocate and its circulation. I have not bought a horse and buggy yet, and so I am somewhat handicapped in my work. I shall make a purchase in the near future. We are well pleased with our new home.—S. D. Howard, P. C.

### ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION.

The Board of Church Extension of the Methodist Episcopal Church, South, through its Executive and Finance Committee, has accepted the invitation of the Virginia Annual Conference to meet in the city of Richmond, Va., April 27-30.

Sunday, April 30, will be used by the Churches of the Virginia Conference, according to resolutions passed in Conference session, to increase the Bishop John C. Granbery Memorial Loan Fund, and the Churches of the entire connection are cordially invited to join their Virginia brethren in this effort to honor the memory of a saintly man who served the Church long and well, and whose interest in the work of Church Extension remained unabated until the close of his life.

W. F. McMURRY,  
Corresponding Secretary.

February 3, 1911.

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(LA. RY. AND NAV. CO.)

THE SHORT LINE BETWEEN

NEW ORLEANS, BATON ROUGE, ALEXANDRIA,  
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PULLMAN BUFFET SLEEPING CARS. TICKETS  
ON SALE TO ALL POINTS.

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General Passenger Agent.

# Death Lurks In A Weak Heart

If Yours is fluttering or weak, use "RENOVINE." Made by Van Vleet-Mansfield Drug Co., Memphis, Tenn. Price \$1.00



**QUEEN & CRESCENT  
ROUTE**

**Best & Quickest Service**  
TO ALL  
IMPORTANT DESTINATIONS  
**In the North & East**  
Through Pullman Sleepers  
TO  
New York, Cincinnati & Birmingham  
**Dining Cars**  
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211 ST. CHARLES STREET  
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VISIT  
**MINERAL WELLS**  
FOR  
HEALTH AND PLEASURE  
AND  
**WEST TEXAS**  
For  
FINE AGRICULTURAL LANDS.  
REACHED VIA



EXCURSION TICKETS ON SALE  
DAILY.  
Write for Free Booklet.  
**E. P. TURNER,**  
General Passenger Agent,  
DALLAS TEXAS

**The Motor Way**  
Commencing Thursday, Dec. 1st,  
**The YAZOO & MISSIS-  
SIPPI VALLEY R. R.**  
Will Inaugurate a MOTOR CAR  
Service Between  
**New Orleans & Baton Rouge**

Leaving New Orleans ..... 6:55 a. m.  
Arriving Baton Rouge ..... 9:45 a. m.  
RETURNING  
Leave Baton Rouge ..... 4:00 p. m.  
Arrive New Orleans ..... 6:50 p. m.  
Cars Leave Union Station, Howard  
Avenue and Rampart Street.  
Nothing but hand-baggage will be  
handled on these cars.  
Full Information  
CITY TICKET OFFICE,  
141 ST. CHARLES STREET.  
PHONE 3618 MAIN.

**RIDER AGENTS WANTED**  
In each town to ride and exhibit sample  
1911 Bicycle. Write for special offer.  
We ship on approval with trial  
period, allow 10 DAYS FREE TRIAL  
and return freight on every bicycle.  
FACTORY PRICES on bicycles, tires  
and sundries. Do not buy until you receive our cat-  
alog and learn our unheard of prices and marvelous special offers.  
Tires, coasters, brake bands, wheels, lamps, sundries, half price.  
**HEAD CYCLE CO.,** Del. 5-305 Chicago, Ill.

**BLUMYER  
B. CHURCH**  
Write to Chas. H. Bell, Foundry Co., Chas. H. Bell, O.

**Fish Bite** Like hungry wolves  
if you use Magic Fish Lure. Best  
fish bait ever discovered. Keeps you busy  
pulling them out. Write to-day and get a  
box to help introduce it. Agents wanted.  
J. F. Gregory, Dept. 1, St. Louis, Mo.

ESTABLISHED 1858  
**CHURCH AND SCHOOL BELLS**  
Write for SPECIAL DONATION PLAN Cat. No. 57  
THE C. S. BELL COMPANY, HILLSBORO, O.

## COLUMBIA, LA.

You will kindly grant me an opportunity to say a word concerning my present field of labor. I find myself among as kind and appreciative people as I have seen anywhere during the twenty odd years I have tilled and toiled in Louisiana. The first round on the Columbia Circuit has just been completed, and I am delighted with the charge and hopeful of a good and happy year. Columbia is a historic town on the Ouachita River, at the foot of the hills where the great pine forests, rich and splendid, lie. A beautiful modern church has just been finished by the people, led by Brothers White and Reams, my predecessors. Our people here gave me a most delightful reception; larger full, and money for the pastor accompanied the smiles of welcome on my arrival, and again and again tokens of friendship and love are manifested. I would rather be a country preacher than a city elder or editor of any Conference paper. This, sir, is a sane and safe state of mind, and in perfect accord with the law of adaptability. I have, in connection with the church at Columbia (which has half my time), Clarks and Standard. To each of the last named places I go once a month. I was acquainted at Standard, having held a meeting there in November last, resulting in the reception of some of the best people in the town into our Church. I find Standard to be one of the best sawmill towns in the State. The superintendent, Mr. J. P. Collins, a member of the Baptist Church, is one of the finest gentlemen in the land—broad-gauged and generous to all, and especially to the people called Methodists. Ever since we have been there our preachers have been cared for by him, and it was by his and Dr. T. W. Harper's request the present pastor prophesies there. With these two gentlemen, wise and good, I am working for the moral and religious uplift of Standard. Brother Collins loves men, and leaves nothing undone to advance the moral and religious interests of the town. The company with which he is connected esteem him very highly, and would have difficulty in finding a man to take his place. Our Dr. Harper is the generous steward at Standard, and any preacher is safe with him to look to for counsel and support. Clarks is a great sawmill town. Our holdings there are greater far than I thought, until a canvass of the little city was made last week. We had a large congregation there last Sunday, and an organization of our forces was perfected. There is a bright future for us at Clarks, if we are wise in management and prayerful in spirit. The Columbia charge is one of the very best now in the State.—H. W. May.  
February 1.

**Marriages**

At the residence of Bro. Hodnett, Meridian, Miss., February 4, 1911, by Isaac Lockhart Feebles, Mr. JOHN A. SKEENS was joined in holy wedlock to Miss BELLE WILSON.

January 10, 1911, at the home of the bride's parents, Halifax, La., by Rev. Davis, Mr. A. G. HENDRICK, of Shreveport, to Miss HELEN ARMISTEAD.

On January 25, 1911, at the M. E. Church, South, Sharon, Miss., by Rev. John W. Chisolm, Mr. STARKEY C. MILTON, of Camden, Miss., to Miss ETHEL MAUDE ELLIS, daughter of Rev. C. H. Ellis, Sharon, Miss.

**TRIUMPH COTTON**

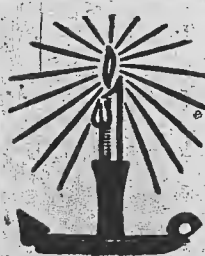
Early, healthy, large boll 38 to 40 per cent lint. The Government's choice in Boll Weevil territory. Price \$1.00 and \$2.00 per bu. F. O. B. here.

**MOSBY CORN**

Best improved seed in the South. Price \$2.00 and \$3.00 per bushel. We are special Breeders and Growers.

**WADE REED FARM,**

James A. Wade, Prop.  
Alexander City, Ala.



**The New Orleans Light House**  
(FRIEDRICH MERCANTILE CO.)  
638 CAMP STREET NEW ORLEANS  
—JOBBER IN—  
Welsbach, Lindsay, and other Gas Lights;  
Hollow Wire System of Gasoline Lights;  
Incandescent Coal Oil, Mantle Lamps.  
FULL LINE OF SUPPLIES

**Biggest Cotton Yields**

The most profitable cotton yields are obtained by working thoroughly into the soil a week or ten days before planting, a plenty of

**Virginia-Carolina Fertilizers**

High-Grade

Also apply the same fertilizers during the growing period of the crop, and also as a top dresser. The result will be vigorous growth, heavy fruiting, little or no shedding, full bolls, strong staple, heavy production, and handsome profits.

Ask your dealer for a copy of our new FARMERS' YEAR BOOK, or almanac, or write us for one. It tells the secret of how to make money farming.

## SALES OFFICES

Richmond, Va.	Charleston, S. C.
Norfolk, Va.	Baltimore, Md.
Atlanta, Ga.	Columbus, Ga.
Savannah, Ga.	Montgomery, Ala.
Columbia, S. C.	Memphis, Tenn.
Durham, N. C.	Shreveport, La.
Alexandria, Va.	Winston-Salem, N. C.

**Use the L. & A. Railway**

When you travel go via the LOUISIANA & ARKANSAS RAILWAY, The Road That is Always on Time. FIRST-CLASS EQUIPMENT; Gravel Ballasted Track; 75 Pound Steel Rails; The Best of Service in Every Respect. Double Daily Passenger Service; Two Trains Each Way Daily.

**OUR FREIGHT SERVICE IS UNEXCELLED!**

When you order or ship freight if you want quick and satisfactory service, instruct your shipments routed via the LOUISIANA & ARKANSAS RAILWAY. Our motto is "EVER ON TIME."

F. W. GREEN,  
General Superintendent.  
Stamps, Ark.

B. S. ATKINSON,  
Gen. Frt. and Pass. Agt.,  
Texarkana, Ark.

**Methodist Benevolent Association**

The Connectional Brotherhood of Ministers and Laymen. Life or Term Certificates for \$500 to \$2,000. Benefits payable at death, old age, or disability. \$91,152.50 paid to widows, orphans, and disabled. \$10,000.00 reserve fund. Write for rates, blanks, etc. Care Methodist Publishing House Nashville, Tennessee

**YOU CAN AFFORD**

a new Song Book in your Church or Sunday School, and one for every person; "FAMILIAR SONGS OF THE GOSPEL." Round or Shaped Notes, for \$3 for 100. Words and music. 83 very best songs. Sample copy 5 cents. H. A. E. HACKETT, 109 North Wayne Street, Fort Wayne, Ind.



## Quick Relief From Catarrh

A Simple, Safe, Reliable Way, and it  
Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 234 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

## GENUINE RUSSELL BIG BOLL COTTON SEED

For sale at following prices: 1 to 5 bushels at \$1.50; 10 to 20 bushels \$1.25; 25 bushels or more at \$1.00 per bushel. I also have Mebane's Triumph.

G. F. PARK, Alexander City,  
Alabama.

**Wanted Young Men of Good Character** to learn automobile business. We will teach you by mail in 12 weeks, if you study one hour each night during these long winter nights. Most of tuition payable after you secure position. Chauffeurs and auto salesmen earn from \$100.00 a month up. We will give a small working model of an automobile to each student. We employ all students while taking course. Reference, U. S. Savings Bank. Write for plan, \$60, and copy of magazine we publish. **The Automobile College of Washington, Inc., Washington, D. C.**



**PIPE AND ORGANS  
REED AND PIANOS**  
Pure, sweet tone. Superior quality. Attractive styles. We sell direct at factory prices. Write, stating which catalog is desired.  
**Hinners Organ Co., PEKIN, ILL.**

## A FEELING OF SECURITY.

You naturally feel secure when you know that the medicine you are about to take is absolutely pure and contains no harmful or habit producing drugs.

Such a medicine is Dr. Kilmer's Swamp-Root, the great Kidney, Liver and Bladder Remedy.

The same standard of purity, strength and excellence is maintained in every bottle of Swamp-Root.

Swamp-Root is scientifically compounded from vegetable herbs.

It is not a stimulant and is taken in teaspoonful doses.

It is not recommended for everything.

It is nature's great helper in relieving and overcoming kidney, liver and bladder troubles.

A sworn statement of purity is with every bottle of Dr. Kilmer's Swamp-Root.

If you need a medicine, you should have the best.

If you are already convinced that Swamp-Root is what you need, you will find it on sale at all drug stores in bottles of two sizes, fifty-cents and one-dollar.

**Sample Bottle of Swamp-Root Free by Mail.**

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle, free by mail—it will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys. When writing be sure and mention the New Orleans Christian Advocate.

**FITS CURED** NO CURE NO PAY—In other words you do not pay our small professional fee until cured and satisfied. German-American Institute, 584 Grand Ave., Kansas City, Mo.

## The Epworth League.

### PASS IT ON.

"Have you had a kindness shown?"

Pass it on.

It was not given to you alone,

Pass it on.

Let it travel through the years,

Let it wipe another's tears,

Till in heaven the deed appears,

Pass it on.

"Have you found the heavenly light?"

Pass it on.

Souls are groping in the night,

Daylight gone.

Lift your lighted lamp on high,

Be a star in some one's sky;

He may live who else would die;

Pass it on.

Topic for February 19. (Studies in Christian Experience). Making the World Acquainted With God. II Cor. iii, 2, 3; Eph. iii, 8-9. Hymns: 635, 654, 634.

The Bible is God's great Book to the world, but the world has closed this Book—they do not read the Bible; so Christ has sent "living" letters into the world, "to be known and read of all men." And the world is reading these letters; every Epworthian, every professed Christian is one of Christ's letters. What kind of letter are you?—Pittsburg Christian Advocate.

The League is the place to teach Methodist history and doctrine. And by all means, this should be done. The story of Methodism reads like a romance, and there is much in it to charm youthful minds. Such lessons also enkindle a love for the Church and a commendable pride in what it has wrought. And this is one of the urgent needs of our people to-day. Let our pastors get into closer touch with their Leagues and plan for them such courses of study. A little effort in this direction will yield large returns.

There is much truth embodied in the sentiment of the song, "Take time to be holy." Activity is well, but to be active in the best sense and achieve the most, one needs a little time alone with his Bible and God. The Master required the early disciples to tarry at Jerusalem before they went out to battle for the world's redemption. Every Leaguer needs to form the habit of daily reading the Word and attending to his private devotions. Such a practice will make him strong, and immeasurably enrich his experience and life.

"We are saved to serve." There is an obligation upon every Christian to bring others to Christ. The greatest earthly joy next to that which comes from the consciousness of one's own salvation, is that which arises from bringing others into the kingdom. It is said that in some of the Korean churches an applicant for membership is asked, "What have you done to win other persons for the Lord?" This emphasizes the fact that every disciple is expected to be a worker. And if every professed Christian, young and old, would truly do his best, what an impetus would be given to the cause of Christianity! There must be active, tactful personal effort if the people about us are to be made "acquainted with God" as their Lord and Savior.

A dispatch from Natchez to the Times-Democrat states that Mr. Clifford R. Field, of that city, has been appointed President of the Mississippi Conference Epworth League.

### LEAGUES IN THE COUNTRY.

Dear Brother Meek: We have two very active Leagues on the Buena Vista charge. Our League at Ebenezer has sent \$20 to the Songdo school, and the one at Pleasant Grove has raised \$50 to improve the church on the inside. These Leagues are both at country appointments. It is a mistaken idea that we cannot have Ep-

worth Leagues out of the towns, for both of these are wide awake and doing a fine work.

T. J. DURRETT, P. C.  
Buena Vista, Miss.

### HOW THE INTEREST WAS REVIVED IN THE LEAGUE.

Dear Brother Meek: I send you a few lines concerning the Junior League of Seventh Avenue, Meridian. In 1906 and 1907 it was a live wire, especially spiritually; but there was a declension in 1908 and 1909 until the behavior was anything else but good at the services. So I decided, after serious thought and prayer, to try to do better things. Accordingly, I took charge, maintained strict discipline, had singing, related interesting religious stories, asked questions, and gave instruction in Methodist doctrines. This soon resulted in quickening the life of the League, the numbers grew rapidly, and after awhile we began to have an occasional conversion. The members improved, especially in singing, until it is an inspiration to hear them. At the last Annual Conference I procured a copy of Dr. Hamill's Methodist Drills, and made it our League text-book for 1911. It has proven a most interesting subject of study, and from it our members have learned all about the Wesley family, how far John Wesley traveled on horseback, how many sermons he preached, how many books and pamphlets he wrote, and scores of other facts of Methodist history. Along with these drills we still have our religious stories (often taken from the Advocates) and singing and prayer. On the night of January 30, 44 Juniors gathered at the parsonage and we had a delightful entertainment, followed by refreshments. This is how we revived interest in our League, and such are some of the methods by which we keep it going.

J. A. WELLS, Pastor.

### STATISTICAL COMPLAINTS.

I have received complaints about the statistics of the following charges in the North Mississippi Conference: Eupora and Maben, Crawford, Moorhead, Waterford. A correction is due Eupora and Maben. Instead of being Foreign Missions assessed \$80 and paid \$66.50, it should read assessed \$80 and paid \$6.50. As to the remainder of these complaints, the secretary wishes to say they are what the pastor's report showed them to be. If there is an error, the pastor's report is to blame for it.

There was one error which I observed too late to be corrected—the report No. 3 for Como and Coldwater were interchanged. It is an impossibility to get a correct statistical report from the incomplete reports handed the secretary.

O. W. BRADLEY,  
Statistical Secretary.

Holly Springs, Miss., Feb. 10, 1911.

## LA GRIPPE BAD COLDS NEURALGIA

Quickly cured by Johnson's Chill and Fever Tonic. Drives every trace and taint of Grip poison from the blood. 50 cents if it cures—not one penny if it fails. At all drug stores.

### QUARTERLY CONFERENCES.

Columbus Dist.—Second Round.  
Cedar Bluff, at Siloam...Mar. 4, 5  
Mathiston, at Lagrange...Mar. 11, 12  
Shuqualak, at Salem...Mar. 19, 20  
West Point...Mar. 24, 26  
Mashulaville, at Hashuqua...Apr. 1, 2  
Macon...Apr. 7, 9  
Brooksville...Apr. 9, 10  
Columbus, First Ch...Apr. 14, 16  
Columbus, Second Ch...Apr. 16, 26  
Sturgis, at Bethel...Apr. 22, 23  
Starkville...Apr. 29, 30  
Starkville Ct., at Smyrna...May. 6, 7  
Mayhew, at Sessums...May 7, 8  
Crawford...May 13, 14  
Cochran...May 20, 21  
Columbus Circuit...May 27, 28

The District Conference will convene in Sturgis, April 19, at 9 a. m. Bishop James H. McCoy will preside. We expect a large attendance. We earnestly request every pastor to have the Home and Foreign Missionary assessments paid in full by the District Conference.

J. E. THOMAS, P. E.

### BE READY.

Wherever a pastor is holding or about to hold special meetings, need it require one or two or three weeks "to get the Church right?" No; no. Save that time. The preacher may pray down the fire in his study and the praying members may obtain it in their homes, and on the first night of the revival unconverted persons may be reached and saved.—Michigan Christian Advocate.

### TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVES' TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. 50c.

### GUYSIE GARDENS.

The money and happiness spot of South Georgia. Rich soil, good town, Schools, Churches, transportation, cheap lands, fine for truck, staple crops, poultry, stock, lands from 5 acres to as much as you want. Monthly payments or any terms to meet your requirements. Write to-day for "Guysie." Address Guysie Gardens, 1019 Empire Life Bldg., Atlanta, Ga.

### Tobacco Habit Banished

DR. ELDERS' TOBACCO BOON BANISHES all forms of Tobacco Habit in 72 to 120 hours. A positive, quick and permanent relief. Easy to take. No craving for Tobacco after the first dose. One to three boxes for all ordinary cases. We guarantee results in every case or refund money. Send for our free booklet, giving full information. Elders' Sanatorium, Dept. 33, St. Joseph, Mo.

## LOUISIANA RAILWAY (La. R'y & Nav. Co.)

—THE SHORT LINE BETWEEN—  
Shreveport; Alexandria;  
Baton Rouge; New Orleans.

THE COMFORTABLE ROUTE FOR PASSENGERS  
QUICKEST ROUTE FOR FREIGHT

LESS THAN CARLOAD SHIPMENTS HAULED IN  
PACKAGE CARS IN THROUGH TRAINS.



## GALLSTONES

Medical authorities have proved that at least one man or woman out of every ten has Gallstones, but that nine out of every ten that have them don't know it until attacks of Gallstone Colic appear, which is later stages of the complaint. Also that until the

### Stomach and Liver Ails

are so often associated with Gallstones or inflammation or clogging of the gall duct. Thousands of poor dyspeptics keep doctoring their Stomachs with this, that and the other thing and get only temporary relief, or none at all, simply because the trouble is with the Gall or the Liver, with Gallstones either already present or conditions favorable to their formation. Do you have

### Pain and Distress in Pit of Stomach

pain 3 hours after meals, pains in the right side, or under shoulder blade or Backache! Spells of indigestion, Sick-Headache, Bilioussness, Colic, Jaundice, Bileas Constipation, Piles! Soreness, Fullness or Oppression over Liver or Stomach, Chronic Catarrh, Nervous Weakness, Symptoms of Chronic Stomach Trouble, Debility or Apathy! These are unmistakable symptoms of Gall troubles. Each person does not usually have all these symptoms at one time. But these are the symptoms Gall troubles are likely to produce at some time or other.

Letters like the following are received by us every day:

Rapid City, S. D., Oct. 18, 1910.  
I have never been sick one day or had one Gallstone pain since I first took your wonderful medicine which was in May, 1907. I have gained 25 pounds in weight and am feeling fine.  
A. L. OVERPECK, Prop.  
Spring Brook Valley Stock Farm.

Mt. Airy, N. C., Nov. 4, 1910.  
The reason I have not written sooner is because I wanted to be sure I was cured before I said so. When I began your treatment I weighed 117. Two months later I weighed 139, now after 3 1/2 months I weigh 144, the highest I have weighed for 15 years. My general health is now better than it has been for 15 years. Your remedy did it. I cannot express the esteem in which I hold your medicines for the great good it has done to me, and for the relief of my Gallstone troubles.

W. P. JOHNSON, R. N. E.  
If these and hundreds of other similar letters we can send you are not genuine, we will send you our copyrighted

### MEDICAL BOOK FREE

If you are interested, and if you have some Stomach, Liver or Intestinal ailment, let us see whether the underlying cause in your case is in so many others is not due to Gallstones or is some trouble in the Gall or Liver. Or to save time and put an end to suffering and to enjoy healthy, active, free Liver, Stomach and Bowel action, easy and perfect digestion and a renewed feeling of buoyancy, vigor and health and positive relief from digestive, bilious or Gall-bladder ailments without delay, let us send you at once a package containing

### 30 DAYS TREATMENT ON \$5

10 DAYS APPROVAL \$5  
All money cheerfully refunded for medicines returned within 10 days if not satisfied. Each package contains 3 different medical combinations, all guaranteed by us under the U. S. Pure Food & Drug Act. We guarantee a Cure. Don't neglect your health. Address us today in confidence. GALLSTONE REMEDY COMPANY, Dept. of 28 Dearborn St., Chicago, Ill.

### A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women must suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardui. These letters cover a great many forms of womanly illness. Mrs. M. E. Allred of Hartford, Wash., writes: "Ever since I was 18 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardui, and since then I have had no backache, my other troubles have stopped, I don't need any medicine, and I am well."

What Cardui has done for Mrs. Allred and other women, it surely can do for you. Try it at once. Give yourself a "square deal." You will never regret it. Sold everywhere.

### 10,000 SEEDS 10c.

We want you to try our Prize Seeds this year and have selected 50 best varieties and put up 10,000 seeds especially to grow Prize Vegetables and Flowers. They will produce more than \$25. worth of Vegetables and 10 bushels of Flowers.

1000 Seeds	Cabbage	3 Best Varieties	3 pkts.
1000	Lettuce	4 "	4 "
1000	Onion	4 "	4 "
1000	Radish	4 "	4 "
1000	Turnip	4 "	4 "
1000	Flowers	4 "	4 "

In all 10,000 Seeds, and our new Seed Book with a 1c Credit Check good for 10c selection, postpaid, 10c. FANVIEW SEED FARMS, Box 121, Syracuse, N. Y.

### CORINTH-ABERDEEN DISTRICT STEWARDS' MEETING.

Dear Dr. Meek: On February 1, 2, the preachers and district stewards of Corinth and Aberdeen Districts held a joint session in Tupelo. About one hundred were present, and, I think, about the best and brightest program I have ever seen for a meeting of this kind was carried out. To the church in Tupelo the meeting was so full of meaning that, to pass it over unnoticed, would be to disregard one of the most significant events of the year up to this time.

We count it a great blessing to have had the privilege of associating in Christian fellowship and thought with one hundred of the leading workers of these two districts. By the touch of these men and women of serious purpose and consecrated life we have been enriched; and we shall think of their coming only to wish that they might come again—and for a longer time.

Then, in the presence of our own genial and gifted Bishop McCoy, we have still further reason to congratulate ourselves. Aside from the charm of his deliverances—they were timely and they had the old-time ring—he pleaded for a vigorous and aggressive evangelism after the old pattern; and in his advocacy of our missionary program, he found the authority for it in what our God is to the world. By his coming he has increased the circle of his friendships; and, if it needs not to be said, he will always be welcome to our city.

The last afternoon was given to a consideration of the Sunday school work in general. Under the lead of our own Conference field secretary, Miss Elizabeth Kilpatrick, we had a panorama of the field from the different angles and positions of the workers. And from the experienced, if not the veteran, worker we had messages of hope and cheer.

On the evening of the last day we had a great message on Adult Bible Study, by Mr. W. C. Pearce, of Chicago. He spoke of the place of organization, of the social, benevolent and other phases of the work; but with tremendous emphasis he presented, as first in importance, the purpose to grip and be gripped by the Word that makes us one in all the earth. From the inspiring tone of his message we take heart and begin our work anew.  
WM. L. DUREN.

### TRY MURINE EYE REMEDY

for Red, Weak, Weary, Watery Eyes and Granulated Eyelids. Murine Doesn't Smart—Soothes Eye Pain. Druggists Sell Murine Eye Remedy, Liquid, 25c, 50c, \$1.00. Murine Eye Salve in Aseptic Tubes, 25c, \$1.00. Eye Bocks and Eye Advice Free by Mail. Murine Eye Remedy Co., Chicago.

### DR. STEEL AT MACON.

Dear Dr. Meek: Dr. Sam Steel has been with us at Macon for two weeks in a revival meeting. As you know, he combines two rare qualities—eloquence and intellectuality. He has a wide and accurate knowledge of the Bible, is sweet-spirited, and, from any standpoint, a truly great preacher. Our people say he gave us the greatest series of sermons they ever heard. We can never be the same after hearing him. We will search the Scriptures more diligently and strive to be Bible Christians in a higher sense. We have been renewed and strengthened for better service. Our preachers would do well to keep this great and eloquent gospel preacher busy.  
R. H. B. GLADNEY, Pastor.  
Macon, Miss., Feb. 6, 1911.

### MILLSAPS COLLEGE ENDOWMENT NOTES.

Dear Brethren: Major R. W. Millsaps, of Jackson, Miss., now has the remaining notes and subscriptions to Millsaps College Endowment Fund. He will handle same during the year.  
JOHN TILLERY LEWIS  
Clarksdale, Miss.

### FIRST CHURCH, YAZOO CITY.

Dear Brother Meek: It is not often that I worry you with "copy," or ask for space in your valuable paper, but I am moved upon this occasion to drop a line because of increased and increasing interest in Church attendance. Beginning with the first Sunday in January, our congregations have shown a steady increase until now at the morning services they fill the main auditorium. Two weeks ago it became necessary to open the Sunday school annex. More persons partook of the bread and wine at the Sacrament of the Lord's Supper last Sunday morning than at any time during my pastorate here. We are putting forth an effort to make the last payment on our handsome organ, which was installed about three years ago, and the remainder of our debt (which is yet quite large) has been arranged in such a way as to make its payment feasible and practicable during the course of a few years. The Cotton Mill has resumed operations and our pastor, the Rev. B. F. Crook, is rejoicing in a larger interest among the people thereabouts, as well as at the other churches which compose his charge.

If at any time you can come to see us we will promise you large and appreciative audiences, and doubtless your presence would stimulate a desire upon the part of many who do not see the Advocate to become regular subscribers. Your fraternally,  
THOMAS B. CLIFFORD, P. C.

### TUBAL, MISS.

I want to state in the columns of the Advocate that I enjoyed the Annual Conference at Hattiesburg very much. I have been in Alabama the past four years in the pastoral work. I am at home this year recruiting my health and traveling and holding meetings. Since Conference I have been working some on Brother Hilary Westbrook's charge—the DeSoto appointment, Meridian District. I went to Salem Church by invitation by my dear old uncle, John Wesley Brasher, and preached at 11 a. m. and at 7:30 p. m., on the fifth Sunday in January, to attentive congregations, and much interest was manifested in each service; and on the first Sunday in February, by invitation of Brother Westbrook, I went to Manasses Church at 11 a. m., at State Line at 3:30 p. m., and at Theadville at 7:30, and preached to some very attentive people at each service. We had a number at each service to give their hands for prayer. We have invitations to go back. Brother Westbrook has been sick with la grippe about three weeks. I had the pleasure of spending the night with Brother and Sister Westbrook in their new parsonage home not long since. It was a great inspiration to me to be treated so kindly and to be so royally entertained in their home and to enjoy the company of little David, their only son. May God bless this home. I ask the readers of the Advocate to pray for me.—J. E. Brasher.

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## Obituaries.

**THOMAS QUITMAN**, son of James and Mary Ann Roberts, was born September 12, 1855, and died November 1, 1910. Brother Roberts had been failing in health for some years before the end came. In his younger days he was robust and stout. All who knew him then never thought but that he would live to a ripe old age. He was the youngest of the famous Roberts brothers, whose examples and precepts have been such a help to the religious and moral life of this country. He was converted at the foot of an old pine tree not far from his parental home, at nineteen years of age, and joined the Methodist Church at Old Mt. Pleasant while Rev. U. B. Phillips was pastor. He was one of the best Sunday school workers Mt. Pleasant ever had. The young people always regarded him as their spiritual guide in Sunday school and prayer meetings, because of his knowledge of the Bible. He had great faith in the Trinity—God the Father, God the Son, and God the Holy Ghost. He was a man of prayer. Many are the people who were converted through his prayers and influence. Brother Jeff Havens, one of the local preachers of this charge, was led to Christ through his efforts, and is a "bright and shining star" in his crown to-day. He was married to Miss Angeline Lyons in 1874. Twelve children came to bless this union, two of whom preceded him to the heavenly home. He leaves to mourn his departure a wife, several children, two brothers, several sisters, relatives and friends. Methinks I can hear him as he sings up yonder: "All the storms at last are over, I have anchored in the harbor; I'm no longer on the ocean sailing, but at home beyond the skies."

JAS. M. LEWIS, P. C.  
Van Cleave, Miss.

**Mrs. SARAH RANDOLPH HENRY.** Sister Henry was born near Vicksburg, Miss., about seventy-nine years ago and died at her home in Edwards, Miss., January 2, 1911. These dates mark the boundary of a life that was marked for consecration, piety and Christian influence. In early life she joined the Methodist Episcopal Church, South, and was ever ready to offer herself for any work that needed to be done. Hers was a life of suffering, and for many years she was an invalid, but during these years there was not the sound of complaining against God or his dealings. Her Bible was by her side, and when the pastor would make her a visit he went away feeling that he had been in the presence of one who lived near to the throne of the Almighty. During the years of suffering she was attended by one of her daughters, whose fidelity was marked by that love that only the Christian can give. The Church is poorer because of her taking, but it brings the celestial city nearer and causes us to look forward to that reunion where there is no death nor parting. There are children and grandchildren who mourn the loss of this child of God, and many friends who join them in their tears, but the comforts of the Christian religion are theirs. We pray for them that they may follow in the steps of their loved one.

GEO. P. McKEOWN, P. C.

**Mrs. EMMA CHICHESTER.**—Mrs. Emma Chichester died at her home in Edwards, Miss., November 10, 1910, at a ripe old age. This servant of God had suffered many months and years with creeping paralysis, but during the suffering there was no murmur nor complaining. Cheerfully she bore the trials that came, enduring the affliction of bodily ailment until God said, "It is enough, come up higher." In early life she joined the Methodist Episcopal Church, South, and all during the years was a devout and faithful member. The Church has lost a true member, the community a Christian citizen, the family a devoted mother. The comforts of the Christian religion are theirs, for the mother and grandmother left the record of a life

of consecration. To them we offer our prayers in their sorrow, and would point them to that home where death never comes. A son, A. T. Chichester, together with her grandchildren and many friends, are left to mourn, not as those who have no hope, but as those who look for the dawning of a brighter and more glorious day. We laid the body to rest in the old cemetery, but the Christian influences are going out through all the land, blessing those who knew her. We pray the blessings of God to rest upon the family and that they may follow the way that mother has gone. Especially do we pray that God may bless the one who watched by her bedside and for many years cared for her by watching over her and doing deeds of kindness. "We thought her dying when she slept, and sleeping when she died." GEO. P. McKEOWN, P. C.

### CALENDAR.

#### General Boards.

Annual meeting Board of Church Extension, Richmond, Va., April 27-30.

Annual meeting Board of Education, Montgomery, Ala., April 6-9.

#### Conference Boards.

North Mississippi Conference: Executive Committee, Board of Church Extension, Winona, Miss., March 2.

Mississippi Conference: Executive Committee, Board of Church Extension, Jackson, Miss., March 15.

Louisiana Conference: Executive Committee, Board of Church Extension, Alexandria, La., March 15.

#### District Conferences.

Sardis District Conference, at Herndon, May 9-12.

Port Gibson District Conference, at Washington, Street, Vicksburg, March 13-16.

Columbus District Conference, at Sturges, April 19-21.

Corinth District Conference, at Myrtle, May 19-21.

#### Sunday School.

Thirteenth International Convention, San Francisco, Cal., June 20-27.

Louisiana State Convention, Monroe, La., March 15-17.

Mississippi State Convention, Columbus, Miss., March 21-23.

#### College Commencements.

Whitworth Female College, Brookhaven, Miss., May 14-16.

### A REMARKABLE WOMAN.

Old age, after all, is not a thing to be looked forward to with fear and trembling, as the majority of us are inclined to do; that is, if old age is to deal as leniently with us as it has with Mrs. Francis B. Bowers, of Laneville, Texas.

While Mrs. Bowers is a remarkable woman, and unusually well preserved there is no reason why every body should not be equally so. Mrs. Bowers is now in her seventy-sixth year, is the mother of eleven children, the oldest being fifty-odd years of age and the youngest, thirty. She does all of her own house work, washing and ironing, works her own garden and flowers and attends to her chickens; can sew with a fine needle without glasses and walks three miles a day.

Mrs. Bowers attributes her present remarkable good health to the use of W. H. Bull's Herbs and Iron and justly so, because it is the very best blood purifier in the world to-day, and has been for the past thirty years. W. H. Bull's Herbs and Iron makes pure blood, invigorates the nerves, restores all organs to normal health, insures proper digestion, creates a hearty appetite, is laxative in its effect and can be had from your druggist in 50c and \$1.00 size bottles.

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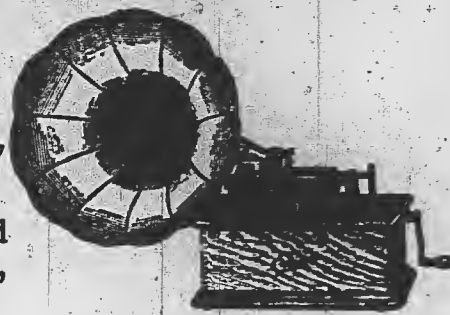
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### The Sunday School.

#### SUNDAY SCHOOL MISSIONARY MONTHLY REPORT.

We have just finished our first month's work as Sunday school missionary, including visits to Colfax (twice), Pollock, Montgomery, Selma, Jena, Eden, Trout, Rochelle and Opelousas, all in the Alexandria District under the direction of the presiding elder.

The work being new, it was somewhat a question of what was to be and could be done, but finding every pastor and Sunday school worker cordial to the visitor and anxious for the best in modern Sunday school work, we decided that the thing to do was to "diagnose" each school by the highest standards of work, and to "prescribe" this as the goal to which everyone should attain. We found but few of the schools in any real sense graded, and none using the graded literature, and practically no Home or Cradle Roll departments in active operation, some Magazines, and fewer Adult Students, and but few Visitors and Boys and Girls. But after the matter of these and other equipments, such as maps, blackboards and screened off departments, were discussed in addresses, and in workers' conferences, in almost every case the decision was to appropriate all of them. Some fruitful children's services were held, and at nearly every place either pastor or superintendent ordered (or already had) Lawrence's "How to Conduct a Sunday School." Only one new Sunday school was organized—at Rochelle, where the pastor had done fine work in preparing for it.

We are living in a moving age and none but active leaders need expect to keep up, and to hold our wonted Methodist glory in Sunday school work, our pastors and superintendents must "give attention to reading," attending institutes and conventions, and in every way to studying the latest organizations and methods of working in the modern Sunday school. We stand ready to help in the work, and are reading the best books, and trying to find out the best things that need most to be done. Call on us for local information, and Mr. E. E. French, of Nashville, for general information and samples and catalogues of literature. It is his work to educate in Sunday school matters, and my business to help in every local way. No need in up-to-date Sunday school methods to "perish for lack of knowledge." We are not weeping "for more worlds to conquer," but are earnestly desirous that where the disciplinary requirement that "where ten persons can be found a Sunday school shall be organized" in Louisiana, and that every one of them may be worthy the name of school in the modern meaning of the word. The Methodist flag that has always led, must never drop behind.

P. Q. LOWREY.

Mrs. F. N. Parker has taken charge

of the primary department of the Alexandria Sunday school and is planning a forward move in the work.

At the recent Preachers' Meeting of the Alexandria District, Rev. P. M. Brown gave due consideration to the Sunday school work and quite a number of new schools were promised by the pastors for needy and unorganized places.

#### NOTES AND SUGGESTIONS.

By Miss Elizabeth Kilpatrick.

Mr. Marion Lawrance reports: Two hundred and eighty-five thousand Sunday schools in the world to-day, 28,000,000 persons in Sunday school, 800 Sunday school members join the Church for every day of the 365 of the year, 20,000 members join Sunday schools every Sunday in the year. Thus the great movement grows by leaps and bounds and "The Sunday School" is the "Golden Gate" to the Church's Promised Land.

Are you tactful, are you unselfish? Tactlessness is simply the failure to think sufficiently about others to enable us to touch them in a helpful way, a considerate way, a sympathetic way. Have you ever attended a Teachers' Meeting where a cruel, tactless word jarred the members out of harmony with all Christ love and gentleness and ruthlessly marred the lesson study, and did away with the desired fellowship? Tact is more easily acquired than either writing, reading or speaking, and it is one in the catalogue of real Christian virtues.

In quotation marks below you find the estimate of the graded lessons by a woman of fine judgment and broad experience. "I crave the privilege of presenting the great good, the broad opportunity, the immense possibility to be found in and developed by the graded lessons. They are the very lessons for the conscientious teacher, as well as for the lazy one; for even the latter can scarcely help being helpful and interesting when using the

graded lessons. To the teacher who wants to study, they are a never-ending joy; to the teacher inclined to shirk, a boon, for they, with the accompanying helps, can more easily be made interesting than the uniform lessons. If every Sunday school teacher in Southern Methodism would become informed as to the plan and purpose of these graded lessons, and get into the spirit of them, our Sunday schools would be revolutionized and a great blessing to our children and young people would result."

"It is an odd thing that even love does not seem to be as swift to aid, in a crisis, as professional training." That sentence burned into my heart and mind from out the paragraph of a fine short story—the story is half forgot—but this sentence—never.

Love is wonderful, beautiful, all comprehensive; but it cannot staunch a wound as can a skilled surgeon nor resuscitate a drowning man as a trained nurse, nor can just the "love" teacher save and help and hold her pupils as does the trained teacher or the trained parent.

Training is necessary. President Taft takes an hour every morning, to train his body to keep pace with all the calls upon him, and his trainer is inexorable. Mr. Taft does not like the training or its regularity, but he trains one hour every day none the less.

The simile holds: to be fit and ready for the Master's use, we must be trained workers. It will take some minutes every day, some prayers every day, some struggles over weariness, cares and indifference and indolence, but it must be done.

'Twas Sunday morning—two heads bent low over a letter, poorly written and blotted with tears and two pairs of eyes were lifted from the page, by and by, aglow with interest.

Let's step behind the scene. A woman and not an old one either, as women go, had lost all her family and had let her friends slip, too, in her sorrow and feminine helplessness, when all seemed to go wrong. She lived on a barren, joyless half dozen acres and life was a mere making ends meet—a struggle against inefficiency, sorrow and loneliness.

On Christmas, good, loving people hunt up just such aching, numbed hearts, and a teacher and two sisters from a Young Women's Bible Class fixed up a Christmas box for this lonely, needy woman, and they were the only ones of all these vast American millions who gave her a thought, save the great God up in heaven. The letter contained the stumbling, grateful words she wrote in reply. Do you know into her life has crept not only the prescience of spring in the air, but the perfume of love and interest and life?—And some soon Sabbath morning a heart unused to love and friendliness will open up and out in this class—an inevitable and beautiful sequence.

The joint meeting of the District Stewards of the Corinth and Aberdeen Districts was a notable occasion, especially in its accentuation of the Sunday school work. The field secretary conducted a Round Table on Thursday afternoon. The talks were short, pointed, helpful and visionful. Rev. R. P. Neblett, chairman of the

Sunday School Board for the North Mississippi Conference, gave an inspiring talk on "The Vision of the Sunday School Work in the Conference." Mrs. S. T. Harkey spoke of the graded lessons, and Mrs. Jones of the progress of the work in New Albany. Mrs. V. T. Hoyle spoke of the splendid work along all lines of the Alpha Wesley Class of Tupelo—a great mixed class, whose good works stand as a record of their excellent organization and teacher. Mr. Jacob and Mr. Felts made fine inspirational talks. Mr. H. Ledyard gave a unique, helpful and broad-visioned talk on missions, which will be published later. Mr. W. C. Pearce, of Chicago, Adult Bible Class Director of North America, was introduced by Mr. R. M. Weaver, Corinth, Miss., and made a magnificent talk on "Organization," and Bishop McCoy closed with an uplifting prayer for the Sunday school work in the Conference and the world. Mr. Pearce spoke again at night and thrilled his hearers with the possibilities of this great field of work. Rarely has a speaker come with a more appreciated message.

#### THE HARD FIELD.

Let the flashlight fall on the man who is hammering away at his Christian tasks in some depleted town from which most of the young people have gone, but which still harbors human souls—some of them the most cantankerous, and some among the world's sweetest saints, but all of whom need the ministrations of the gospel. Many of these churches have contributed their best blood to our metropolitan pulpits, to our nation's leadership, to the ranks of foreign missionaries. It would be the height of ingratitude now for us to abandon them.—Congregationalist.

#### A Valuable Suggestion

##### Important to Everyone.

It is now conceded by physicians that the kidneys should have more attention as they control the other organs to a remarkable degree and do a tremendous amount of work in removing the poisons and waste matter from the system by filtering the blood.

During the winter months especially, when we live an indoor life, the kidneys should receive some assistance when needed, as we take less exercise, drink less water and often eat more rich, heavy food, thereby forcing the kidneys to do more work than Nature intended. Evidence of kidney trouble, such as lame back, inability to hold urine, smarting or burning, brick-dust or sediment, sallow complexion, rheumatism, may be weak or irregular heart action, warns you that your kidneys require help immediately to avoid more serious trouble.

An herbal medicine containing no minerals or opiates has the most healing influence. An ideal herbal compound that has had most remarkable success as a kidney and bladder remedy is Dr. Kilmer's Swamp-Root.

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# NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58—No. 8.

"Prove All Things; Hold Fast That Which Is Good."

WHOLE No. 2871.

ROBERT A. MEEK, Editor.  
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, THURSDAY, FEBRUARY 23, 1911.

CHAS. O. CHALMERS, Publisher.  
Office, No. 512 Camp St.

## Editorial

We feel the thing we ought to be beating beneath the thing we are.—Phillips Brooks.

It is announced that the very Rev. William Mor-daunt Furneaux, dean of Winchester, has been entrusted by the Convocation of Canterbury (England) with the task of abridging the Ten Commandments. Doubtless it would please many if the learned gentleman would abrogate some of them altogether.

A friend remarked in conversation not long since upon the fondness of the American people for the adoption of resolutions. And truly it does seem that no body of any kind can assemble and adjourn without spreading them upon its minutes and scattering them over the land. Yet most of them amount to little or nothing. It is not what we resolve to do, but what is actually done, that counts. As has been most pertinently said: "The ACTS of the Apostles" is the title of one of the books of the New Testament; their RESOLUTIONS have not reached us."

The Rev. Charles Henry Prather, in his recent volume entitled "A Handbook of Classics," relates an incident which is said to have occurred on the occasion of the coronation of King Edward VI, of Great Britain. Three swords were brought to the Monarch, symbolizing his sovereignty over England, Scotland and Wales. But the King is reported to have said: "There is one sword lacking." "What is it, your Majesty?" was the reply. "The Bible, the sword of the Spirit," he answered, "and it is to be preferred before these swords." So he commanded the sacred volume to be brought and carried before him. And Edward was right. The swords of kings and warriors pale into insignificance compared to this sword which for nineteen hundred years has battled for human redemption. The most splendid victories recorded in the annals of time it has won, and the hope of the race lies in its power and protection.

Zion's Herald recently observed that a Methodist member of the British Parliament in making a public address advised the Wesleyan preachers and workers to cultivate the fervor of their fathers, stating that they need to do so because Methodism in England is not reaching outsiders now so effectively as in former days. In our judgment, this is good counsel for Methodists everywhere. Earnestness is essential to success in any great undertaking. No public speaker can hope to impress and move the people without it. When a minister's manner indicates that he is not much concerned, those who listen are certain to be comparatively indifferent to his message. Hence, the first essential qualification for Christian work is a profound conviction that all out of Christ are lost and rushing to destruction. This alone can give birth to that ardor and persistent effort that should characterize the disciples of him who is the world's hope. The fervor of the fathers we can never have without also having their faith and clear experiences of the guilt of sin and joy of salvation.

## THE WASHINGTON CITY CHURCH.

The campaign for funds to erect a representative Southern Methodist Church in Washington City is now under way, directed by Dr. George S. Sexton, of Texas, who for about two years has been in charge of the movement. This enterprise, as has before been stated, has been approved by the General Conference of our denomination and has the most hearty endorsement of all our Bishops and leaders. The reasons why we should have an imposing and well equipped church edifice at the National Capital are so obvious that we think it scarcely necessary to recite them. Washington is the political center of the country, and is also becoming more and more an educational and social center. There the representatives of the Southern States in Congress and their families gather and remain for months at a time, some of them acquiring permanent residences; there also live the employees of the various executive departments of the Government, many of whom are our members. We ought by all means to maintain Southern Methodism at the great seat of national power, upon such a scale that our own people whose duties call them there will not be ashamed of it. To do this, we must have a building that will compare favorably with those of other denominations.

We should also remember that representatives of all the powers of the world are assembled at Washington, and that travelers are constantly coming thither from every quarter of the globe. Most of them visit New York, and perhaps one or two other Northern cities, and the National Capital, and then speed back across the Atlantic. They see little or nothing of the South. What kind of an impression does our Church, as now represented at the Capital, make upon these visitors, many of whom are persons of eminence and far-reaching influence? And if they come from pagan countries, where our missionaries are at work, is not their respect lessened for our operations abroad by the pitiable aspect which our enterprises, as they see them, present at home?

Moreover, the Methodist Episcopal Church, South, owes it to the nation to increase to the utmost in her power her equipment and influence in the city which is the seat of our Federal Government. Property and all things considered, she is easily the foremost denomination in the southern section of the republic, and it is her duty to contribute all that she can to make the moral and religious atmosphere that surrounds the men who shape our governmental policies pure and wholesome. Not a few of these are worshipers at her altars, and are more open to her instruction than that of any other denomination. We have contributed to the public service many of the most majestic figures that have been connected with it. The two greatest men that the South has had since the Civil War—the patriotic and broad-visioned Lamar of Mississippi and the brilliant Ben Hill of Georgia—were Southern Methodists. A Church which has the strength, resources, and record of ours cannot afford to discredit herself by appearing to be poverty-stricken and weak where she is most conspicuous and widely observed.

Nor is it pride alone which calls us to the support

of this project—already too long delayed. Denominational self-respect demands that we give it assistance—patriotism demands it, and likewise the welfare of the Church at large. It would hurt us less to appear to disadvantage in a score of other cities than in Washington, where the national sovereignty is enthroned and through which world currents sweep. We trust that not a single Methodist to whom Dr. Sexton appeals for a contribution will fail to make a generous response. The cause is certainly a worthy and important one. The National Capital is situated on the northern border of the South, where our Church is comparatively weak. Our people in Washington are doing their best; but it is unreasonable to expect them to bear the whole burden of a connectional enterprise like this. The obligation to help is upon every Southern Methodist beneath the flag. And for our part, we would not care if the structure were to assume the proportions of a cathedral, though nothing of that kind is in contemplation. The chief religious edifice of a Church of nearly two million members, which is growing at the rate of 200,000 a quadrennium, could not well be made too imposing to symbolize its present strength and serve as a fitting prophecy of its future.

Nor need any brother withhold his gift because of the suggestion made by some of our editors that all of the Methodisms of the United States should join in building a great house of worship at Washington to be used in common. There is no prospect whatever of such a thing being done. Indeed, the movement toward the unification of the Methodist bodies in America is yet too nebulous and vague to allow it to influence to the slightest degree our course as an independent denomination. There is a mere possibility that something may come of it—nothing more. No matter what far-coming decades, in the providence of God, may accomplish, those of us now upon the stage of action are pretty certain to live and die in the Methodist Episcopal Church, South. And for aught we know, our denominational integrity may be maintained until the end of time. So let us unite in constructing in the fair city of the Potomac, where modern architecture is seen in its beauty and perfection, such a building as befits the numbers, the wealth, and the intelligence of our people, and which will endure as long as the American Republic shall last.

One of the urgent needs of the day is a revival of respect for Church law. Too many of our preachers and people feel privileged to set aside at will the requirements of the Discipline, and conduct the worship and transact the business of the Church to suit themselves. Particularly is the ritual administered in various and sundry ways. Some little latitude of procedure must, of course, be allowed to meet unusual conditions, but as nearly as possible the directions of the law-making body should be carried out. The crystallized wisdom of decades and centuries is embodied in the forms, ceremonies and legislation of Methodism, and presumptuous, indeed, is he who rashly undertakes to revise them. Let us "keep" and not "mend" the rules of the Church, as we promised to do.



## Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

### DIRECTIONS:

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

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### A STRONG AND TIMELY DISCOURSE.

One of the largest congregations that has attended St. John's Methodist Church in some time was present last night and heard the pastor, Dr. H. M. DuBose, deliver a masterly discourse upon the power of the Gospel and its relation to the ultimate salvation of men. Dr. DuBose's sermon was pitched upon a high plane of Christian logic and practical doctrine. Upon the preacher and his teachings rests a great responsibility; preaching "is the reiteration, in the spirit of a passionate experience and personal consecration, of that revelation whose end is the present and eternal salvation of men from sin"; Christ is the Way, and the Bible is the very Word of God, and men are to be judged out of that Bible; were the fundamental principles of Dr. DuBose's discourse. Special music was rendered by the choir and the entire service was greatly enjoyed. St. John's Church is increasing in membership rapidly. Since Dr. DuBose became pastor, less than three months ago, there have been received nearly 100 applications for membership, 70 of whom have already been admitted into the Church.

Dr. DuBose's sermon last night was in part as follows:

Text: "Whom we preach, warning every man and teaching every man; that we may present every man perfect in Christ Jesus."—Colossians 1:28.

"Next to the home, the pulpit is the oldest institution in the world. With the Cross and the Bible, it constitutes the trinity of great agencies used in the propagation and maintenance of the gospel. Upon it rests the pledge of the world's civilization and continued spiritual enlightenment. It is through preaching, the legitimate voice of the pulpit, that God will save the world, that is, convict of sin, spiritualize, and then translate the men who dwell on earth.

"The responsibility of the preacher is a tremendous one, since both he and those who hear him are to be judged by the word he preaches. It is important, then, to ask what preaching is. It is not mere hortatory declamation, however honestly framed or correctly delivered. It is not ethical and social philosophizings, though the subject were large and the ideal praiseworthy. Preaching is not sensational opposition to evil, nor a professional defense of right and truth. What then is preaching? It is the reiteration, in the spirit of a passionate experience and personal consecration, of that revelation whose end is the present and eternal salvation of men from sin. The preacher who himself does not know the power of godliness is doing worse than nothing to attempt to preach it to others. True preaching comes out of the heart of the man who preaches and is aimed at the hearts of the men who hear.

"The perpetual and pertinent theme of preaching is Jesus Christ, the crucified Savior of men. The word 'whom' here refers alone to Jesus, who, in the body of his flesh through death, wrought salvation for the whole world. This Christ is a Savior from sin. An old English prelate, in the years of his age, and in the spirit of the holy St. John, used to say to his friends, who asked for the news: 'The news is that Jesus the Son of God, has died on Calvary to save the world from sin.' And is not this the best news that can come to men—you men here in Augusta, so beset and imperiled by sin?

"The blood which washed away sin in the old dispensation can wash away the sins of men in this evil day. O, the men to preach the gospel of the blood—the blood of the Crucified! A Savior from sin! What is sin? It is a disease, an ulcerous, destructive, deathful disease.

"A man suffering from a cancer on his face was carried into a hospital. The disease ate away his cheeks; it ate away the bones of his jaws and his teeth. The attendants had to put handages over their faces and burn disinfectants while they ministered to him. At last, the man died in unspeakable agony. Men, that is sin. It is an indescribable malady. It fills the world with rottenness and death. But Jesus, the crucified, is a Savior from sin, from the foulest, the blackest, the deadliest of sins. He can save the skeptic from his Christless doubts; the profane man from his polluting blasphemy; the drunkard from his swill cups, the lecher from his villainess, and everyone from the sin which is in his bosom. This He does through the penitence of the sinner and the merits of his own royal blood.

"The old painters sometimes painted pictures of Christ with his heart pierced with an arrow, resting against the bosom of his robe. This is the version which redeemed men forever have of Jesus. A bleeding Savior seen by faith, Christ is a Savior unto holiness. He not only forgives men their sins but he helps them into high and purified lives. Best of all, he is ready to do that to-day. The devil once said to Martin Luther: 'Martin Luther, you are a sinner.' 'That I know is true,' said Luther. 'You will be damned in hell,' returned the devil. 'That I know is false,' returned Luther, 'for I trust in the blood of Jesus Christ; I am saved; I shall be made holy.'

"The first essential of true preaching is the faithful warning of men. First, of a judgment to come, and also of the peril of delaying preparation therefor. 'The faithful pulpit does not fail to warn men of the dangers of hell—a hell that is now, a hell that is to come. Teaching is also an essential of faithful preaching. This teaching is, first, of the value and use of that immortal thing called life. It also relates to the truth of the teachings and doctrines of that great revelation called the Bible. I believe the Bible is the very word of God, and that it is truth from cover to cover. I also believe that men are to be judged out of that Bible. Hence, my haste to warn you that I may present you perfect in Christ Jesus at that great assize before which we shall all appear.'—From the Augusta (Ga.) Chronicle of February 13.

### TO THE YOUNG MEN OF MY CONFERENCE. NO. III.

By Rev. H. P. Lewis, Sr.

I have recently read a book—"Letters by an Old Methodist to His Son in the Ministry." It is a very readable volume. I would suggest that every young preacher who has not read the book, procure a copy and give it a careful reading. Bishop Mallalieu says, "I wish ten thousand Methodist preachers might read it. I am sure it would be an inspiration and help." He then adds, "Possibly it might be a good thing for an equal number of official members to read it." Bishop Fowler says, "It is a healthy book for any minister or layman to read; it is full of good sense." Bishop Merrill says, "All young preachers, Methodist and others, will be profited by reading the book, and its quaint descriptions will furnish useful hints to all church members." You can get the book from Smith & Lamar, Nashville, Tenn. Get the book; read it; study it; profit by it. "A Circuit Rider's Wife" would be helpful to you to read when you have the blues, if ever you do. Also, "Eve's Second Marriage."

Let me suggest that you do not get into the habit of reading your sermons. Be so wonderfully charged with the Holy Ghost and the subject matter contained in your text that you will not have time to read. Have your head and heart full of sound Gospel truths.

My wife was in one of our southern cities a few months ago, and on Sunday morning she went to the First Methodist Church, hoping to hear a good, inspiring Gospel sermon. She noticed when she entered the church the pews in front, even down to the middle of the church, were unoccupied, and but few in the rear. The young "D. D." read a beautiful essay, or sermonette; but he was a poor reader, and failed to make it interesting and helpful to his hearers. Be sure you have a message for the people. Be sure God is in the message. Be sure God is with you in the delivery of the message. Then you will not be reduced to the necessity of reading your message. I like to kneel and listen to one lead in prayer whose heart is brim full of love and gratitude to God, who is so full he just "bubbles over" occasionally while praying. I enjoy hearing a brother read and expound the word of life whose heart is full of love to God and a warm message for the people. What if some good sister does get happy and praise God aloud? It will only add to the spiritual interest of the occasion. Sometimes a good old-time "hallelujah," "praise the Lord," coming from the heart and lips of some good old saint in Israel, is more inspiring than a sermon, especially when the sermon is read by a poor reader. What we need in our day is a Holy Ghost baptized ministry. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Zech. 4:6.

When you leave a county and go to another to preach take your tax receipt. A poll tax is about

all some preachers have to pay; and for one to leave his charge without paying his tax is about as bad, unministerial like, as leaving a charge with a drug bill or store account unsettled. What I have formerly said about "non-debt paying preachers" has caused some who belong to that class to look a little sour at, or turn the cold shoulder, to me. I do not expect to benefit that class by writing as I do; they, or some of them, I fear, are past all hope; but I do want our young preachers to be honest. Pay your debts. I know misfortune befalls preachers as well as other people sometimes. When such is the case, you may be compelled to buy without a probability of paying soon, but be sure you pay when you can.

### THE PREACHER IN THE PULPIT READING.

By Rev. C. W. Carter, D.D.

Dear Timothy: One day you stood before the chancel of the Church and in presence of the Conference and the congregation the Bishop handed you a Bible and said: "Take thou authority to read the Holy Scriptures in the Church of God." I wonder if you have studied out the real meaning of that? The highest officer in the Church has given you "authority" to do a specified act and that act is "reading the Holy Scriptures in the Church of God." Look at this a little. When a man is authorized to do a certain thing the supposition is that he can do that thing. If he can't do it, then the supposition is that he will learn HOW to do it. The authority to do carries with it the obligation to do the required act in the best possible manner. No sane man ever gives authority to do anything in a wrong way. I suppose there is a wrong way to do everything. It is my observation, Timothy, that there is more unedifying reading in the pulpit than in any other public place in the world. The reason for this is not hard to discover. The general view is that anybody who has gone to school at all can read English; but the real fact is the schools don't teach pupils to read. They teach everything else and leave the pupils to learn how to read well as best they can. The preachers—some of them at least—having imbibed this notion never make any specific preparation for their pulpit readings. Now, what is the purpose for which the Scriptures are read in the Church? Scripture reading is a part of public worship and public worship is for the purpose of edifying the people in the things of God. But how can people be edified if the reading is done so bunglingly as to destroy the sense? I hold that no man can read a sentence so as to bring out its beauty and power, if he is ignorant of the meaning of that sentence. If he does not know its meaning the emphasis and intonation will be wrongly placed, and the hearer will listen to something which is really not in the Book. The preacher, who stands up in the pulpit to read the Scriptures without having studied the reading lesson to find out its meaning, is abusing the authority given him to read. I always pity the preacher who has to look up his lesson after going into the pulpit. This is one reason there is so much poor reading in the pulpit. I would have you study your reading lesson thoroughly so that your people may be edified, remembering always that what you read is about all the Scripture some of them ever get. The Bible contains one verse where this matter of reading the Scriptures to the congregation is fully, thoroughly and yet succinctly treated. If you will study that verse as you study a text for a sermon, you will learn a good lesson on pulpit Scripture reading. That verse is: "So they read in the Book in the Law of God distinctly, and gave the sense, and caused them to understand the reading."—Neh. 8:8. In my view, the simple meaning of the verse is this—the reading was done in such a way that the hearers got the sense in the very reading itself. That is true reading.

There is reading of hymns also in the pulpit. I suppose this custom came into vogue when hymn books were few and the preacher had to "line out" the words in order that the people might be able to sing. Since churches generally are well supplied with hymn books, there is no reason that this custom should be continued. It ought to be discontinued for the reason that not one preacher out of twenty can read a hymn. Some hymns are peculiarly difficult to read, and these difficult ones are "mouthed over" to the dismay and affliction of the long-suffering people. I will venture the assertion that there is not a preacher in your Conference who can read, so as to give the congregation a true sense of its beauty, Bickersmith's fine hymn, "Peace, perfect peace," etc. So, Timothy, don't try to show off your fine elocutionary powers by reading your hymns in the pulpit, for if you do you will make yourself ridiculous. Once after a good sermon had been preached and the congregation was in that state of mind to start right off on a hallelujah chorus, a brother got up and began to read the Coronation hymn, and he read it so blunderingly that when he got through nobody was in the mood to sing. If he had arisen and in a clear, ringing tone, began to sing, "All Hail the Power of Jesus' Name," the congregation would have been swept into an atmosphere of praise that would have refreshed all hearts. Let me tell you what I witnessed at a District Conference, and as I am the only one left of that Conference, I may be permitted to do so. A brother appointed to



preach at the morning hour selected as his reading lesson a chapter in Nehemiah. Scattered along through that chapter are several verses of proper names. He did very well until he came to one of those verses of names, and he attacked them with commendable courage, but nobody knew what he was doing. After getting through them as best he could he went on and presently came to another verse of hard names. Now what do you suppose he did? He looked out upon the congregation and said, "Here we have the names of the same fellows mentioned above." Now the real fact was, they were an entirely different set of names. Evidently the brother had not read over his lesson before he went into the pulpit. I recommend you to get a book called, "The Vocal and Literary Interpretation of the Bible," by S. S. Curry, and from it learn how to read the Scriptures.

Natchitoches, La.

### IS THY HEART RIGHT WITH GOD?

By Rev. Robt. B. Downer.

Just at present, throughout Southern Methodism, considerable is being said in favor of heartfelt, pure and undefiled religion.

There is a growing spirit, more or less undefinable, that greater dependence is being placed upon the externals of religion, than upon the spirit and strength of God. Of course, in some places the camp fires of an agonizing company burn bright, betokening the presence of the Lord of Hosts; then again, in other places, Zion seems weak and discouraged, and twelve months will pass without the addition of one new-born soul. The chief shepherds of the Southern Methodist Church are evidently impressed with the fact that the love of self in the members largely displaces love for Christ and immortal souls, and have sounded an alarm, calling the Church to prayer and investigation. The prophet Malachi asks the question, "Will a man rob God?" Every declension in religion arises through individual indulgence of spiritual theft. Zion's normal state is holiness unto the Lord. Holiness is, therefore, not a luxury to be possessed and lived by a favored few, but a necessity to be possessed by every individual member of the King's earthly family.

Not to be holy, wholly sanctified to the Lord's use, indicates at once the spirit of Achan, the ancient troubler of Israel. The stringent rule regarding the spoils of Jericho, was considered harsh and unwise by one of the Lord's warriors; so he challenged the rectitude, wisdom and love of Israel's God. Infidelity of the heart soon found expression in act, and when the treasure spoil was securely hidden under the tent, Achan felt perfectly secure, forgetting meanwhile the warning to all sinners, "Be sure your sin will find you out." The defeat at Ai that followed, overwhelmed Joshua with surprise, causing in him a great declension of faith in God, and when inquiry was made of the Lord, "Why has Israel fled before her enemies?" this startling answer was returned: "There is an accursed thing (not things) in the midst of thee, O Israel. Thou canst not stand before thine enemies until ye take away the accursed thing from among you." From this extract of ancient Bible history we learn the exceeding heinousness of sin, as viewed by "the High and lofty One, whose name is Holy." God would not abide in the camp nor give victory, until a perfect cleansing had transpired. Allow me to ask the question, Does time, condition or environment change the nature of sin? Is God's hatred and declared punishment of it, minimized or abrogated by any cause whatever? Many are the excuses and palliations for twentieth century violations of the holy law of God. Some from the pulpit declare that the Ten Commandments, the Sermon on the Mount, and the thirteenth chapter of First Corinthians exhibit the beautiful ideals, but impossible of realization in practical life and the twentieth century environments. They say, "it is impossible to live without sin," and that Christ's robe of righteousness once thrown around a repentant sinner, effectually avails for all future violations of the law of holiness.

Strange to say, while many Methodist members, and possibly some preachers, deny the truth of the above statements, yet the life lived (of imperfect consecration, and not wholly sanctified) speaks louder than words.

Note another fearful truth taught by Israel's defeat at Ai. The sin of one man is treated as the sin of all Israel, until publicly repented of and repudiated. You now see the pertinency of the heading of this article, "Is thy heart right with God?" As the hymn says:

"Have thy affections been nailed to the cross,  
Dost thou count all things for Jesus but loss;  
Hast thou dominion o'er self and o'er sin,  
Over all evil without and within;  
Are all thy powers under Jesus' control,  
Does He each moment abide in thy soul;  
Art thou now walking in heaven's pure light,  
Is thy soul wearing the garment of white?"

Let Bishops, connectional officers, college presidents, editors, presiding elders, pastors, Sunday school superintendents and helpers get their hearts right with God, and speedily there will follow a re-

vival, exalting God's holiness, antagonizing all sin, a lifting up of Christ, and sinners will seek safety under the cross-atonement of Calvary.

Wells Avenue, Jackson, Miss.

### FROM THE COLPORTER.

In surveying the past and looking to the future we find very much for which to be grateful and to inspire hopefulness.

Our report for last year was as follows:

Book sales, North Mississippi Conference...	\$1,588.17
Book sales, Mississippi Conference.....	1,119.17
Church papers and Sunday-school periodicals .....	389.68

Total .....\$3,097.02

This falls short of the year preceding, but considering several existing conditions in the country, it is quite gratifying, for which we are sincerely thankful to God and to all friends who aided in the work. We hope to more than regain this year the loss of last year, and, by the grace of God and the practical co-operation of the preachers and church members of the two patronizing conferences, it shall be done. Thus far in the new year the business is encouraging. At the Conferences and since, the demand for books and papers has been good; the income of cash fairly good. It only remains for these streams to continue to flow more and more and all "equivalents" to be forthcoming on time and all will go well and success will crown our labors.

Next to the Holy Scriptures, the Discipline, 1910 edition, is the leading book for the year. Let special diligence be given to its circulation among the people. No preacher with a few copies in hand, to show and read extracts to his people, can fail to sell a goodly number during the year. Read on page 3 the Bishops' address to the members of the Church. They say: "We wish to see this little publication in the house of every Methodist. Far from wishing you to be ignorant of any of our doctrines or any part of our discipline, we desire you to read, mark, learn and inwardly digest the whole. You ought, next to the Word of God, to procure the articles and canons of the Church to which you belong." We are glad to say the book is going rapidly. Price, 40 cents per copy by mail; \$3.60 per dozen by express not prepaid.

Don't forget other current books, such as Lipscomb's "Conscience and Its Culture," (85 cents net, postpaid), "Cole Lectures," 1910, by Bishop McDowell (\$1.25), "Bildad Akers," by T. N. Ivey, (85 cents postpaid). These net prices are for a limited time. Send us your orders for the above named or any good books wanted.

Yours for service,

G. W. BACHMAN.

Winona, Miss., Feb. 10, 1911.

### WHITWORTH COLLEGE.

Dear Brother Meek: I spent last week in a revival meeting with the students of Whitworth College, preaching to them twice each day and closing after three services on Sunday. My object in writing this is to speak of the delightful moral and religious atmosphere of the college, and the care with which the higher natures of our girls are being looked after by Dr. Cooper and his consecrated corps of teachers.

The lives of the girls at the college are happy and beautiful. One of the most attractive features of their lives is their earnest personal work for each other. During our meeting, prayer circles met each day in different parts of the institution, attended by nearly the entire student body. After the evening services, personal workers visited interested girls in their rooms, and helped them to make a surrender to Christ. Their prayers and testimonials in the services were an inspiration to me. There were a large number of professions of conversion, and, while most of the students are church members, there were five applications for membership on profession of faith.

One must see the college life to know what Whitworth College is doing for our Methodism. Our Conference could make no better investment than to double our capacity there in all departments. If we are to compete with other girls' schools we ought to raise \$50,000 to be spent in new buildings and equipment there. We have no investment that is bringing us larger returns. The people who are interested in Christian education for our young women must get ready to spend some money in giving Whitworth increased facilities and equipment for larger things.

Our girls' schools are running without endowment and are doing as well by our girls as Millsaps is by the boys, by means of the proceeds from their boarding departments. They ask for no endowment. Can't we afford to equip them and double their possibility for usefulness? It is practically impossible that a girl should go through Whitworth under its present management and come out as aught else than a great blessing to her community and to her Church.

H. B. WATKINS.

Magnolia, Miss., Feb. 13, 1911.

### SEASHORE DIVINITY SCHOOL.

To the Members of the Patronizing Conferences.

I am glad to report that the work of the Programme Committee is progressing favorably, and the prospect is that it will be ready for publication in a short while. I am happy to say that the high standard of excellence of the past will be maintained in the platform and class-instructors of the present session. Every man I have secured so far is first-class in his department, and we are warranted in looking for the very best results.

I have had some inquiries about the date of the School, and for the benefit of those interested, will state that the School will begin its third session on the evening of June 27 and conclude with the evening of July 6.

The Conferences adopted the report of the Board of Directors, and in this report there was a request that no meeting of any sort be conducted at a time that will interfere with any man attending the School. I trust that the presiding elders will keep this in mind, and urge their men to attend the School.

The young men, especially, need the benefits of the School, and if the presiding elders will encourage them they will be present. The directors, as managers of this worthy institution, need, and ask for, the co-operation of all the sub-bishops of the four Conferences patronizing this School.

The Conference committees of examination are respectfully urged to send the names of their representatives to the Dean, Rev. F. N. Parker, Alexandria, La., so that he may distribute the work for the joint committees in time for them to be prepared to do the best work possible for their classes.

It will be gratifying to all to know that the contract has been let for a new tabernacle on the Camp Ground, and this will be completed before we meet this summer.

In behalf of the Board of Directors,

ROBT. SELBY,  
President.

Moss Point, Miss., Feb. 15, 1911.

### THE MISSISSIPPI CONFERENCE TRAINING SCHOOL AT MONTROSE, MISS.

Some of the friends of this institution are in a special and particular way interested in its welfare. They seem very much interested in the farm which the trustees have bought in order that boys of moderate means may take one or two acres of this land and use it to pay expenses while here at school. One-half acre of this land in strawberries, or an acre in sugar cane or sweet potatoes, will send a boy to school for a full session. A little chicken farm, well cared for, would pay some boy's expenses for a session. As we have good pasture lands with the farm, some enterprising boy could take four good milch cows and pay expenses. Other things can be enterprised wherewith young men could pay expenses, but I have mentioned these that the friends of the institution and friends of the young men of our country and Church may think of the possibilities before us. Here is a list of those who have remembered the school in a financial and substantial way since January 1, 1911: W. D. Ratliff, M. D., W. W. Walley, M. D., W. H. Mars, M. D., J. O. Marler, Basil Fowler, H. S. Stevens, W. M. Dorsett, J. P. Evans, W. D. Barrett, Rev. R. T. Nolen, G. W. Mars, Miss Zula Harrington, W. A. Morrow, William Hart, Brother Shoemaker, F. B. Dewees, Rev. H. E. Carter, D. S. Colwell, A. Dees, G. F. Henry, L. C. Freney, A. Dewees, J. V. Welsh, J. W. Wicker, J. M. Kennedy, J. A. McLeland, M. Summer, M. Ross. Many thanks to all of these for their aid. I was so kindly received by the following brethren that I can never forget their kindness to me: Rev. R. P. Fikes, Rev. W. E. Dickens, Rev. M. M. Black, Rev. W. J. Dawson. As a Church, a great work is committed to us, and we must meet it wisely and bravely. I believe we will do it. A great and effectual door is opened here for men and women of moderate means as well as to the rich. It would almost make one weep to read some of the letters I have received from young men who are waiting to get the benefit of this little farm. Let us help the boys.

WALDO W. MOORE,

President and Financial Agent.

P. L. BLACKWELL,

Secretary and Treasurer.

### THE Grant Furniture Co.

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## Church News

The press dispatches report that Pope Pius X is seriously indisposed with influenza.

Rev. Charles Thorpe, rector of the Episcopal Church at Mansfield, La., died on the 10th inst. He was 73 years old.

The Book Concern of the Methodist Episcopal Church is one of the largest publishing houses on either side of the Atlantic. It is said to do a business of approximately \$10,000,000 a year.

After the 4th of March the University of the South, at Sewanee, Tenn., will have three of her alumni in the United States Senate—LeRoy Percy and John Sharp Williams of Mississippi and Luke Lea of Tennessee.

Dr. E. G. B. Mann, of the Central Methodist Advocate, is conducting a revival for Rev. James A. Chandler at Henderson, Ky., in which much interest is being manifested. On Sunday, the 12th inst., there were twenty-four additions to the Church.

Rev. M. H. Holt, pastor of the M. E. Church, South at Troy, Ala., has declined to accept the position of financial agent of the Woman's College at Montgomery, to which he was recently elected by the Alabama Methodist Board of Education, composed of representatives of the two Annual Conferences of that State.

A revival campaign, led by Dr. Chapman and Mr. Alexander, was begun in Brooklyn on February 2, and is to be continued through this month. Simultaneous meetings are being held in a number of places in the city, and the services are said to be awakening great interest. It is as true to-day as it ever was, that faithful preaching and earnest personal work will bring men to Christ.

Dr. Henry Van Dyke, the distinguished Presbyterian minister, has recently had conferred upon him by President Fallieres of France the cross of the Legion of Honor. It was bestowed upon him "in appreciation of his merits as an author, teacher, thinker, and poet." The Honorable lecture was delivered by Dr. Van Dyke last year, and evidently must have made a great impression upon the men of letters at the French capital.

Rev. H. M. Blair, editor of the North Carolina Christian Advocate, has laid hands upon "a friend of exceptional literary taste and culture" who will pass upon the poetic compositions that find their way into his office. Happy man to have such a friend! Dr. Blair does well, however, to keep unknown the name of his valuable assistant. Evidently our confere in the Old North State is an accomplished diplomat. If we were President, we should be tempted to appoint him Ambassador to the Court of St. James.

President Taft has appointed Cardinal Gibbons a member of the Board of Indian Commissioners in place of the late Archbishop Ryan. We suppose that Mr. Taft felt that the Roman Catholic Church must have representation on this Commission. And, perhaps, also this conviction was accentuated by the fact that the second-term bees are buzzing about the head of our Chief Executive. The itch for Federal office generally awakens a feeling of high regard for the Roman Catholic Church in the bosom of politicians.

The Methodist Recorder and The Southwestern Methodist Protestant, papers published under the direction of the Methodist Protestant Church, have effected a consolidation. The first-named journal is issued at Pittsburg, Penn., and the home of the discontinued organ was Texacana, Texas. Hereafter The Recorder, which is ably edited and most creditable weekly, will have a "Department of the South-west," conducted by the Rev. T. L. Garrison, who is a resident of the Lone Star State and is in touch with the work in that section.

Bogalusa, La., is now said to have one of the most complete and attractive Y. M. C. A. buildings in the South; the gift of Mr. Frank Goodyear, of Buffalo, N. Y., as a memorial to his father who was the founder of Bogalusa, and the first president of the Great Southern Lumber Company and the New Orleans Great Northern Railroad Company. It has a parlor, reading and dining rooms, gymnasium, swimming pool, and every desirable convenience. The structure was dedicated with appropriate ceremonies on Wednesday evening, February 11.

The next General Conference of the Methodist Episcopal Church will meet in Minneapolis in May, 1912. Such was the decision of the Book Committee in session at Chicago last week. The other places competing were Atlantic City, Columbus (Ohio), Des Moines, Indianapolis, and Saratoga Springs. Chicago also proffered her hospitality, but made no fight to secure the gathering. The victorious city is to provide a suitable auditorium and all the necessary

conveniences for the meetings, and to bear all local expenses of the General Conference except the board of the delegates and the printing of the Daily Advocate.

The Rev. Patrick John Ryan, Archbishop of Philadelphia, died in that city on February 11. He was born in Ireland February 20, 1831, and was educated chiefly in that country, though he pursued ecclesiastical studies in Carondelet Seminary, in St. Louis, after coming to the United States in 1853. He was one of the most widely known Roman Catholic prelates in America, and was possessed of extraordinary gifts as a public speaker. It was he who delivered the address of presentation when Mr. Cleveland gave a copy of the Constitution of the United States to Pope Leo XIII.

Dr. Henry N. Couden, the blind chaplain of the House of Representatives at Washington, recently celebrated the silver anniversary of his wedding, and was presented by the members of Congress with a silver offering of \$300. It is to be hoped that the two branches of the national legislature provide more adequately in a financial way for their chaplains than they did a few years ago. We shall never forget the shock of surprise it gave us, when, in 1899, Dr. W. H. Milburn, then the renowned chaplain of the United States Senate, informed us that his salary was \$75 a month.


The report of Miss Ransome, the agent of the Travelers' Aid Society at Jackson, Miss., for the month of January, shows that this organization is doing a most excellent work. Miss Ransome says: "There has not been a day, or scarcely a train, without some woman, girl, or child, coming into my care of their own volition, or being brought by some official of the depot." A rest room has been provided near the railway station, and assistance is promptly given to ladies, young and old, who are traveling alone, or who are weak or indisposed, and to children when they need it. The following are the officers of the society: Mrs. Charles B. Galloway, president; Mrs. C. M. Williamson, vice president; Miss Henrietta Mitchell, secretary, and Mrs. W. E. Pleasant, treasurer. The work of this organization is maintained by public contributions, and persons desiring to give it financial assistance may remit to any one of the officials. The cause is certainly a worthy and deserving one.

The Book Committee of the M. E. Church, which has hitherto in holding its sessions alternated between New York and Cincinnati, met in Chicago on February 3. The members of the Committee were entertained at the Auditorium Hotel, and held their meetings in one of the spacious banquet halls on Michigan Boulevard controlled by the hotel proprietors. Among other things it was decided to reincorporate the "Methodist Book Concern" in New York City and the "Western Book Concern" in Cincinnati under the common name of "The Methodist Book Concern." The establishment will be incorporated in both States and there will be no change in the management of either branch. The earnings of the New York Concern and its allied depositories during the past year were \$230,861.09, and those of the Cincinnati House \$221,375.24, an increase for the latter over 1909 of \$62,973.74, or over 39 per cent. \$200,000 was set aside for the superannuate preachers of the Church, to be distributed equally by the two houses.

The "Men and Religion Forward Movement" of which so much is now being said, and of which much more will be heard within the next two or three years, originated with a group of men, who in May, 1910, met in New York City to consider the question of how to reach the men and boys religiously and enlist them in the work of the Church. Another meeting was held at Niagara Falls in August, which arranged for a General Conference that convened in Buffalo in October, with 262 delegates who came from 72 cities and 33 States and Provinces. At this Conference a plan of work was formulated, and a committee of 97 was appointed to put it into effective operation. The scheme is to conduct an evangelistic campaign among the male population in ninety of the leading cities in the United States and Canada. A capable committee will be appointed in each of these cities and the work will be largely done by local leaders, though the general directors will furnish forceful speakers and lend active assistance. From these cities it is expected that the movement will spread to the towns, and that the whole country from ocean to ocean will be influenced by it. It is claimed that the women and girls in the Churches outnumber the men and boys by more than 3,000,000, and the object of the undertaking is to bring more of the latter into the service of the Master. The campaign is expected to cover a period of at least two years. It is interdenominational, and is being actively promoted by the Young Men's Christian Association and the Brotherhoods of the Methodist, Baptist, Presbyterian, Episcopal, Disciple, and Congregational Churches. New Orleans is in the list of ninety cities selected by the committee having this work in charge.

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### GIVE US THE DOCTRINE.

Mr. Editor: I read in last week's issue of your ably edited paper the article under the head, "A Timely Enterprise," which I beg to heartily endorse. Especially do I wish to emphasize that part of it which treats of the need, by the Church, of tracts setting forth succinctly the doctrines of the Methodist Church. You are, I think, correct when you say therein, "Our Church to-day has no duty more imperative than that of informing and indoctrinating her membership." You utter another strong truth when you say, "It is our conviction that the lack of denominational spirit is one of the weaknesses of Methodism, and we fear an increasing weakness." I beg to relate an illustration of the lack of "being grounded in the doctrine," which came under my observation some years ago. I was then principal of one of the city schools of Mississippi. Among my other teachers was a staunch young lady who was a teacher in our Sunday school. A protracted meeting of another denomination was then in progress in our town, and the minister had emphasized the doctrine of his Church on the question of the "Final Perseverance of the Saints," or, once in grace, always in grace. We were discussing the question, and, to my utter surprise, she told me that she believed that a person once saved is always saved, and that this minister had convinced her on that question by his sermon the night before. His meeting closed. I went to my pastor and told him what I had learned. He preached, three sermons, on that subject on the three Sundays following that meeting. In them he forcibly set forth the Methodist doctrine on that subject. He won this young lady completely, and she almost censured her former pastors in a conversation afterwards with me, because they had not taught her in this matter. To-day that lady is one of the most prominent Methodists in the North Mississippi Conference and one of the very best church workers in it. If by chance she reads this little article, she will, I know, forgive me for writing it.

By all means let our "doctrine" be taught. Not that doctrine is religion, but that we may be able to defend the holy principles for which our Church stands. In other words, let us be able to give a ready and intelligent reason why we are Methodists.

W. A. BELK.

Holly Springs, Miss.

### GENERAL CONFERENCE, 1914.

The Committee on General Conference Entertainment for 1914 is called to meet in the Methodist Publishing House in Nashville, Tenn., March 29, 1911, at 9 a.m.

All cities desiring to entertain the General Conference for that year will please have their applications before the committee, and be prepared to present them in person, or by written statement on that date.

For particulars as to details, apply to the Chairman at No. 8, North Front St., Memphis, Tenn.

THOMAS B. KING, Chairman.

### SEASHORE COTTAGE CHEAP.

My cottage on Seashore Camp Grounds at a sacrifice—furnished complete—bath and sewer.

H. R. SINGLETON.

1556 White St., Shreveport, La.



## Secular News and Comment

The Mississippi Prison Board has recently bought 135 mules, at a cost of \$29,500, for use on the State convict farms.

The Standard Oil Company declared a quarterly dividend of \$15 a share on Feb. 15. The previous quarterly dividend was \$10 a share.

Relations between Russia and China are said to be strained, and there is possibility of war. Russia charges China with violation of treaty stipulations.

There are only three white women in the Mississippi penitentiary, all of them convicted of serious crimes. There are about fifty negro women in the penitentiary.

President Taft has announced that he will call a special session of Congress to consider the Canadian reciprocity bill, if it fails to pass the Senate during the present session.

George J. Gould has retired from the presidency of the Missouri Pacific railway. This is said to mark the passing of the Gould family from an influential place in the railroad world.

The strawberry season has opened in Louisiana. Small shipments have already been made. With favorable weather conditions, growers think they will be shipping in carload lots within ten days.

Chancellor James H. Kirkland of Vanderbilt University has been elected president of the Religious Education Association to succeed Bishop William Lawrence, of the Protestant Episcopal Church, of Massachusetts.

Premier Asquith has promised to introduce a bill in the English Parliament providing for home rule for Ireland. Ireland will be granted full local self-government, but the Imperial Parliament will retain supreme power.

It is announced that Mrs. Russell Sage has given \$10,000 to provide libraries for New York firemen. The books will be confined to subjects upon which members of the fire fighting force are examined by civil service commissioners for promotion.

On Feb. 15, President Taft signed the bill designating San Francisco as the city in which the exposition to celebrate the opening of the Panama Canal will be held in 1915. He affixed his signature to the bill with a pen made of gold mined in the State of California.

An aggressive campaign is being made by commercial organizations throughout the country against a parcels post. The Convention of Southern Merchants, to be held in Nashville, Tenn., Feb. 23, will have this for the principal subject of consideration. Nevertheless, it is probable that the great majority of the people believe that the parcels post would be a great boon.

On Feb. 16, Representative Macon, of Arkansas made a sensational attack in the House on Commander Peary, denouncing him as a "fakir," and declaring that he should be "driven from the naval service." Peary's friends quickly came to his defense and claimed for him the rank of hero. The unfortunate polar controversy is apparently still far from being settled.

Something of a sensation was created last week when Hon. Champ Clark, in a speech before Congress, referred to the subject of the annexation of Canada in a way that gave great offense, both in America and England. The distinguished Congressman from Missouri explained later that he spoke merely in a spirit of fun and had no thought of suggesting the union of the United States and the Dominion.

The standing finance committee in Mississippi for the American Red Cross Society is composed of R. W. Millsaps, Jackson; J. R. Bingham, Carrollton; T. M. Evans, Gulfport; Patric Henry, Brandon; L. B. Mosely, Jackson, and Dr. W. M. Wroten, Magnolia. R. W. Millsaps is treasurer of the committee. Relief contributions may be sent to the treasurer, or any member of the committee, and the same will be forwarded to the national treasurer. This information may be of interest to those who desire to contribute to the famine fund for China.

Herbert Knox Smith, commissioner of corporations, in the first installment of his report on the lumber industry in the United States, calls attention to some startling facts. Forty years ago, at least three-fourths of the timber now standing was, it is estimated, publicly owned. Now, about four-fifths of it is privately owned. Three concerns alone own nearly 11 per cent of all the privately owned timber

One-half of the privately owned timber is in the hands of 195 holders. At the present rate of consumption, without making allowance for growth or decay, the present timber supply will last about 55 years. In the South, sixty-seven holders own 39 per cent of the long leaf yellow pine, and 29 per cent of the cypress. This ownership of the timber carries with it also the ownership of land, and, according to the report of the commissioner, this timber and land monopoly is one of the most serious conditions confronting the nation.

### BROTHER LAKE DEAD.

I read this announcement in the New Orleans Christian Advocate. It saddened my heart, though I felt sure the dear, venerable brother had been transferred to a brighter home and greater happiness. "The blessing of God; it maketh rich and he addeth no sorrow with it." I felt assured of this by the divine word. Brother Lake needs no praise of man; he has the reward for which we should all strive by faith and fidelity. Often when making his business journeys for Armour and Company, he stopped in the office along the railway route to exhort the young clerks to a life of purity and integrity, and to remember the Lord in their services; and all appreciated his sincerity. He was the Lord's servant while he was Armour's, and his life will illustrate to traveling men that they can combine the Lord's business with any and all others. The Lord's reward is sure and loving. He confers it upon faithful ones who rely on the Lord Jesus Christ and keep his commandments. It was beautiful to witness upon other traveling men the effect of Brother Lake's presence on the cars. They seemed to dismiss at once all fear of accidents, while he slept as calmly and quietly as on his bed at home.

He was noted for his liberality and his promptness in serving the Church. The Lord loveth a cheerful giver. He seemed always ready and willing to praise others for their gifts and good deeds. In these things and many others his example is a most commendable one. He was dear to me and my family.

R. W. JONES.

### ASSESSMENTS IN FULL.

Dear Brethren: At the recent Mid-Year Meeting of the Louisiana Conference Board of Missions the month of March was set apart as a time for a missionary campaign throughout our Conference, at which time we expect to raise our entire missionary assessments.

We had with us in this meeting every presiding elder of the Conference except one, our Conference lay leader, and three district lay leaders. The session was harmonious and full of interest, as we planned for the extension of the Kingdom of our Lord and the salvation of every soul in our reach. We hereby appeal to every minister and layman in the Conference to co-operate with us to this glorious end. Brethren, let us all resolve that by the help of our Heavenly Father, who has so abundantly blessed us, every dollar of the missionary assessments from our respective churches shall be in the hands of our treasurer by the last of March.

The practical plan suggested is that of the every member, canvass by the missionary committee of each church, the presiding elders, pastors and lay leaders planning the work and leading in the forward movement.

Please remember our motto is, "We can do it and we will." Your brother in Christ,

WM. H. COLEMAN,  
Chairman Louisiana Conference Board of Missions.

### IN OTHER LANDS.

In winter the Eskimos live in snow houses half buried in the drifts. These houses are neither comfortable nor clean, but they protect the people from the terrible cold, and are the best homes they know. Sometimes as many as fifty people live together, and you can be sure they must be very good-natured to do this. In summer they live in tents and wander about the country, keeping pretty close to the seashore. This is their harvest time, and they fish and hunt, so as to get skins for clothes and food to lay by for the winter.—The King's Builders.

### AN UNFOUGHT DUEL.

How the Father of His Country Avenged a Blow. It is narrated that on one occasion in his early manhood Washington came very near the settlement of a dispute, so common in those days, by fighting a duel. But as he was the one who should have issued the challenge, he had the still greater courage to apologize and admit that he was in the wrong.

It was in the town of Alexandria, where the young Virginia colonel was quartered with his troops, that an election dispute occurred, and in the heat of the party excitement Washington told a Mr. Payne that he lied. That gentleman at once replied with a blow that knocked the young colonel down. Word having reached the barracks that their beloved commander had been killed, his soldiers rushed to the

city to avenge him. He met them, however, quieted them, and they returned to their quarters.

Mr. Payne, on receiving a note from Washington the next morning asking him to call at his lodgings, supposed it was, of course, to give the colonel opportunity to demand "satisfaction" for the blow he had received the day before. Imagine his surprise when, instead of finding pistols or swords ready for a duel, Washington greeted him with outstretched hand, saying, "I believe I was wrong yesterday. You have already had some satisfaction, and, if you deem that sufficient, here is my hand; let us be friends!"—From H. A. Ogden's "Washington's Ten Narrow Escapes" in March St. Nicholas.

### PEN POINTS.

By Rev. L. C. Calhoun.

"Be not many masters," says the apostle. With some of these "masters" it is either "quit, rule or ruin." This reminds this writer of Bishop Fitzgerald's account of the old preacher out in California who preached on the choice of Moses. He said: "Brethren, I want you to notice that choice particularly. He chose to suffer with the people of God, and I tell you God's people are very aggravating sometimes; they like to have aggravated Moses to death."

The mind of Diogenes took a unique turn when he conceived the idea of taking a lantern in the day time to look for a man; he then voiced a need that has continued to be felt to the present time. His search is ever full of suggestion. The outlook for a country is indeed gloomy when the light of a lantern has to be added to that of the sun in order to find a man.

The observation of this writer is that if a man falls out with one preacher and stops attending upon God's ordinances, "he is more than apt" to do so with another. A preacher, though, may have sufficient discretion "to rub him the right way" so as to keep him quiet during his pastorate. There are a good many church members that require a great deal of coddling to keep them in a good humor. This is indeed an unpleasant business.

A Bishop does not appoint preachers arbitrarily, for the authority to do this he receives from the Church. It is his duty to make appointments; and it is as much the duty of members in every pastoral charge to accede to the appointments and conduct themselves accordingly as it is for the preacher. Loyalty is as much required of those in the pew as of those in the pulpit.

If all people were as good as they think that a preacher should be, there would certainly be an orderly citizenship all over the land. It is astonishing what a high moral standard some people hold up for a preacher and what a low one they hold forth for themselves. It shows downright stupidity.

The following has been told of Mr. Webster, the great statesman. He was speaking when a young man, of entering the law business. Some of his friends spoke discouragingly of it to him, saying: "There are so many already in the business that you will not be able to distinguish yourself." He replied: "There is always room at the top."

Milton, Fla.

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## Concerning Missions.

NORTH MISSISSIPPI CONFERENCE W. F. M. S.

Sisters and Friends: I am giving you below a letter which the following facts will cause you to enjoy all the more. It comes from one of our own daughters; it shows the basis of success, which is trust in God while discharging duty, and it gleams hope born of earnest prayer, faithful labor and unwavering confidence in God's promises. This was written in response to one from a Hebrew merchant (a Jew if you will) in Kosciuszko, Miss., who in her earlier years, had helped her in a financial way.

Mark her fearlessness in portraying Christ as the only way of salvation; her confidence in the saving power of the Gospel founded upon the lives of converts to Christianity in China; and for abiding trust in the uplifting and preserving power of God. Let us fellow-workers at home, with united hearts and voices pray that she and all who are upon the "firing line" in that far country, may be used of the Master to accomplish still greater things.

With love, your fellow worker,

MRS. J. P. EVANS.

### MISS WASSON'S LETTER.

My Dear Mr. Lowenberg: I did enjoy your letter very much. It would have done me good at any time; but especially when my heart turned to home and friends. (Upon the death of her brother's wife). God was so good in it all and our Savior's promise, "I am with you," was truly fulfilled every day. The same God who called me to leave home and loved ones, and gave me strength to obey, keeps me from being overcome. Not to have felt sorrow would have been inhuman, for I love my people, if possible, more than ever; but there has never been one moment when I have wanted to go back. It was not I but God who chose this life for me, and if I ever change, it will be because He called me to do so.

How I wish you knew some of these splendid Chinese that I know. There would never be, if you did, a doubt of the sincerity of their profession. Some of the most genuine Christians I ever knew have been right here in China. We have in our school now a young woman who gave up a good home, a father well able to provide for her, but who disowned her; everything, in fact, that she might gain Christ, who is to her all in all.

Near Hoochow there is a Buddhist priest who is putting himself on the side of Christianity, and has declared his purpose to confess Christ publicly at the next service. One has already done this. There could certainly be no other than pure motives prompting these men, for it means ostracism by all who have ever cared for them. From a financial standpoint, it means ruin. There is nothing they know how to do. Specializing among the laborers is carried to perfection in China. A coolie can do nothing but a coolie's work, a cook can only cook, a gatekeeper can do nothing but keep gates, and so on through the list. These priests will have to begin at their late age to learn a trade, and it will be hard to find any one to teach them, and harder still to get a place to work.

I wish you could know for yourself the capability of this people. I find them intellectual so far as I have had anything to do with them, or have learned anything about them. As to their moral life, that is of course below par, or we would not need to be here; but they are capable of great development in that respect. It is unfair to judge China and her people by newspaper discussions. These are based upon Chinese as seen in America, who, with the exception of students who go there, are from the lower classes. I should dislike very much for America to be judged by some of her people seen in China.

I am happy to say that my health has been almost perfect since I came here. I hope nobody will be uneasy about me. I am not about myself.

As to uprisings among the Chinese, I am not one bit afraid. Even if there should be an attempt at violence, there is such a strong foreign volunteer force here in Shanghai that it could be stopped at once.

Any way, my Father will not forget His child. I shall depend upon Him, and I know He will guide me right. Even if He should call me to heaven before I consider my work on earth finished, it will be all right.

The paper comes regularly. Thank you for sending it and keeping me in touch with my home county affairs. \* \* \* Only two years till I may hope to be back in dear old Mississippi. That time will soon pass, and I'll be going home before anybody is thinking of it. Sincerely,

JULIA WASSON.

McTiere School, Shanghai, China.

### A NOTE FROM BROTHER HARBIN.

The winter vacation is drawing rapidly to a close, and soon work will begin again. I find myself straining at the leash, and getting more anxious every day to get back into the field, whither God has called

me. So strong was this call of the work that, despite all resolutions to the contrary, I cut my rest time a little short to get in a meeting otherwise impossible.

The work last year was greatly blessed of God. It was my fortune to labor in some very difficult places, and in places where nearly every one belonged to some Church, yet nearly six hundred people, most of them adults, united with the Church in my meetings.

Personal work becomes every day more important. Nothing will ever supplant or approach the power of the preached Gospel as the God-given power to win souls. Yet, as the battle grows closer, and victory nearer, and the enemy more desperate, hand to hand methods are more and more necessary. In planning for my work for the ensuing year I have cast about for a man to help in my meetings in the important field of personal work. Such a man must be well chosen. A great deal is needed—character, consecration, tact. I think I have found the man, by the direction of the Holy Spirit. In the meeting last winter at Centenary College I was especially impressed with the vigorous Christian character, and direct, sympathetic and powerful manner of dealing with his fellow students, of a young man in the college. This young man has been seasoned by a year of experience in pastoral work in one of the hard fields of the Alexandria District. He will begin with me at the close of the present session and continue with me through the summer. Pastors who secure his services will be fortunate. I append a note from Dr. Hill in regard to him.

I have a few periods of time vacant for the summer. Pastors desiring the services of Brother Boddie and myself will please address me at once. Brother Boddie will assist in each of my summer meetings, in personal work in and between the services.

I pray that God may grant in each of our charges a gracious outpouring of His Spirit, and a mighty revival of religion.

WALTER G. HARBIN.

### DR. HILL'S TESTIMONIAL.

Rev. Baker D. Boddie is one of our ministerial students at Centenary College. He is an earnest and excellent young man, and I believe that he has special adaptation to evangelical work. I am pleased to learn that he is to work next summer with my highly esteemed brother, Dr. Walter G. Harbin.

FELIX R. HILL.

President Centenary College of Louisiana  
February 1, 1911.

### "FACTS WORTHY OF CONSIDERATION."

By Rev. George S. Sexton, D. D.

Bishop A. W. Wilson, addressing an audience in our Fourth Avenue Church, Louisville, Ky., said:

"Excepting, perhaps, Foreign Missions, there is no greater cause before our Church to-day than the effort to erect a representative church building for our people in Washington City. All loyal Methodists should take this matter to heart and respond to the appeal for funds which is now being made."

This same opinion is held by many others, as the short articles which follow will show.

### BISHOP JAMES ATKINS, D. D.

Washington is the National Capital, and we are a large and influential part of the nation, so that both religiously and politically, we are under strong obligations to build and ably maintain a representative church there.

We are the dominant religious influence in that region which is destined to re-Americanize America, and save it from foreign influences. We need, on this account, a truly great church in the National Capital.

When the game of political finance, now for some forty years on the stage, has been played out to the ruin and disgust of the common people, they will turn to the South again for leadership, and will get it.

The first work under this order will be to call the people back to religion, as the source of all civic honesty and national welfare. When that time comes it would not look well if, in the interim, we had not shown faith in our gospel, and destiny by rightly founding our Church in the capital.

### GOVERNOR G. W. DONAGHEY:

Our Church should erect a great house of worship in Washington, D. C.:

1. Because the Methodist Episcopal Church, South, is one of the leading denominations in America, and should be worthily represented in its building at the nation's capital.

2. Because many of our own people are in Government service and deserve the best church opportunities at the capital.

3. Because our people who are well served there will return to their respective homes with greater

love and respect for our Church, and better able to render valuable service on their return.

4. Because as patriots we should seek to make the nation's capital spiritually strong, that the highest and best ideals may prevail in our civic life.

5. Because the representatives of foreign nations, where our missionaries labor, will be more likely to secure the respect and co-operation of their own governments for our missionaries.

6. And finally, but first in real importance, because we should honor our Christ with the best that we have, in the best way, before our own people and the world.

### BISHOP E. R. HENDRIX.

We should erect a representative church building in Washington City:

1. Because it is OUR capital, "the clearing house of the nation."

2. It is to be the Church home of many Congressmen and Senators and their families, who support their own churches elsewhere. We are honored by having Southern Methodists among the nation's law makers and should house them.

3. Such a church properly interprets our whole Church to the nation as one of the great churches, the second largest Protestant Church of America.

4. The loyal and faithful flock in Washington are worthy of such recognition and help.

5. In great national functions our Church is entitled to a proper share as well as in important national positions.

6. Washington is our national metropolis, where every great Church should be represented by a representative building.

7. Our present church building in Washington is not representative of our whole Church.

We should make common cause of this noble enterprise for it to be representative, and we stand committed to it by General Conference action.

### WOMEN WANTED ON SCHOOL BOARDS.

Dear Editor: The Era Club of New Orleans is going to make a determined fight at the 1912 session of the Legislature to have Article 210 of the Louisiana State Constitution amended.

Said article prohibits women from being elected to serve on any board in the State.

It is under this article that women are disqualified from serving on School Boards. They feel sure that the people throughout the State will agree with them, that the interest of the child would be better advanced if women formed part of the Public School Boards.

As the first step towards success, their intention is to bring about organization in each parish of all the men and women in favor of the amendment.

In order to do this they require a chairman for each parish to circulate the petitions the club will send; and they ask through the medium of your paper for the name of intelligent, earnest, volunteers, who will undertake the work, to accept the chairmanship in your town or parish.

The interest in Orleans parish is very intense on this question and the Era Club feels, that if the women of Louisiana will join hands now and work, the fight is won.

Will the women in your parish aid the club in this very important movement? If so, please send their names and address AT ONCE to the Chairman of the School Suffrage Committee, MRS. O. W. CHAMBERLAIN, 214 State Street, New Orleans.

Signed by: Mrs. O. W. Chamberlain, chairman; Mrs. Edgar Whitehead, Mrs. Wm. McCorkendale, Miss Jean M. Gordon, Miss Lillie Richardson, Miss Florence Loeber, LL.D.

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### GIVE YOUR SUNSHINE TO THE LIVING.

Give your sunshine to the living,  
Do not wait till they are dead;  
O, there's joy in constant giving,  
Human hearts are comforted,  
And the giver feels the sunshine  
Of the heart's responsive smile,  
Knowing that another's pathway  
Has been brightened all the while.

Give your blossoms to the living;  
Let them have their fragrance now,  
Ere their eyes are sealed in slumber  
And like marble is their brow.  
Often for some loving token  
Human hearts have ached and bled;  
Give your blossoms to the living,  
Do not wait till they are dead.

Give your sunshine to the lonely,  
Though they seem but cold and proud,  
Oft, perchance, some hidden sorrow  
Makes them shun the cheerful crowd,  
Give a loving word or token,  
Just a pressure of the hand;  
Let them know your heart is tender,  
Though you may not understand.

Give your heart's love to the fallen;  
Oh, they need the tenderest care;  
Though you see not their temptation,  
They must meet it everywhere.  
Oft a word, a smile, a handclasp,  
Gives the needed strength and cheer,  
Helps them in the bitter conflict,  
When the tempter lingers near.

Give your sunshine to the living;  
Scatter flowers with eager hand;  
You may wake the chord responsive  
That will vibrate o'er the land.  
Lavish smiles upon the aged;  
Cheer the sad ones on their way;  
You can make this world an Eden  
By the kindness of today.

—Mrs. Mary B. Wingate, in the Christian Guardian.

### PROPER CONVERSATION.

Keep clear of personalities in conversation. Talk of things, object, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—John Hall.

### ANYWAY YOU PLEASE.

"Mamma, I wish you'd call the baby in; he's so cross we can't play!" cried Robert one day as he was playing in the yard with his sister and the baby.

"I don't think he would be cross if you were not cross to him," said mamma, coming out. "He does just as he sees you do. Just try him and see. Put your hat on one side of your head."

Robert did so, and presently the baby pushed his straw hat over on one side of his head just as Robbie had done.

"Whistle," said mamma.

Robbie did, and the baby began to whistle, too.

"Stop mocking me," said Robbie, giving baby a push.

Baby screamed and pushed Robbie back.

"There, you see," said his mother, "the baby does just as you do. Kiss him now, and you see how quickly he will follow your example."

Robbie did not feel exactly like doing this, but he did, and baby hugged and kissed him back very warmly.

"Now, you see," said his mother, "you can make a cross or a good boy of your little brother, just which ever you choose. But you must teach him yourself."

—Jewels.

### A FINLAND BOY'S BATH.

When the boys of Finland want to take a bath, this is the way they do it, we are told by a writer in one of the children's papers:

In the first place, it is very, very cold in Finland, and the bathroom is not in the house at all, but in a building quite separate.

It is a round building, about the size of an ordinary room. There are no windows; so light and air can come in only when the door is open. In-

side, the benches are built all along the wall, and in the center is a great pile of loose stones. Early on Saturday morning wood is brought in, and a great vessel, standing near the stone, is filled with water.

Then some one cuts ever so many birch switches, and these are placed on the floor of the bath house. Next a fire is made under the stones, and it burns all morning. In the afternoon, when the stones are very hot, the fire is put out, the place is swept clean, and all is ready.

The boys undress in their houses and run to the bath house. As it is often thirty degrees below zero out of doors, they do it in double-quick time.

As soon as they are in the bath-house they shut the door tight and begin to throw water on the hot stones. This, of course, makes the steam rise. More water is thrown on, and there is more steam until the place is quite full.

And now comes the part I think you boys would not like at all. Each boy takes a birch switch and falls to whipping his companions. This is to make the blood circulate; and, though it is a real hard whipping, no one objects, but all think it great fun. At last, looking like a lot of boiled lobsters, they all rush out and have a roll in the snow.—Apples of Gold.

### HER BEST PRESENT.

Effie Stevens.

Jessie felt very happy as she walked down town that bright Saturday morning. In the little red purse which she carried were three shining new nickels, and with them she intended buying a pretty valentine for Miss Foster, her dearly loved Sunday school teacher.

"It was good of mother to give me so much money," Jessie was thinking joyfully as she sped along.

During the past week Nina Roberts had learned that Miss Foster's birthday came upon St. Valentine's Day. She had lost no time in imparting the delightful secret to the six other members of the class, and together they had made the plan to surprise their teacher by each of them giving her a valentine for a present.

As St. Valentine's Day came on Sunday, the girls decided to give Miss Foster the valentines directly after Sunday school.

"Hello!" called Grace Owen, a member of the class, from her own doorstep, as Jessie was passing. "I've got my valentine for Miss Foster. Are you after yours?"

"Yes," Jessie replied with a smile as she hurried on her way.

When Jessie came in sight of Mr. Warren's store, in the window of which was displayed a gay assortment of valentines, she saw a shabbily dressed little girl, whom she knew, standing before the window.

"Going to buy some valentines, Maggie?" Jessie asked thoughtlessly, as she halted beside the other little girl.

Then, as she saw the pained look upon Maggie's face, she wished she had been more thoughtful. Of course Maggie wasn't going to buy any valentines. She was too poor. Her father was dead and her mother had to work very hard to procure the bare necessities of life for her little family.

Maggie shook her head soberly.

"I just wish I had the money to buy a cheap one for my little sister," she said, longingly. "She's sick, you know. I read her a story in the paper I get at Sunday school about a girl who had a valentine sent to her by some unknown friend, and ever since Bessie has been talking about it and hoping that some one would send her a valentine. She will be so disappointed when she doesn't receive one. She's so little she doesn't know that valentines cost a lot."

Jessie's sympathetic little heart was so touched that she wished that she had money enough to buy a valentine for little Bessie; but she only had the fifteen cents and that was for Miss Foster's valentine.

Then an idea came to Jessie that quite startled her.

"Oh, I couldn't do that!" she thought. "I don't want to do it."

But in a moment she had bravely put her own selfishness aside. Miss Foster would have six valentines anyway, and if she knew about Maggie's little sister she would rather she had the valentine than to have it herself. Yes, she would give the valentine to little sick Bessie instead of to Miss Foster.

Her voice trembled, however, as she said: "Come on in and help me pick out a pretty valentine for Bessie. I am going to send her one."

Maggie's thin little face fairly glowed with delight as she followed Jessie into the store, and Jessie felt repaid for her sacrifice.

The next day Jessie sat soberly at the farther end of the pew while the other girls crowded around Miss Foster to give her their valentines.

Of course she was glad that she had made little Bessie happy. Still, the sacrifice she had made seemed harder now than it had yesterday.

She could not bear to have Miss Foster think that she did not love her as much as the other girls did;

and yet, since she didn't know anything about Bessie, wouldn't she think that, when Jessie was the only member of the class who had not remembered her birthday?

Jessie could scarcely keep back her tears when she saw the look of pleasure upon Miss Foster's face as she thanked them for the pretty valentines.

"Why, Jessie, where's your valentine for Miss Foster?" asked Grace Owen, suddenly.

"I—I haven't any," stammered poor Jessie in a choking voice.

"You told me you were going to buy her one yesterday," said Grace, accusingly.

"I know I did, but I bought one for some one else instead," Jessie replied, with quivering lips.

Then, unable to control herself any longer, she burst into tears.

Miss Foster came and put her arms about Jessie.

"What is it, dear?" she whispered. "Teacher doesn't mind if you didn't get her a valentine. She knows you love her, anyway."

Then Jessie sobbed out the whole story of Maggie's little sick sister and her longed-for valentine, and how she had given her the valentine intended for her teacher.

"That's the very best birthday present you could have given me, dear," Miss Foster said, her eyes shining, as she gave Jessie a little hug. "I shall always remember it, for it cost more than money. It meant sacrifice to a little girl with a loving, sympathetic heart."—From Zion's Herald.

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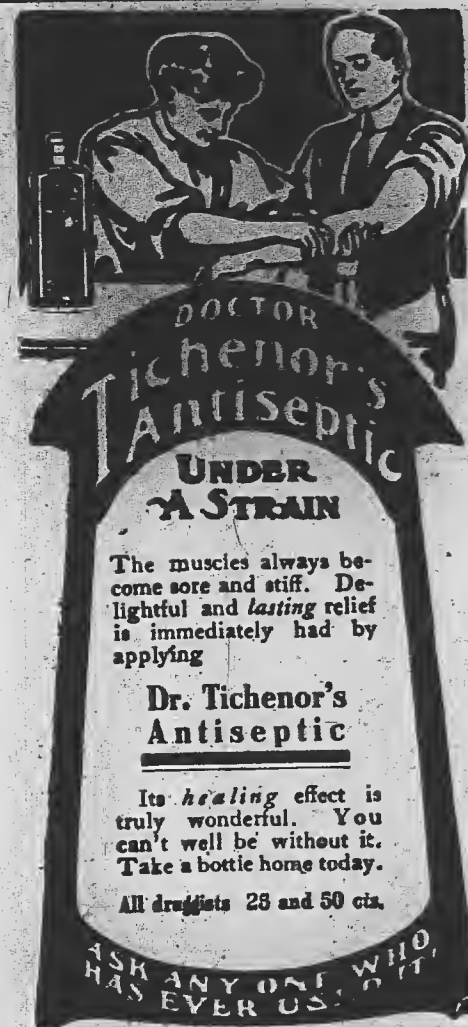
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## Christian Advocate.

ROBERT A. MEEK, Editor.

H. T. CARLEY, Asst. Editor.

CHAS. O. CHALMERS, Publisher.

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OFFICE: 512 CAMP STREET, NEW ORLEANS.

### TERMS:

One Copy, one year, \$1.50; eight months, \$1.00. To  
preachers of all Denominations, \$1.00.

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North Mississippi Conference—Rev. J. T. Murrah,  
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## Editorial.

### NOW IS THE TIME.

Many of our pastors and friends have done efficient work for the Advocate within the past few weeks, and we assure them of our appreciation and most hearty thanks. But much yet remains to be done. In quite a number of charges clubs of subscribers sent in last year are now expiring, and unless they are promptly renewed hundreds of names will soon have to be stricken from our lists. This means the loss of much to the Conference organ, and we believe that it also means a distinct loss to the Methodist homes into which the Advocate will no longer find its way. Bishop Morrison in an article, recently published, said: "Next to the Word of God there is nothing more helpful to the intelligence and moral and religious growth of the family than the weekly visits of the church paper." We do not think that this statement is one whit too strong.

We desire to repeat and emphasize that now is the best time to present the claims of the Advocate. The record of years shows that the first three or four months of the year are the ones that bring to us most of our subscriptions. Money will be scarcer a little later and it will be more difficult to induce the people to take the paper. To put off securing renewals and postpone the effort to secure new subscribers, will mean in most cases that the work will not be successfully done.

As we have said over and over again, our reliance is upon our busy, burdened pastors. We know the many tasks they have to perform, and not the slightest disposition have we to find fault with them. But we desire them to know that, along with the other interests of the Church, the Conference organ is chiefly dependent upon their efforts. Upon this point we quote Dr. James Cannon, the editor of the Baltimore and Richmond Christian Advocate, who has had large experience in the field of religious journalism:

"The only certain way to get subscribers to any Conference paper is by personal effort. The two Georgia Conferences, at their recent sessions, pledged an increase of 2,500 subscriptions to the Wesleyan Advocate. The pledges were made very largely by the pastors, and will be redeemed by their personal effort. Premiums and letters get a few subscribers, but nobody can reach the membership like the pastor, who presents the paper in every pulpit on his charge, and follows the public statement with private effort. But the private appeal is more necessary than the public statement."

We have been talking of 10,000 subscribers as the number we should strive to reach during the present year. If we are to realize this aim, substantial gains must be made during the next two or three months. Hence, we appeal to every pastor to make a faithful effort in behalf of the Advocate at the earliest day possible. The Wesleyan Christian Advocate is asking of the 200,000 Methodists of Georgia, 20,000 subscribers; the Texas Christian Advocate is asking of the 250,000 Methodists of that State, 30,000, and surely it is not unreasonable for us to ask of the 145,000 Methodists of Louisiana and Mississippi, the modest number of 10,000.

We desire to iterate that it is not for ourself we make this appeal. The number of subscribers means little to us personally. We expect our connection with the New Orleans Advocate to be of brief duration. It is solely because of our conviction that the welfare of the Church in this territory imperatively demands that a strong organ shall be maintained and circulated, that we are importuning with such urgency our preachers and people to rally to the support of their paper. If every brother will lend a hand in this important campaign within the next three or four weeks, there is little doubt that the results will be highly gratifying. Shall we not make this movement a success? We can, if we will.

### BOOKS GALORE.

If Solomon said in his day, "Of making many books there is no end," what would he have said had he lived in this time of the linotype and steam and electrical printing presses? Indeed, the output of our large number of publishing houses is now so great that it is utterly impossible for any one man, no matter what his wealth or mental equipment, to read even approximately the current literature of the passing year. The New York Independent, in its issue of January 16, shows that to read all of the authors who annually issue a book, one would have to average five volumes every hour from January 1 until the last day of December. This ably edited periodical says:

"Last year broke the record for book production in the United States. With a total of 13,470 for the first time passed the English total of 10,804 and became a close second to the German, which, calculated on the same basis as ours, is probably about 14,000. France comes fourth in the list, with about 9,000. Taking into consideration the immense mass of our periodical literature, only part of which ever gets into book form, there is no doubt that we do more reading than any other nationality. About one-third of the books appearing in the United States are by English or other foreign authors."

But what kind of books are our presses turning out? This is an interesting question, because it gives some idea of the mental pabulum upon which our people are feeding. According to our great contemporary, fiction leads with 1,303 publications, and 935 books for young people which might properly be included in this class. Next comes theology and religion with 894 new works, which is said to be the closest rival of fiction in popularity both in the United States and England. The Bible continues by far to be the "best seller" of any volume in existence; and "books of a new genus, that might be called 'the literature of optimistic suggestion,' have become amazingly popular within recent years."

We offer two reflections upon this instructive summary showing the variety and volume of our national "book crop," furnished by The Independent:

1. There is cause for encouragement in the fact that there is such a widespread public demand for religious literature. It proves incontrovertibly that our people are still immensely interested in the supreme question of man's relation to God and eternity. Men are not apt to go wholly astray so long as they think on such subjects. It is when the Infinite Being is shut out of their reflections that they become given over to depravity and corruption. When the Psalmist "thought on his ways," he "turned his feet to the testimonies" of the Lord.

2. Where there is such a multiplicity of books one needs to be careful to read only what is worth while. He should select with painstaking discrimination the volumes which are most helpful, and guard against wasting his time upon those that are of little value. It is not enough that a work should merely please and entertain; it belongs to the best class only when it instructs, inspires, and leaves the mind and heart strengthened, enriched and ennobled. The young minister has scarcely a more serious problem than that of determining what he shall read. And happy, indeed, is he if he has an older friend capable of giving him wise counsel in the settlement of this question. Nor is this a matter which concerns the young preacher alone. In it every boy and girl in the land is also vitally interested. Thoughts lose none of their power to bless or curse by being embodied in type. Characters and lives may be largely made or marred by one's reading. By means of the printed page we may commune with the choicest spirits of all time, until that fellowship transforms us and qualifies us to be their fit companions, or we may keep the company of the impure until our souls are as soiled and groveling as theirs. Christian parents have no more imperative duty to perform than that of properly directing the reading of their children.

### UNMASKED IN ETERNITY.

We sometimes hear it said that the world appraises men at very nearly their true moral worth; that as the months and years pass one is very apt to rise or sink to his proper level in society. But scarcely any statement could be further from the truth than this. Even if its standard of measurement were correct, the finite mind could not rightly estimate character, because its vision is largely limited to the realm of outward conduct. It cannot look into the inner depths of the soul and discover and weigh the motives and purposes of an individual, which are the things that disclose his real personality. The human spirit, which is really the man, is veiled by the flesh, and of it we catch only occasional glimpses; we can communicate with it only by means of signs and symbols. It is doubtful whether any two persons on earth fully know and understand each other. People living in the same community only signal as they pass, like ships at sea. What lies covered in another's breast, no one can with certainty tell. This power of man to maintain secrecy so far as his fellow-beings are concerned, enables many who are vicious to pose as if they were virtuous and command a measure of confidence and respect, when if their true characters were known people would shrink

in horror from them. The undetected murderer walks abroad with hands as white and unstained as those which have been stretched forth only to bless humanity; the thief, with ill-gotten gains in his possession, associates with upright men and prelates of honesty, and the lecherous beast, who in the darkness stealthily finds his way to the brothel, mingles in the social circle with the pure and good.

But this is only for a brief time. Sin will in every instance ultimately be exposed. Hypocrisy belongs to time—there will be none of it in eternity. Death will tear from every man his mask and his real self will stand forth clear and manifest so that none can mistake it. The Master said, "There is nothing covered, that shall not be revealed; neither hid, that shall not be known." It is not to God that our sins will be disclosed in the judgment—he knows them already as well as we will ever know them. It is to an assembled universe that they will be laid bare; not by any inquisitorial process—that will not be needed—for spirit will be able to secrete nothing from spirit. Most impressively does Theodosia Garrison set forth this tremendous truth, that all deception as to one's character and life must end at the tomb, in her somewhat weird poem entitled "Stains:"

The three ghosts on the lonesome road  
Spoke each to one another,  
"Whence comes that stain about your mouth  
No lifted hand may cover?"  
"From eating of forbidden fruit,  
Brother, my brother."

The three ghosts on the sunless road  
Spoke each to one another,  
"Whence comes that red burn on your foot  
No dust nor ash may cover?"  
"I stamped a neighbor's hearth-flame out,  
Brother, my brother."

The three ghosts on the windless road  
Spoke each to one another,  
"Whence comes that blood upon your hand  
No other hand may cover?"  
"From breaking of a woman's heart,  
Brother, my brother."

"Yet on the earth clean men we walked,  
Glutton and Thief and Lover;  
White flesh and fair it hid our stains  
That no man might discover."  
"Naked the soul goes up to God,  
Brother, my brother."

### PRESIDENT W. H. SMITH.

By a unanimous vote the Trustees of the State Normal College of Mississippi, which is to be located at Hattiesburg, have elected Professor W. H. Smith of Holmes County to the presidency of that institution. In our judgment, a more capable and worthy man could nowhere have been found, and those charged with the responsibility of launching this new enterprise are to be congratulated upon the choice which they have made. Beginning as a teacher in the small public schools, Professor Smith has steadily forged his way upward until to-day he easily takes rank with the foremost educators in Mississippi. Everywhere that he has worked he has left behind a good record. As the superintendent of Education of Holmes County, he exhibited administrative abilities of so superior a character that they attracted the attention of the managers of the Peabody Fund, who opened to him a wider sphere of service by naming him for his present position—that of supervisor of the rural schools of his State. Mr. Smith is a studious, practical, and growing instructor, who believes in keeping abreast of modern methods, and holds that the mission of education is to reach and uplift the masses. He is a man of correct habits and life—a Christian gentleman, and a member of the Methodist Episcopal Church, South. We predict that the Mississippi Normal College will soon attain to a high degree of efficiency under the guiding hand of this strong and aggressive leader.

### GENERAL CONFERENCES IN ABUNDANCE.

The Alabama Christian Advocate, of February 16, says: "Our exchanges are having much to say about Methodist union or federation. Many and various are the opinions expressed. We believe that the solution, and the only solution, is five General Conferences, four white, and one colored, with a federal council supervising all." To be sure! Why not divide a plenty while we are at it?

### PERSONAL AND OTHER NOTES.

Bishop W. B. Murrah, who is formally to open the new Parker Memorial Church of this city on April 16, will preach at Felicity Street Church at the evening hour of that day. An unusual treat is in store for these two expectant congregations.

Rev. A. H. Williams, in charge of the Shuqualak work, reports that at Cooksville, Miss., one of his appointments, the people are spending several hundred dollars to improve and beautify the church.

Rev. W. R. Williams, who is serving the Mt. Pleasant charge, North Mississippi Conference, finds his



work pleasant and encouraging. He says, "Everything is progressing favorably. The people have been kind to us in every way, and we are expecting a year of large success."

Rev. W. A. Hays, of Bay Springs, Miss., serves an appreciative and responsive people. The outlook for the year is encouraging, and the pastor is faithfully laboring for the spiritual uplift of his people.

Rev. H. R. Singleton, the presiding elder, requests us to state that the Shreveport District Conference will open Tuesday night, April 18, with a sermon by Bishop Murrah, who will preside over the meeting.

We regret to learn of the death of Mr. James Brice Theus, a member of our Church at Arcadia, La., and a brother of Mrs. H. R. Singleton. He died on Friday, Feb. 17. We extend our sincere sympathy to the sorrowing family and friends.

Rev. M. M. Black, of Philadelphia, Miss., continues to show his interest in the Advocate and to prove his efficiency, by sending us a splendid list of subscribers. The Mississippi Conference has no more capable member than Brother Black.

Rev. R. E. Rutledge, of the Mississippi Conference, desires us to call attention to the fact that his post-office address is Daleville, Miss., instead of Vimville, Miss., as it appears in the Conference Journal. His correspondents will please take notice.

The subscription notes to the endowment fund of Millsaps College are now in the hands of Major R. W. Millsaps, Jackson, Miss. Many of them are past due, and those who possibly can, are urged to pay at the earliest day possible. This is a matter of great importance.

Rev. C. Wesley Baley, of Courtland, Miss., has had sickness during the winter, which has interfered somewhat with his work, nevertheless he reports that all goes well in his charge. We trust that returning health will render even more efficient this faithful servant of the Church.

Rev. E. J. Coker, of Taylorsville, Miss., is delighted with his work. Under date of Feb. 15, he writes: "This is our first year on the charge, but since our arrival we have been the recipients of such kind consideration at the hands of our people that we feel very much at home among them."

The work in Tupelo, Miss., continues to prosper under the wise leadership of Rev. Wm. L. Duren. He has our thanks for a large list of subscribers recently sent in. He states that Mrs. S. A. Ford and Mrs. D. W. Robins deserve the credit for this good work. To them also, we express our sincere appreciation.

The Picayune is now devoting a full page of its Monday issues to the sermons delivered by the New Orleans pastors the Sabbath preceding. And in so doing, it is giving its numerous patrons some excellent reading matter. We know of no other secular paper in the South that devotes anything like this amount of space to homiletic literature.

Dr. S. H. Werlein's sermon last Sunday evening was on "The Reign of the Beast"—the sin of unchastity. It was a strong and stirring arraignment of this widely prevalent vice and a plea for virtuous living. The Doctor's series of discourses on current evils has been of a very high order, and these vigorous and timely deliverances have no doubt accomplished much good.

Rev. J. D. Wroten, who is attending Millsaps College and filling the pastorate at Duck Hill, Miss., summarizes the situation in his charge as follows: "The prospect is gratifying in my field of labor. I have recently organized an Epworth League at Duck Hill with 20 members. Our Sunday school is wide-awake and promises well. I am pleased with the general interest that is being manifested."

The Methodist parsonage at Grand Cane, La., was the scene of a splendid banquet given by the popular pastor and his wife, Rev. and Mrs. W. R. Harvell, to the official members of the charge, twenty in number, on Thursday evening the 16th inst. The occasion was the first Quarterly Conference, and after the banquet good reports were made concerning all departments of the church. A good year is promised.

We acknowledge the reception of 19 subscriptions from the Lula and Lyon charges, sent in by the pastor, Rev. J. J. Garner, who reports that the people have given him a cordial welcome and that his work is moving on smoothly. Brother Garner adds, "These Delta people know how to do things." In this he is correct, and the more he knows of them, the higher will be his appreciation of their many fine qualities.

In a recent personal note to the editor, Rev. Robert B. Downer, now a resident of Jackson, Miss., says: "I am quite feeble physically, but am able to sit in my chair all day long. I long to hear of the presence in power of the coming revival. I think I hear a stir in the mulberry tops." The statement in last week's Advocate concerning the hand of praying women at Main Street Church, Hattiesburg, greatly cheered my heart. May God bless them, and may bands be formed elsewhere!"

Rev. George Jackson, who is a beloved superannuate of the Louisiana Conference, desires us to state that his present address is Temple, Texas.

Mrs. Charles B. Galloway, of Jackson, Miss., is visiting friends at Tampa, Florida, where it is reported she will spend the remainder of the winter.

Rev. C. C. Miller, presiding elder of the Baton Rouge District, was a pleasant caller at the Advocate office this week. The editor regrets having missed him.

The following brethren have sent us subscribers recently, for which they have our sincere thanks: R. H. Barr, J. H. Jamieson, W. DeLoach, David Ulmer, Thos. E. Yancey, W. W. Perry, W. S. Crook, W. J. Porter, Jas. G. Galloway, S. M. Thames, F. A. Howell, E. L. Alford, J. W. Ward.

Mrs. J. W. Mason, of Benoit, Miss., in renewing her subscription to the Advocate, favors us with the following items of interest: "Our pastor, Dr. J. W. Price, is popular and growing in the esteem of the people. Mr. Mason has just passed his 75th birthday, and is as full of energy as ever." Brother and Sister Mason are among the true and tried Methodists of the Mississippi Delta, and their home has long been a shelter for weary itinerants.

The old church building has been torn away at Aberdeen, Miss., and bids have been invited for the construction of a new house of worship to cost between \$30,000 and \$40,000. The following gentlemen constitute the building committee: Dr. W. G. Sykes, Mr. J. F. Plant, Judge J. M. Acker, Mr. Gaston Therrell, and Mr. C. L. Tubb. Brother Murrah is in high favor with his flock, and we trust that he will soon be discoursing to them in such a church as will do full credit to the historic Methodism of the Monroe County capital.

The Epworth Methodist Church of this city continues to prosper under the leadership of its energetic pastor, the Rev. L. A. Sims. Six members have recently been received into the church, and there have been 57 additions to the Sunday school within the past three weeks. On Sunday, the 12th inst. (an inclement day), the number present at Sabbath school was 178, and the Sunday preceding, the attendance was 201. Mr. W. C. McElroy is the capable superintendent of this growing school. Brother Sims will begin a series of revival services on April 1, which will be conducted by Rev. W. G. Harbin.

Rev. J. W. Honnoll, of Tunica, Miss., under date of the 13th inst., writes: "I am very much encouraged in my work. Our congregations are good and growing, and our Sunday schools are all doing well." It would be a strange people who would not respond to such a ministry as that of this noble veteran, who both as a preacher and pastor measures up to an unusually high standard. More than we have words to express we thank Brother Honnoll for the following statement: "I think of you continually and pray for you by name every day." One can have no better asset than the prayers of a godly man.

Rev. W. L. Duren, president of the North Mississippi Conference Board of Missions, is making an earnest effort to increase the circulation of missionary literature among the preachers and people. He is offering The Missionary Review of the World, published by Funk and Wagnalls and the most comprehensive missionary periodical issued in America, for \$1.50—new subscriptions. The regular price of this journal is \$2.50, and this reduction is by a special arrangement with the publishers and can be taken advantage of only when orders are sent through Brother Duren, whose address is Tupelo, Miss. The Corinth and Aberdeen Districts have already sent in 26 subscribers.

We have it from an authoritative source that Rev. T. W. Lewis has made a great impression upon the congregation of First Church, Memphis. He is having magnificent audiences, and the people are said to be disappointed when even a Bishop preaches in his stead. A gentleman who has been connected with this flock for twenty years and is a competent judge, was recently heard to say that not since he has been waiting upon the ministry of the Word from this pulpit has it been more acceptably filled. None of this surprises us. We have long known that all Brother Lewis lacked of being one of the most sought-after giraffes in the connection was a willingness to roam around.

The Committee on General Conference entertainment will hold its initial meeting in Nashville, Tenn., on March 29, according to the announcement made in this issue by Mr. T. B. King, of Memphis, the chairman. By every token, New Orleans is the place for the next session of the General Conference. It has magnificent railroad facilities, hotel accommodations second to no city in our territory, and can easily provide every needed convenience. The Louisiana Conference at its last session unanimously adopted a resolution inviting the great law-making body of Methodism to hold its next meeting here, and appointed Dr. J. M. Henry, Dr. S. H. Werlein, and Dr. F. S. Parker a committee to present properly the claims of the Crescent City.

From the Jackson Daily News of the 16th inst., we appropriate the following: "Water from the River Jordan was used yesterday in the baptism of the children of Mrs. Wilbur F. Gibbs of Huntsville, Tex.,

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Bishop W. B. Murrah performing the interesting ceremony. This water from the Jordan was brought to Jackson sixteen years ago by the late Bishop Charles B. Galloway. During his visit to the Holy Land Bishop Galloway secured five or six bottles of this water, had it filtered and sterilized and brought it the long journey to his home in Jackson, where some of it still remains. Most of his own children and those of several of his special friends were baptized with it. Mrs. Gibbs was formerly Miss Annie Nugent, a daughter of the late Col. W. L. Nugent, of this city, who was a warm personal friend of Bishop Galloway; and Mrs. Galloway took great pleasure in furnishing the water."

Rev. J. C. Mimms, of Fort Worth, Texas, and Mr. A. F. Fitch, city passenger and ticket agent of the St. Louis Southern Railway Company, at Dallas, have organized The Southern Tourist Company, which has its headquarters in the latter city. Brother Mimms will personally conduct a party upon a European tour beginning June 17th and ending August 5—58 days. The countries visited will be Scotland, England, Holland, Belgium, Germany, Switzerland, Italy and France. Mr. Mimms has been abroad before, and is an experienced traveler. We know him to be thoroughly trustworthy, his terms are moderate, and persons interested would do well to write him at Fort Worth. Mr. Fitch is arranging for tours through the western and northwestern parts of the United States and Canada, and any one contemplating such a trip may address him at 814 Commerce Street, Dallas, Texas.

We acknowledge the reception of a copy of the report of the secretary and treasurer of the board of stewards of the Methodist Church at Clarksdale, Miss., which position has been filled for many years by Brother J. H. Johnson, one of the leading business men of that city. This booklet presents a neat appearance, and furnishes much interesting information. It gives a list of the officials and entire membership, contains an address from the pastor to the people, shows where every dollar collected during the year came from and how it was applied, and even has a memorial page to honor the dead. We have seen many Year-Books issued by pastors, but this is the first time that we have known such a pamphlet to be published by a layman. Brother Johnson is the most methodical and efficient manager of church finances with whom we have ever come in contact, and under his splendid leadership the Clarksdale Church is moving steadily forward. It now pays its pastor \$1,500, and the indication is that in a few years it will scarcely be second to any charge in the North Mississippi Conference.

## FERRY'S SEEDS.

We acknowledge the reception of D. M. Ferry & Company's "Seed Annual for 1911," a most interesting and attractive pamphlet, and of a choice collection of seeds for planting. This firm, whose headquarters are at Detroit, Michigan, is one of the oldest of the kind in the United States, and has long enjoyed an excellent reputation. They handle products second to none in quality, and are in every way reliable. Gardeners will make no mistake to order their seeds from this house.



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## Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

The 25th of December, 1910, was the saddest Christmas that ever came to our home; for it was that day that our little darling ALLIE, while enjoying her fruits, caught fire, and after nearly a week's suffering, she passed from this earth to join the redeemed throng and sing redemption's holy song. We miss her, Oh, we miss her! We know not why God saw fit to take her, but we know his purpose was good. We cannot hear her sweet voice in the home any more; her place in the Sunday school is vacant; she cannot run to meet papa now. But thank God, when this weary life is ended and the chilly tide is crossed, I shall see my little darling! She will meet me at the gate and her smiles will be much brighter and her voice will be much sweeter. Heaven seems so much nearer and the crown so much dearer that we can only count it a blessing in disguise that our little one has gone to rest—both the rest of the body and the rest of the soul. She is ours still, and soon we shall be with her to part no more.

"Her papa," A. H. STEELE.

On December 25, 1910, Mr. A. R. STEVENSON, who soon would have been 76 years of age, entered into rest. He was a devoted Christian, true to his God, loyal to his church, and kind in his home. He lived and practiced what he believed to be right. His every day walk was an evidence to his friends that he was a fit subject to meet his Savior. Now this dear one is missed, no one can ever know except those who have gone through a similar experience! But it draws us all nearer heaven to lose loved ones, if we have faith in the precious one who said, "Let not your heart be troubled: ye believe in God; believe also in me." He was a member of the Methodist Church, having joined years ago. His membership was at Lebanon, in which neighborhood he had lived for half a century. He leaves six boys, three girls and a large circle of friends to mourn their loss. His dear companion and one daughter preceded him to the other shore some years ago. May the God of the living ever watch and comfort the bereaved until they join our ascended brother on high. H. W. SCOTT.

Mr. EDWIN MATHIS was born in Henry County, Ga., Oct. 7, 1825, and died at Middleton, Miss., Jan. 16, 1911, aged 85 years, 3 months and 11 days. He came to Mississippi in 1844, and settled in Lauderdale County. In 1854, he came to Clarke County and settled in the home where he breathed his last. In 1851, he was happily married to Miss Caroline Houtwell, of Choctaw County, Ala., who still survives him. To this union eleven children were born, all surviving him except one son. Their names are: George W., of Middleton, Miss.; John C. and Mrs. R. A. McLemore, of Petal, Miss.; Jas. B., Mrs. J. D. Fisher and Mrs. A. M. McLemore, of Quitman, Miss.;

Mrs. L. A. Irby, of Energy, Miss.; Mrs. L. C. Williams, of Stonewall, Miss.; Dr. E. J. Mathis, of Enterprise, Miss.; Mrs. Dr. H. P. Smith, of New Augusta, Miss., and William Breckenridge who has already gone to his reward. He was the grandfather of ninety-four children, and great-grandfather of twenty-four. Seventy-two of his grandchildren survive him. He joined the M. E. Church, South, in 1847, with a determined resolution, as he was often heard to say, of serving his divine Master. He was a consistent member of the Church throughout his long life. He was a diligent student of the Bible, always taking it as his guide. He did his own thinking, doing it honestly, and he lived as he thought. He was very conscientious in all his dealings with his fellow-man. He could always be relied upon to meet his obligations, for he considered his word as binding as his bond. He was never known to utter an oath. He would often go to his loved ones and friends and talk to them about the welfare of their souls. His chief pleasure was in ministering to the wants of others. He was always willing and ready to help those who were in distress. He was liberal in giving to every good cause. His influence lives to-day in the lives of his children and grandchildren, for they are all following in his footsteps. He was in poor health for about two years, during which time his sufferings were very great. But he bore them with Christian patience and fortitude. When he knew that death was at hand, he conversed with his family and said that he was ready to go. He could look back over his past life and say there was nothing to regret, and that all was well. He told some of his children who were present good-bye and exhorted them to meet him in heaven. His last words were: "Bless the Lord; O my soul; bless his holy name. Lord, come and bear me away to my immortal home." His pastor, Brother Hilary Westbrook, performed his burial service in the presence of a large concourse of people who had gathered to pay their last tribute of respect to him who commanded their love and esteem. We sorrow not as those who have no hope, for we believe in Him who "is able to keep that which we have committed unto him against that day."

A DAUGHTER.

Brother GEORGE W. JERNIGAN, the subject of this sketch, was born near Old Bethlehem Church, Marshall County, Aug. 9, 1841. When he was about nine years of age his parents moved to Pontotoc County and settled six miles west of Pontotoc town, where little George grew up to manhood. He made a profession of Christianity when but a youth, and joined Palestine Methodist Church, where he held his membership at the time of his death. He was for many years an active worker in the church, serving as trustee, steward and teacher of the Bible class in the Sunday school. He gave three years of loyal service to his government, during the Civil War, after which he settled down to farming. On March 8, 1866, he was married to Miss Fannie Newell, youngest daughter of Mr. and Mrs. Samuel Newell. There came to this union eleven children—four of whom preceded the father to the spirit land. Seven are left to mourn the loss of their devoted father, as well as also to comfort their loving mother. This union must have been made by the Lord—a model father, a model mother, and a model family of children. I don't think I ever saw a happier family, and I have known them for twenty-nine years. Brother Jernigan was stricken with pneumonia, and six days later, Jan. 15, at 11:40 o'clock a. m., he fell asleep in Jesus, and went home to live with God. On the following day he was carried to the family burying ground, and with Brother J. T. Lockhart officiating, he was laid to rest, to await the general resurrection. We shall meet again.

REV. J. R. ROBERSON.

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And I therefore want you and every other spectacle-wearer in your county (all my old customers also) to get a handsome ~~gold~~ pair of these very remarkable and latest "Perfect Vision" Spectacles of mine without a single solitary cent of cost; and as a favor—not an obligation, mind you—I will kindly ask you to

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## Tidings from the Field

Wilson, La.:

Dear Doctor Meek: We feel like that our lot has fallen in a pleasant place on the Wilson circuit. The people have received us kindly. I have visited every home in Wilson since coming here. My congregations are increasing at every service. We have had ten accessions to the Church. We are arranging for a meeting to begin here the third Sunday in this month. Brother D. E. Kelly, of Purvis, Miss., will help me. I am not forgetting the Advocate. I send two renewals and hope to send more soon.

Yours fraternally,

F. N. SWEENEY.

Louisville, Miss.:

My second year here opens up most auspiciously. Never in all my ministry has the outlook been brighter. There is an increased attendance on all church services. The attendance in Sunday school is 25 per cent larger than at any time last year. We organized a Sunday school class of ladies, which we named "The Housekeepers' Class," on the fifth Sunday of January, with eighteen members, and the Sunday following the number had increased to twenty-six. We are arranging to organize a Baraca class for the young men and a "Busy Men's Class" for the older men of the church. We are very much handicapped just now in our Sunday school work for lack of room, but we have plans on foot for enlarging the church, which we hope to accomplish soon.

We have been busy with other interests of the church, and have not had time to stress the interest of The Advocate, but will get busy in the near future and send you some subscribers.

S. B. MYERS, P. C.

Pollock, La.:

The work here has had some recent developments, which, I think, are worth mentioning. Arriving on Tuesday after Conference adjourned, I went to work visiting the folk, filling the appointments, and looking after the Sunday school interests. Our school at Pollock being without a superintendent, we elected that indefatigable worker, Mr. W. A. Brown, bookkeeper for the Iron Mountain Lumber Company, and recently of Trout. In January Brother Lowery, our Sunday School Missionary, came to us, bringing new inspiration and a good uplift. The results are an organized school from the Cradle Roll to the Home Department, equipped with our graded literature. Our school, recently organized at Rochelle, had an auspicious beginning last Sunday under the superintendency of Mr. J. E. Gaar. It is organized from the Cradle Roll to the Home Department, and uses our graded literature. The board of stewards at Pollock met early in January and fixed the pastor's salary, arranging for half time. At Rochelle, our W. H. M. S., which is composed of as fine lot of women as I have ever met with, have a committee who have arranged for the salary to be paid monthly through the office of the Tremont Lumber Company. The pastor gives two Sundays here also. The work moves on, and we are hoping and praying for a revival and the salvation of many souls in these sawmill towns. Pray for us.

A. RUFUS HOFFFAUR.

February 14.

Logtown, Miss.:

I wish I could write you of all the good things that have come to us since we came to this delightful charge. The brethren who have served here will understand when I say the reputation of former years has been fully sustained. We are remembered almost every day in some pleasant way. Such kindness cannot fail to inspire a greater resolve to loving service, and a fervent desire to be a blessing to so kind a people. We are glad to report a large increase in attendance upon all services of the sanctuary within the last month, and the prospect for a successful year is indeed encouraging. On the fifth Sunday in January we began a series of services in the lovely little town of Pearlinton, preaching each night until the twelfth night had been reached, and some said, "Let the services continue." From the first the interest shown was good. The congregation increased in numbers until the house was filled. It was said by those who knew the place and people that we had more people to attend the services than had done so in six or eight years. As a result there were six valuable accessions to the church, one by letter and five on profession of faith. Two were baptized. A Senior League was organized with twenty-two members; a Sunday school with six officers and teachers and forty scholars, and last, but not least, nine new subscribers to the New Orleans Advocate were secured—H. Mellard, P. C.

Lanesville, La.:

With a grateful heart and joyous spirit as pastor of the Lanesville charge, I send greetings to the brethren, and ask them to rejoice with me. Just think of it! After an experience of sixteen years as a pastor, and seven long years as a superannuate, I again, my strength being renewed, have a charge with seven appointments, a good horse and buggy, and Christ within, the hope of glory. And am also just fifty years young, less forty-three days. I returned last night after four and a half days' pastoral work, having visited thirty-seven homes and prayed in twenty of them. I spoke at two temperance meetings, held one Church Conference, secured four new subscribers for The Advocate and one renewal. And last, but I trust not least, I preached to attentive congregations concerning Christian perfection, "Tithing," and "Hell." Praise the Lord. We have had with us Mrs. Stratton, the National Organizer of the W. C. T. U. Her work will doubtless result in much good. She organized unions at Lanesville and Dubberly, composed of excellent women.

W. J. PORTER, P. C.

February 6, 1911.

Oloh, Miss.:

The good people of the Oloh Circuit received us as brothers and sisters. I, being a young preacher, consider myself unusually fortunate to find myself among them. The spiritual interest is excellent. The Woman's Home Mission Society just met and planned to do a great work this year; they covenanted themselves to fast and pray on the fourth Wednesday of each month for a successful year. They made Mrs. Norsworthy glad with lots of new things for the parsonage. We had our first Quarterly Conference here the fourth Saturday in January, with Rev. M. B. Sharbrough in the chair. The services Saturday and Sunday, conducted by him, were spiritual feasts to all who attended them. Pray that our work may be to the glory of the Master this year.—H. Norsworthy, P. C.

February 9, 1911.

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### IN MEMORIAM.

Mrs. Lena Liddell Magee.

Although called to Osyka by the removal of her husband's business from our town to that place, our sister, Mrs. Lena Magee, was ever faithful in her devotion to our society, and continued her membership with us, keeping in touch with our work by correspondence. One of her last acts was writing to our president a letter which was found unfinished after her death. Therefore be it resolved,

First, That the Wesson Home Mission Society feel that they have lost a good friend and a true worker in her death; that we bow submissively to our Father's will, knowing that he doeth all things well. She was truly his, and loved, honored and served him. Although we cannot see the wisdom of this sad dispensation, we can wait until the "day star" from on high shall reveal it all.

Second, That we will imitate her virtues and double our diligence to advance the cause she loved. Our sympathy goes out to the bereaved husband and mother. God only can comfort them. May his presence be manifest in this time of distress!

Third, That a copy of these resolutions be recorded in our minutes and that one be sent to the sorrowing family, and also a copy to the New Orleans Advocate.

MRS. L. H. WIMBERLY,

MRS. F. A. LEE,

For Committee.

Wesson, Miss.

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### DESOTO, MISS.

I have been in doors about three weeks, sick with la grippe, but to-day I'm up, and ready to resume my work again. The good people of this place were thoughtful of their pastor while he was ill. This year bids fair to be a good one on the DeSoto charge. We have a large number of people on this charge who have the experience of full salvation, and they know how to approach God in prayer. We are praying that the Master will send the Holy Spirit this way in convicting and converting power, and cause poor, lost sinners to think on their ways and of where they will spend eternity. Brethren, a revival of the unusual sort is needed in these parts. So will you pray that souls may be saved on this circuit this year. He is able and willing to save all that come unto him. He tells us in John vi, 37, "And him that cometh to me I will in no wise cast out." By God's help and leadership, I expect to be more earnest in my labors this year for the salvation of the lost, than I have been in the past. To-day finds me praising God for salvation and victory. Glory to his precious name.—Hilary Westbrook, P. C. Feb. 16, 1911.

**Dropsy CURED.** Shortness of breath relieved in 36 to 48 hours. Reduces swelling in 15 to 20 days. Call or write. COLLUM DROPSY REMEDY CO., Dept. B, 522 Austell Bldg., Atlanta, Ga.

A life which keeps a stream in full strong flood must be fed from never-falling streams. Christ sought solitude, calm and refreshment on the mountain top, teaching us the high value of the quiet seasons of the soul. Religious retreat is part of any active and evangelizing ministry.—Dr. W. M. Clow, of Glasgow, Scotland, in his "Secret of the Lord."

### TRIUMPH COTTON

Early, healthy, large boll 38 to 40 per cent lint. The Government's choice in Boll Weevil territory. Price \$1.00 and \$2.00 per bu. F. O. B. here.

### MOSBY CORN

Best improved seed in the South. Price \$2.00 and \$3.00 per bushel. We are special Breeders and Growers.

### WADE SEED FARM

James A. Wade, Prop. Alexander City, Ala.

## MONUMENT

The idea in erecting a monument is to perpetuate the sacred memory of some loved one who has passed into eternal rest—that monument then should be the best, and the best is

## GEORGIA MARBLE

Its beauty is beyond comparison, and its durability beyond the reckoning of time. When lettered, the inscription stands out in bold, beautiful contrast with the background. It is stately, dignified and a fitting tribute to the beloved dead. For exterior building and interior finishing it stands as the acme of perfection. When beauty and durability are desired, ask to see samples of "Cherokee," "Creole," "Etowah" and "Kennesaw" Georgia Marble.

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## 100 Bushels of Corn Per Acre Easy

The above yield can be made by using the best fertilizers—in addition to your best seed selection, proper planting, and thorough working of the crop.

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(the best fertilizers made), and they will help you to get this excellent yield; but a great deal depends upon you, as explained in our new FARMERS' YEAR BOOK. This you can get on request of your dealer, or by sending us your name and address.

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Columbia, S. C.	Memphis, Tenn.
Durham, N. C.	Shreveport, La.
Alexandria, Va.	Winston-Salem, N. C.





## Quick Relief From Catarrh

A Simple, Safe, Reliable Way, and it  
Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

### MR. GILDER'S WORK AND HOMES.

Maria Hornor Landsdale, a life-long friend of the Gilder family, has written sympathetically for the March "Century" of the "Life-work and Homes of Richard Watson Gilder." The memoir will be illustrated from early photographs of Mr. Gilder and from drawings by Vernon Howe Bailey, of Mr. Gilder's birthplace and the homes of the family.

### This Will Stop Your Cough in a Hurry.

Save \$2 by Making This Cough  
Syrup at Home.

This recipe makes a pint of better cough syrup than you could buy ready-made for \$2.50. A few doses usually conquer the most obstinate cough—stops even whooping cough quickly. Simple as it is, no better remedy can be had at any price.

Mix one pint of granulated sugar with ½ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (fifty cents' worth) in a pint bottle; then add the Sugar Syrup. It has a pleasant taste and lasts a family a long time. Take a teaspoonful every one, two or three hours.

You can feel this take hold of a cough in a way that means business. Has a good tonic effect, braces up the appetite and is slightly laxative, too, which is helpful. A handy remedy for hoarseness, bronchitis, asthma and all throat and lung troubles.

The effect of pine on the membranes is well known. Pinex is the most valuable concentrated compound of Norwegian white pine extract, and is rich in gualic acid and all the natural healing pine elements. Other preparations will not work in this formula.

This Pinex and Sugar Syrup recipe has attained great popularity throughout the United States and Canada. It has often been imitated, though never successfully.

A guarantee of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex or will get it for you. If not, send to The Pinex Co., 235 Main St., Ft. Wayne, Ind.

## Epworth League

Build thee more stately mansions, O  
my soul,  
As the swift seasons roll!  
Leave thy low vaulted past!  
Let each new temple, nobler than the  
last,  
Shut thee out from heaven with a dome  
more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's  
unresting sea.

—O. W. Holmes.

Topic for February 26: The Christian Goal. (Phil. iii. 12-14; Psalm xlii. 1). Hymns: 320, 91, 431.

Some one has said that "the largest room in the world is the room for improvement." Quite true. And this applies to man religiously, as well as intellectually and otherwise. There is no limit to Christian growth on this side of the grave; whether man will continue to progress in the heavenly home, we know not. Many think he will.

F. W. Robertson, the great Brighton preacher says:

"No efficient man ever entertained more than one great aim or purpose of being. Noah was a man of one idea. His idea was an ark. And though he did other things, yet the one great thought moving as a glorious dream through all his chambers of imagery, was something which would float upon stormy and shoreless seas. And this one thing he did—he built. Abraham was of this class. His one idea was a city. He, too, did other things—he trained his servants, commanded his household after him, etc.; but amidst his fairest dreams by the ancestral waters a great voice out of the heavens spake to him of 'a city which had foundations, whose builder was God.' And evermore afterwards he journeyed towards that city."

The Christian Goal—what is it? It is variously expressed in the Scriptures. In Ephesians iv, 13, it is called "the measure of the stature of the fulness of Christ;" in the lesson text it is called "the prize of the high calling of God in Christ Jesus." This goal can never be attained by mere idle dreaming. Only by "pressing" forward can it be realized. Every Christian should so act that each tomorrow will find him further on the upward way than to-day.

A writer in the Pittsburg Christian Advocate says: "I think that the greatest difficulty with the Epworth League work at the present time is that each society lives too much within itself. We should use our secretaries more, and keep out of the ruts." Does this apply to your League? Do you really care to know what other Leagues are doing?

The New Orleans Epworth League Union met at Epworth Church Tuesday evening, the 14th. The exercises, which were most enjoyable, were attended by a large audience.

Rev. W. J. Wroten reports the organization of an Epworth League of 20 members at Duck Hill, Miss.

Rev. W. H. Coleman, of Ruston, La., writes: "We have recently organized a Junior League with 72 members, and a troop of Boy Scouts of the Epworth League, with three patrols and thirty boys. The membership in both will soon be largely increased."

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### "THE BIBLE MODE OF BAPTISM" GOING INTO ALL THE WORLD.

The latest publication on the subject of Baptism, a booklet of 64 pages by Rev. J. E. Mahaffey, proving beyond the shadow of a doubt that Sprinkling was the original, Apostolic and Scriptural mode of baptizing, is already making its way to the uttermost parts of the earth. Hundreds of letters testifying of its merit, pronounce it the best thing of the kind that has ever been printed, exactly suited to the needs of our time, and urge that a copy be placed in every Methodist home.

The retail price of the booklet is 15c a copy, but in order to further introduce it, the author has reserved a few to send out to the first persons who enclose \$1 for 15 copies. This is less than 7c each, postpaid, and the supply will not last long. If you want something to fortify your people against immersion delusions, make your members hold their heads up and march over to Canaan on dry ground, send \$1.00 at once to the Mahaffey Pub. Co., Clinton, S. C.

### LA GRIPPE BAD COLDS NEURALGIA

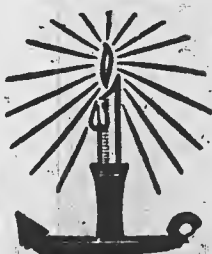
Quickly cured by Johnson's Chill and Fever Tonic. Drives every trace and taint of Grip poison from the blood. 50 cents if it cures—not one penny if it fails. At all drug stores.

### MR. MILLER'S BOOK.

Rev. Walter G. Harbin writes the following of Mrs. Miller's temperance story:

"I have read Mrs. C. C. Miller's book with the deepest interest. There is an atmosphere that could only be created by the fact that it came from the writer's heart. It stirs one. It handles bravely and forcefully one or two of our most perplexing problems. Every adult mother of our Church ought to read it."

Price, 25 cents; can be had from New Orleans Advocate office, or from Mrs. C. C. Miller, Hammond, La.



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We sow three tons of Cabbage Seed per season. Also grow full line of Strawberry Plants, Fruit trees and ornamentals. Write for free catalog of frost-proof plants of the best varieties, containing valuable information about fruits and vegetables growing. Prices on Cabbage Plants: In lots of 500 at \$1.00; 1000 to 5000 \$1.25 per thousand; 5,000 to 9,000 \$1.50 per thousand; 10,000 and over \$1.00 per thousand, f. o. b. Yonkers Island. Our special express rate on plants is very low.

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First, bathe affected parts with HEISKELL'S MEDICINAL TOILET SOAP, then apply the ointment. HEISKELL'S BLOOD AND LIVER PILLS purify the blood and aid a cure. Insist on getting these preparations. Write for our new booklet, "Health and Beauty."

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Does better work than any other mill, and lasts a lifetime without repairs. Genuine imported French Buhr mill stones, not soft native stones, not iron grinders. Doesn't break down. Very simple. A boy can operate it and keep it in order. Low first cost. Fully guaranteed. Extensively sold throughout the South for over forty years.

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#### QUARTERLY CONFERENCES.

##### NORTH MISS. CONFERENCE.

##### Corinth Dist.—Second Round.

New Albany Ct., and Glenfield .....

New Albany Sta., at N. A. Mar. 4, 5

E. Booneville Ct., at Gilmore's Ch. .... Mar. 11, 12

Mooreville Ct., at Oak Hill. Mar. 18

Mantachie Ct., at Center Star .....

Jonesboro Ct., at Camp Ground .....

Ripley & B. M., at Blue Mountain .....

Corinth Ct., at Gaines Ch. Apr. 1, 2

Rienzi Ct., at Rienzi. .... Apr. 8, 9

Belmont Ct., at New Hope. Apr. 15

Tishomingo Ct., at Salem. Apr. 16, 17

Booneville Ct., at Oak Grove .....

Dumas Ct., at Wells Chap. Apr. 22, 23

Ripley Ct., at Mt. Pleasant. Apr. 29, 30

Dry Run Ct., at Mt. Pisgah. May 6

Guntown & B., at Pleasant Valley .....

Hatchie Mis., at Crums Chapel .....

Kossuth Ct., at Kossuth. May 13, 14

Myrtle Ct., at Ebenezer. May 14, 15

Myrtle Ct., at Ebenezer. May 20, 21

Baldwyn Ct., at Lebanon. May 27, 28

Sherman Ct., at Chesterville .....

June 3, 4

District Conference at Myrtle, May 19-21. Bishop J. H. McCoy will preside.

BEN. P. JACO, P. E.

##### \*Columbus Dist.—Second Round.

Cedar Bluff, at Siloam. .... Mar. 4, 5

Mathiston, at Lagrange. .... Mar. 11, 12

Shuqualak, at Salem. .... Mar. 19, 20

West Point .....

Mar. 24, 26

Mashulaville, at Hashuqua. Apr. 1, 2

Macon .....

Apr. 7, 9

Brooksville .....

Apr. 9, 10

Columbus, First Ch. .... Apr. 14, 16

Columbus, Second Ch. .... Apr. 16, 26

Sturgis, at Bethel .....

Apr. 22, 23

Starkville .....

Apr. 29, 30

Starkville Ct., at Smyrna. May 6, 7

Mayhew, at Sessums. .... May 7, 8

Crawford .....

May 13, 14

Cochran .....

May 20, 21

Columbus Circuit .....

May 27, 28

The District Conference will convene in Sturgis, April 19, at 9 a. m.

Bishop James H. McCoy will preside.

We expect a large attendance. We earnestly request every pastor to have the Home and Foreign Missionary assessments paid in full by the District Conference.

J. E. THOMAS, P. E.

##### Aberdeen Dist.—Second Round.

Houlka, at Houlka .....

Mar. 4, 5

Palestine, at Camp Gr'd. .... Mar. 11, 12

Pontotoc .....

Mar. 12, 13

Pittsboro, at Tabernacle. .... Mar. 18, 19

V. and C. City, at C. City. .... Mar. 19, 20

Buena Vista, at Macedonia. .... Mar. 25, 26

Houston .....

Mar. 26-27

Smithville, at Paine Memo-rial .....

Apr. 1, 2

Amory and Nettleton, at A. Apr. 2, 3

Okolona Ct., at New Hope. .... Apr. 8, 9

Okolona .....

Apr. 9, 10

Verona, at Palmetto .....

Apr. 15, 16

Shannon, at Pleasant G. .... Apr. 16, 17

Nettleton Ct., at Carolina. .... Apr. 22, 23

Greenwood Spr'gs, at P. G. Apr. 29, 30

Prairie, at Strong .....

May 6, 7

Wren, at Grady's Chapel. .... May 13, 14

Derma, at Derma. .... May 20, 21

Montpelier, at Mantee. .... May 27, 28

Tremont, at Mt. Pleasant. .... June 3, 4

Fulton, at Friendship. .... June 4, 5

JAMES H. FELTS, P. E.

##### MISSISSIPPI CONFERENCE.

##### Newton Dist.—Second Round.

Chunkey, at Meehan. .... Mar. 4, 5

Rose Hill, at Hope Well. .... Mar. 11, 12

Pachuta, at Orange .....

Mar. 18, 19

Bay Springs, at Holders. .... Mar. 25, 26

Lake, at Lawrence .....

Apr. 1, 2

Hickory, at Good Hope. .... Apr. 8, 9

Montrose, at Cedar Grove. .... Apr. 15, 16

Forest, at Oak Grove

Thurs .....

Apr. 20

Walnut Grove, at P. H. Fri. Apr. 21

Carthage, at Rocky Point. .... Apr. 22, 23

Laurel, Sixth Street .....

Apr. 28, 29

Laurel, First Church .....

Apr. 29, 30

Laurel, Kingston .....

Apr. 29, 30

Stallo, at Stallo. Fri. .... May 5

Indian Mission, at Stallo. May 5

Decatur, at Decatur. .... May 6, 7

Homeood, at Gasque Chp. May 13, 14

Philadelphia .....

Wed .....

May 17

Neshoba, at .....

Thurs. May 18

Hillsboro, at Liberty. .... May 20, 21

Morton, at Pelahatchie. .... May 21, 22

Trenton, at .....

Fri. May 26

Shiloh, at .....

May 27, 28

Newton .....

Wed .....

May 31

T. J. O'NEIL, P. E.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

A Chance to Make Money.

Yes, elegant Free Homesteads adjoining valuable land, from which very fine bananas are now being sold, can still be had in Mexico. You need not go to Mexico, but must have five acres of bananas planted within five years. Address The Jantha Plantation Co., Block 681, Pittsburgh, Pa.; they will plant and care for your bananas on shares, so you should make a thousand dollars a year. Bananas begin bearing in about 15 months, bringing the quickest returns of any fruit growing. The climate is delightful and the health conditions good. Should any reader desire to procure a Homestead, apply immediately.

## Defeat the Boll Weevil!

Plant Cotton Seed that matures before his arrival, or seed on which bolls are too tough for him to puncture. We handle, direct from Producers, the three leading varieties and earliest maturing cotton known.

We are State Agents for Mississippi and Louisiana for the celebrated Mebane Big Boll Triumph, and Toole's Early Five-Lock Prolific. Also handle Simpkins Early Prolific direct from producers. Testimonials from best farmers in the State show that either variety of this cotton turns out 38 to 43 per cent lint at the gin. Write us for prices, testimonials and advertising matter.

We are Headquarters for field seeds of all kinds. Write us for prices on White Spanish Peanuts, Seed Corn, Filled Peas, Velvet Beans, Soy Beans. Car lots shipped direct from producers at lowest possible prices.

Will also carry stock of the above varieties cotton seed in New Orleans, La., to supply Louisiana buyers. All orders from Louisiana should be addressed to Mr. J. B. Fain, P. O. Box 1818, New Orleans, La., and all orders or inquiries from Mississippi should be addressed to

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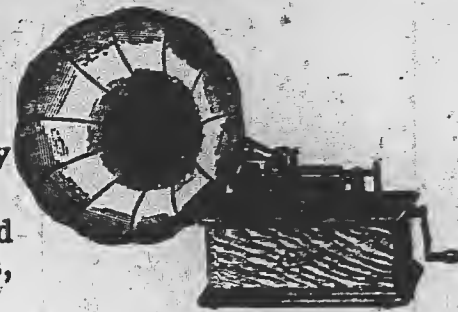
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Select outfit and records, and we will send to your address, All Charges Prepaid.



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1 Fireside Phonograph (Combination type),  
4, 2 Minute Edison Records,  
4, 4 Minute Edison Records.

\$25.40

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1 Standard Phonograph (Combination type),  
6, 2 Minute Edison Records,  
4, 4 Minute Edison Records,  
1, Record Carrying Case.

\$34.25.

No Security Required. No Interest Added.

No advance over cash price.

Write for full information and Catalogue.

**NATIONAL AUTOMATIC FIRE ALARM CO., OF LA.**

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614 GRAVIER STREET . . . NEW ORLEANS.



## The Sunday School.

### MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

A letter lies before me from Rev. J. E. Sampley, of the Harrison charge. He states that at Cane Ridge Church on this charge, a Home Department has been organized with eighteen members and more to follow. He is also organizing an Adult Bible Class. At Mizpah, another church on this charge, a Home Department has been organized with twenty members. The same organization is being effected at Harrison, and will soon have Martin included. This will include the entire charge save one point. Brother Sampley adds this significant sentence: "It is working fine in the country. It fills a need in Sunday school work nothing else can."

Programs and circulars have been sent out for the series of Sunday School Institutes to be held during the month of March, in the western section of our Conference. It is earnestly desired that all Sunday school workers avail themselves of this opportunity of getting in touch with trained workers and up-to-date Sunday school methods. The following places will be visited: Canton, Fayette, Prentiss, Collins.

It is to be desired that every Sunday school in the Conference send a delegate to the State Sunday School Convention to be held in Columbus, Miss., March 21-23. The finest available talent will be found on the program. The State work is no detriment to denominational work. The two are interdependent. The State organizes no schools, but does help those already organized.

Have you introduced the new Graded Lessons for Primaries into your school? If not, write to-day for full information. Nothing like them has ever been offered the Sunday school worker before.

### NOTES AND SUGGESTIONS.

By Miss Elizabeth Kilpatrick.

The Church at Ecru, Miss., has 67 members and out of these 57 belong to the Sunday School. Brother Evans is working his school and pupils up to the highest point of efficiency, and such work is a great inspiration.

Get the Pocket Worker's Testament, with its helpful references, marked verses and helps. It was wrought out of the hearts and minds of men filled with the intensest desire to help and to save, and is invaluable to personal workers and helpful to all.

"Wrinkles should merely indicate where smiles have been"—will you remember that? Oh! the deep, cruel, smileless wrinkles in so many faces! Temper and irritation write their hieroglyphics on a face that all can read, and this without a Rosetta Stone to assist in the translation.

The Gideons did a great work putting Bibles in all the hotels in Chicago, and the plan is not a bad one for towns as well as cities. How many times a little Testament with two or three marked verses, given in traveling to some chance acquaintances, has wrought their conversion! The Bible is the great world treasure and why should we keep it away from any needy, heart-hungry living creature?

Have you ever thought what a special delivery stamp could do in the scheme of things? Write a loving letter to the member of your class who has been away for some time, and has become a bit indifferent or careless—tell him you need him, and put on that long blue business stamp and see what will follow. You will seldom fail to find that member present, early and with a smile, too, for he knows he is wanted and for some real purpose.

### THE AGGRESSIVE SUPERINTENDENT.

By Rev. P. O. Lowrey.

Since the Sunday school has been established as a genuine school—a religious educational institution—the question of who superintends it is of no little importance. It is not sufficient to have a harmless, long-faced, orthodox, pious man, because he has no enemies. Other schools require examinations along different lines before employing a principal. To be sure, the Sunday school is the teaching department of the Church, where Christian character and Church loyalty and intelligence are the chief aims but it is a school nevertheless, and must teach; and the superintendent must be capable of directing all of its affairs and the ideal can only be attained when he has been educated and trained in some school of religious pedagogy, such as we are to give in our (or some one else's) Vanderbilt University, when the funds for this special chair have been provided. But in the mean time what are we to do? At present our superintendents are unpaid love-servants (like the preachers) of the Church who have had but little opportunity for special pedagogical preparation and, who, with the burden of business cares upon them, cannot undertake extensive present preparation. But can they not, at least, come up to the following standard:

(1) In addition to being genuine, loyal Christians who love the Church and a lost world, can they not, at least, read one of the many excellent books setting forth the work of the present-day Sunday school, by such men as Marion Lawrence, H. Clay Trumbull or Henry F. Cope? Such a book costs but little and can be read almost in one Sunday and used for reference thereafter. Such a volume would give visions to many of our mediocre superintendents that would set their souls and minds aflame with new desires and their life astir with new plans. Should not our pastors, the "general superintendents," bring this matter before them? A good book represents the best of a man's life boiled down to its condensed cream, and is lived over in the life of its readers.

(2) Our superintendents can also study studiously their own schools, knowing intelligently each teacher and the needs and activities of the several departments. If he is to run in Sunday morning five minutes late without a prepared program, and run through an off-hand performance like he is anxious to get the burden off his mind, all managed, or mismanaged, at long range, with no definite, sane effort at really superintending, then people, young or old, who are used to decency and order and to respecting official supervisors, will be put to a great strain to still reverence such a school as he superintends. The superintendent of an institution should be capable of taking charge of any department in an emergency and carrying it forward without very great confusion, and in Sunday school he should know all the literature and methods of class work of the teachers, the condition of the treasury, the secretary's book, etc. This any worthy man can know in due course of time.

(3) Another wise and helpful thing in reach of most men who want to magnify their office is to take a few days off and attend a good institute, where the best workers bring the treasures of their studies and experiences, to their fellow workers in face to face discussions of things worth knowing and doing. Without this the State now refuses to allow teachers to teach in our public schools, and after the Church has provided as good institutes for her teachers and superintendents, she might enforce attendance mildly in the same way. But every Christian worker should aspire to be the best in his line and

need only the compulsion of opportunity. Another good plan is for superintendents to leave their work occasionally with their assistants and take a Sunday off and visit the best schools within reach. In some instances they might go as far as Mr. Greene's famous school at Opelika, Ala., or Mr. Pepper's at Memphis, Tenn. Seeing is believing and when theories prove practical in practice, a superintendent who sees them work and still continues cannot longer claim exemption from censure. Visit the good schools, attend good institutes and put in practice what you learn.

(4) Finally, an aggressive superintendent superintends and puts the others to doing the work. This is his mission and if he does not fulfill it his official name should be changed to something else. His office is executive. He is neither teacher, secretary, choirster, usher, doorkeeper nor sexton. The members of his school can do the work, if some one will plan it and entrust it to them. And if the superintendent proves incapable of doing this, then let another with the gift of leadership and zeal for making the Sunday school up-to-date, take his place. The interests of the school are above every individual consideration, and the consideration for its welfare should be paramount. The world moves and the Church that furnishes the motive power for the highest type of progress must keep her teaching force to such a standard that the world will respect it.

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Murphy, N. C.

Subscribed and sworn to before me this 17th day of July, 1909.

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Notary Public,

Cherokee County, N. C.

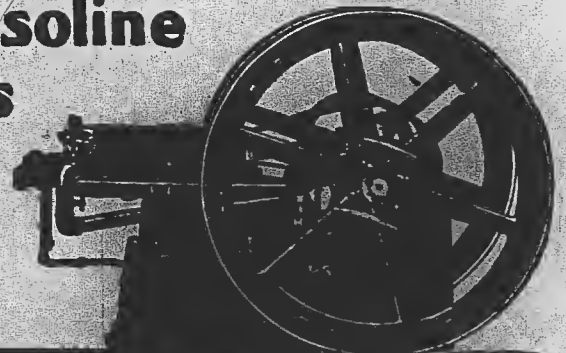
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# NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 53—No. 9.

"Prove All Things; Hold Fast That Which is Good."

WHOLE No. 2872.

ROBERT A. MEEK, Editor.  
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, THURSDAY, MARCH 2, 1911.

CHAS. O. CHALMERS, Publisher.  
Office, No. 512 Camp St.

## Editorial

The Baptist Chronicle says: "The three greatest gospel preachers since Paul were Robert Hall, Spurgeon, and MacLaren, and that all three were Baptists." And the first two were open communio-

Evil is progressive—its tendency is from bad to worse. This is seen even in the fashions of the day. The "hobble skirt" is to be followed by the "pantaloon skirt," which has already made its appearance in gay Paris. What further affliction the arbiters of dress will impose upon a suffering public, we dare not conjecture.

From an old volume we quote the following: "When a certain pastor, whose ministry had been very highly blessed in the conversion of sinners, was asked the secret of his great usefulness, he replied, 'We have a praying church.' May it not also be true that the unfruitfulness of the labors of many ministers is due to the fact that they do not have the prayers of their people? Let those in every congregation who know God remember their preacher daily at the throne of grace.

"Look up, lift up!" It would be difficult to find a nobler motto than this one, chosen by the Leaguers of the Methodist Episcopal Church. Looking up brings inspiration and high ideals. The Psalmist said: "I will lift up mine eyes to the hills whence cometh my help." It is when he looks down upon the things that are base and low that man degenerates. And surely every one should aspire to be a "lifter," and not a "leaner," in the busy, struggling world. Indeed, it is only by seeking to lift up others that we ourselves may hope to rise.

Are we not too much disposed to undervalue or forget God's every-day blessings and to think of him as aiding us only in the time of calamity? When disaster threatens and we escape, we praise him as our deliverer; but does not his power sustain us every moment, and is not every good thing in life the gift of his generous hand? The air, the sunshine, the water that we drink, and the vegetation that springs up to feed and clothe mankind, come so quietly and regularly that we are prone to accept them as a matter of course, and lose sight of the fact that they are the thoughtful provisions of the Heavenly Father's watchful eye and loving heart. It is better, like Elijah, to hear God's voice in the wake of the storm than never to hear it at all; but happier is he who can discover it in the whispering breeze of the cloudless morning, and in the evening zephyr—the parting benediction of the perfect day. We hang our laurels upon the brows of human benefactors; shall we not give the tribute of praise to him whose unflinching philanthropy has stretched across all the centuries and has left unblest no member of the race?

"God's boundless love and arching sky  
Above us when we wake or sleep,  
Above us when we smile or weep,  
Above us when we live or die."

## THE DAVIS MONUMENT.

Through the courtesy of The Daily States, we present our readers this week with a picture of the Jefferson Davis Monument, which was unveiled in this city on the afternoon of Feb. 22. The broad and substantial base is of South Carolina granite and rises to a height of 14.2 feet. This is crowned with a bronze figure of the Southern chieftain, 8.8 feet high, which is the work of Mr. Edward V. Valentine, of Virginia, who sculptured the famous recumbent statue of General Robert E. Lee, and the one of Audubon recently set up in New Orleans in the park bearing his name. The total height of the Davis monument above the level of the sidewalk is 25.10 feet. It is imposing in appearance, the design is striking and suggestive, the inscriptions are appropriate, and the general effect is pleasing and impressive. The credit for this worthy achievement belongs to the women of the Crescent City and of Louisiana. Beginning in 1898, for more than twelve years they addressed themselves to this task with persistency and unwearied diligence, and have well earned the success which at last has rewarded their labors. Too much cannot be said in praise of the noble service which they have rendered. The women of the Old South helped to write the brief but brilliant history of "the storm-cradled nation," and it is fitting and beautiful in their daughters to seek to preserve and perpetuate it.

It scarcely needs to be said that it is appropriate that Jefferson Davis should have a monument erected to his memory in New Orleans. It is the largest of the distinctively Southern cities, and around it are clustered many of the unfading recollections of the Confederacy. Here he often came in life, here he breathed his last, and here for a time his honored remains reposed. It is the metropolis of the southern half of the State of which he was a citizen, and whose people well-nigh idolized and ever delighted to honor him; and not far away was the quiet home, bathed by the waters of the Gulf, where he spent the beautiful evening of his illustrious life. Having years ago reared a lofty shaft to honor the memory of Lee, it is fitting that the Crescent City should likewise honor his majestic compeer.

Nor need we apologize for venerating and exalting the memory of Jefferson Davis. Viewed from any standpoint, he attained to the proportions of greatness. As a young soldier, he won imperishable renown in the Mexican War. In the United States Senate, where sat Webster, Clay, Calhoun, Benton, and Douglas, he achieved distinction as a statesman. As Secretary of War in the cabinet of Franklin Pierce, he showed himself as wise in council as he was brave upon the field of battle. As President of the Confederacy, he exhibited executive ability of a high order, and though the cause for which he stood went down, Robert E. Lee said he knew no one who could have done half as well in that difficult position. The gift of commanding eloquence, stainless character, and high moral purpose, all were his. There was about him not the slightest trace of demagoguery—more patriotic heart never beat in human breast. There could be no more unjustifiable misrepresentation than the charge that he sought unworthily to disrupt the Union. He was not a frenzied secessionist, preach-

ing the doctrine of sectional hatred; he sought no place of leadership in the new nation—that was thrust upon him. Courageous, patient, firm, he ever stood for what he conscientiously believed to be right, and nothing could make him betray a principle. For no word of his spoken in public or private, need excuse be made. He was clean in speech and life, a devout and earnest Christian who fed upon the Scriptures and prayed in his home. In honoring such a man, we honor ourselves. As the war recedes into the past and the clouds of prejudice lift, the larger looms his towering figure. And as the fleeting years come and go, his fame will continue to grow brighter, and his name will be spoken with respect and reverence as long as virtue and genius command the admiration of mankind.

## WISE LEGISLATION DELAYED.

For some time there has been pending in the United States Senate a measure known as the Scott Bill, which has for its aim the abolition of gambling in cotton futures. We regret to state that owing to the pressure of urgent legislation during these closing days of Congress, it has been sidetracked and probably will not be allowed to come to a vote. That such legislation is imperatively needed, we do not think there is the slightest doubt. And yet it has the uncompromising hostility of practically all of the cotton exchanges in our cities. Indeed, the manner in which these speculators in the fleecy staple rush to Washington and fill the newspapers with prophecies of dire calamities that would result from the adoption of a measure of this character, whenever such action is proposed, would be really amusing, were it not so positively discreditable.

But these gentlemen need not think the people have little enough sense to be deceived by their unsupported affirmations as to what is best and their desperate efforts to create an alarm. The contention that a legitimate business, such as the cotton industry, cannot prosper unless propped by legalized gambling is too ridiculous to admit of serious discussion. It is possible that with such speculation done away with, cotton would not be bought and sold for six or nine months in advance; but where is the proof that such a method of conducting business is a necessity or advantage? Why cannot the spinners come into the market and purchase their supplies of cotton when it is actually on sale, as the buyers of many other commodities do? The truth is, the great majority of those who dabble in cotton futures have no legitimate connection with the cotton business. The pandemonium that reigns daily in our city exchanges is not the product of normal commercial transactions, but of reckless speculation which in most instances is nothing else but gambling. And sooner or later the enlightened moral sentiment of the country will stop this pernicious practice. Despite the temporary delay of the movement to abolish it, it is doomed. "The stars in their courses fight against Sisera."

All Fools' Day in the Crescent City is Mardi Gras Day.



## Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

### DIRECTIONS:

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if this date is not moved forward after three weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

### THE NATURE OF SIN.

By Rev. S. S. Sims, in the Methodist Recorder.

I have been much interested in the articles from the pen of our beloved brother, Rev. C. H. Hubbell, the secretary of the Board of Young People's Work. As I write I have before me the last week's issue of The Recorder in which Bro. Hubbell has written under the caption, "The Children For Christ."

This dear brother, like all the lovers of Christ, realizes that the future of the Church depends upon the training of children in early life. After reading his able article I feel constrained to write an article for all, but especially the young people, under the above heading, "The Nature of Sin." The word sin is very short, but it expresses something very fearful. Indeed, it is the seed from which has sprung that mighty tree, the fruit of which is seen in all the crimes and sorrows known upon the earth or in eternity. Let me describe at least some of its nature:

1. Sin is attractive. It clothes itself in the most beautiful manner possible. Balls, parties, picture books of vice, horse-racing, attractive drinking saloons, gambling dens, theatres, etc.

2. Sin is deceitful, like the rainbow, beautiful at a distance, but vanishes as you approach it, like the apples of Sodom, golden without, but dust within. How attractive to Achan were the wedge of gold and the costly Babylonian garment. He seized them, contrary to orders, but they destroyed him and all his family. The throne of his father was very attractive to Absalom, but his attempt to seize it resulted in his death. It attracted only to betray.

3. Sin is corrupting. As some diseases affect the blood, the flesh, the brain, the nerves, the whole nature, so sin pollutes the mind, filling it with evil thoughts, the affections, filling them with evil passions, the will, inducing it to form evil purposes, and to be governed by the vilest motives, until, as the Bible says, the whole heart is sick and the whole heart faint. When a sinful course is first commenced it is like a decayed spot in an apple, which enlarges, until the whole mass is corrupt. It is like leaven. Judas, who betrayed the Savior, was once a little innocent boy, but how thoroughly depraved he was when he became a man; he became so by degrees. So it is with all other wicked men. Sin corrupts us gradually and imperceptibly. Leprosy is a disease that comes on gradually, but sooner or later it brings death. The continual dropping of water will wear solid stone.

4. Sin is hardening. When a person is tempted to any particular sin for the first time, he has scruples of conscience. He feels that it is wrong, that he ought not to yield. Something within him says, resist. But if he yields, he can do it much more easily the next time, and he won't feel so badly. His conscience becomes weaker and weaker, until it ceases to speak. He can now commit sins from which he once shrank with horror. There was a man, whose name was Burke, who committed murder. It made him feel terribly. But he committed another and another, and with less feeling every time, until he had put to death some twenty persons. He became so hardened that he said he could kill a man with as little feeling as a butcher kills an ox. A boy stole a small amount of money and escaped detection. That encouraged him to steal again, then again. Then he united with others as had as himself, became a burglar and midnight robber, until he was at last detected, and is now serving a long term of years in prison. There are many such.

5. Sin is contagious. There are certain diseases which one person can give to another by touching him. There are other diseases which are diffused in the atmosphere. They are called infectious, and in these ways, one disease, like the plague, the yellow fever, or the small-pox, can, in a short time, be diffused throughout a whole community. Sin is just like that. The example of one affects many, until a whole community is led astray. One bad boy will corrupt a whole circle of children. Ahab led all Israel astray by his bad example and influence.

6. Sin is fatal. It is the forbidden fruit, it is poisonous and deadly. There is a plant called the

fly-catcher. It produces a nectar. Flies enter the blossom for the nectar, and then can not get out, and so they die. We have read of a tree called Judas tree. Its blossoms also attract flies. They sip the honey from the leaf, and then fall dead to the ground. Thus will sin act. Gamblers first began for enjoyment, without the least thought of becoming gamblers. Our drunkards all started as moderate drinkers, never expecting to become drunkards, but when once in the coils of the serpent were led captive at its will.

"Sin is a poison—hath its bolts and chains;  
Brings into bondage whom it entertains;  
Hangs shackles on them, bends to its will;  
Holds them as Sampson grinding at the mill;  
We blind them, make them deaf, yea will them gag;  
And down to death their precious souls will drag.  
Therefore, look to it, keep it out of door;  
If once its slave, thou may'st be free no more."

### WHY SAY "DISMEMBER?" WHY NOT "REMEMBER."

Another Insider.

In Zion's Herald for Jan 22, there appeared an article from "An Insider" attacking the plan of "Unification by Reorganization," as a dismemberment of the Methodist Episcopal Church. It would better be denominated a plan for the "rememberment" of the great Methodist family. He contends that the plan would deprive the Methodist Episcopal Church of much strength, and would be radically wrong, in that the negro would be "set adrift."

As to the first contention, it seems to me that we would gain much more than we would lose; surely the great cause would be the gainer.

But the negro problem is a different matter, and that on which "An Insider" places most stress. For the negro's sake and for our own, let us ask ourselves a few pertinent questions, whether we are able to answer them or not.

Are we to keep the negro in the Methodist Episcopal Church as an integral part of its membership forever? If so, is he to be a real vital part of us, as eligible to every position in the gift of the Church as his white brother? As a member of our Church, may he be a part of our official, of our general officers, outside that part of it which has to do with his own people? Shall he edit, if competent, our Church papers, preside, when competent, over our colleges for white youth, and be elected to the episcopacy? Or, if we retain him in our membership, is he to be dependent, paternalized, governed, to keep him from being wronged, and from doing wrong, and to develop him, certainly, but still as a sort of separate part of the Church?

Is it treating him right to hold him up, or compel him to let us hold him up forever, if we are merely holding him to keep from "setting him adrift"? There comes a time when a child ought to be set on his own two legs and left alone to walk. It is wrong to go on leading him forever. If we are to permit the negro to walk among us, let him have a free field, and such position as his capacity will permit, regardless of color; then we will do him no wrong to keep him with us.

But does "An Insider" suppose that is ever to be? The negro is more completely shut out from the inner circles of society in the North than he was forty years ago, and the lines are growing closer for him. No white church, even in New England, would welcome a negro as pastor, even though appointed by the Bishop, and as well qualified for the position as the strongest white man in the Conference. His color debars him. No parents in New England would send their children to a college presided over by a negro. Where is there a church in New England with a negro on its official board? And we are no nearer a negro Bishop than twenty years ago. And why not a negro Bishop? Is not M. C. B. Mason a general secretary of the Church, and as efficient in that office and as capable, so far as administrative ability is revealed by his work among us, as the white men who have been elected for that position? Is not Bishop Scott, entrusted with the white sons of black men in Africa, who delivered the most stirring address in a given General Conference, capable, mentally and spiritually, of being a Bishop? Yes, all but in color. These men are black, and white men will never elect them to preside over themselves. Negroes must remain negroes, and they must find their most intimate society among negroes. The Church affords the opportunity for the best in that social line. But if it be a white man's church with a negro in it, what chance has the negro? He would be better off with his own church—good society among his own people.

The Methodist Episcopal Church has done well to help the negro to learn to walk; but it will do him irreparable wrong if, at the proper time, it does not permit him to walk alone, unless it can literally absorb him. He must manage affairs, develop a splendid social atmosphere, and learn to lead; and he cannot do that if led forever.

There is such a thing among negroes as "running away," both before emancipation and now. In our Methodist Episcopal Church there are about 300,000 negroes, while in other Methodist bodies, managed by colored people themselves, there are over 1,600,000 members, and these latter bodies are growing tremendously. Our own negro members are clamoring for their rights among us, and they will clamor more loudly directly than now, if they are not granted. They ought to do so, unless, indeed, they be permitted to walk alone before they snatch their hands away from us, and walk without our permission. It is better to let them, willingly, than to be compelled to permit them their right.

Leaders of our own as well as Southern Methodism met at Baltimore and suggested a plan which has been denominated, "Unification through Reorganization." It does not propose to set negroes adrift, but to provide them a place where they may sail, as equals, under a common flag, in a common cause, in the great Methodist fleet, to the one port.—From Zion's Herald.

### SENATOR-ELECT LUKE LEA.

By H. M. Du Bose, D.D.

It too seldom happens, even in free countries, that the approval of majorities is passed upon men who act with the uncalculating courage of conviction. The defeat of courageous honesty is more common than are the easy and just triumphs of motive. But this, it must be seen, is often providential. The hearts of those who are to serve destiny must be searched and tried. The man of policy is useless in the last outset of truth. But if it is refreshing to find a man who stakes his hope of preferment upon the naked cause he serves, it is equally refreshing to find that the arbitrament above him is often no less courageous and just.

A happy and reassuring exception to the perverse and misguided judgment of majorities—even political majorities—was that of the recent election of a United States Senator in the Legislature of Tennessee. Mr. Luke Lea, the senator-elect, embodies all the fine qualities that go to make up the higher type of educated American gentlemen; but he is also an example of that bold, outspoken, courageous man who, as a rule, has either eschewed the habits and bents which lead to public office, or else has been outstripped in the race political by a more bizarre and less frankly committed competitor.

Luke Lea belongs to that generation of men who in all times and places follow principle and conviction in the light of their own leading, and this with no other plea or excuse than principle's own steadfast record. While the opportunist babbles his sciolistic reasons to the stars, these go on toward their goal with purpose and a flint-like face.

Better than all, Luke Lea is the type of that young American manhood prophetically commissioned to lift great public questions, like the prohibition of the liquor traffic, correction of the standards of public education and the elevation of official responsibility, from the atmosphere of cant and misrepresentation into the more practical and national light of public policy. Luke Lea is a prohibitionist of the new order, that is, a man opposed to the manufacture and sale of intoxicating liquors from the standpoint of enlightened statesmanship, as a fiscal measure of government, and as a protection to commerce as well as morals. This class of publicists see that the millions prostituted to the whisky trade will, when redeemed to the uses of legitimate commerce, yield a larger and safer revenue to the government than is now realized in the whole internal levy on spirituous and malt liquors. The modern statesmanship of morality and of responsible personality in legislation will have no finer embodiment in the new Congress than the youthful, tall and big-brained Tennesseean.

Luke Lea is now thirty-two years of age, one of the youngest men ever elected to the exalted office of United States Senator. When I first became intimately acquainted with him he was in his latter "twenties," only a few years out of college, but enjoying a lucrative law practice and admired by everybody for his correct and religious life, his many ideals of thought and his perfect fearlessness of spirit.

Even then his hands were full of large concerns. He had just projected a great newspaper enterprise and was meditating the statesmanlike plans which have since made Tennessee a prohibition State, and which caused his newspaper, The Tennessean, to suddenly become the most influential journal ever published in Tennessee. About this time I had with him, in his office in the big Stahman building, the first of a number of interviews touching prohibition and civic righteousness in the city and State. The man of twenty-nine, or less, impressed me as one dowered with the wisdom of a sage of sixty. From that moment he was in my mind, a man marked for large public action, and as an instrument of destiny. His promotion comes, therefore, only as a clearly indicated sequence.

In the stirring moments and events which have made history in Tennessee during the past two or three years, the personality which has counted for most in the scale of direct influence has been that of



Luke Lea. When other men faltered, he stood firmly, and when other influences paled, his rose and shone triumphantly.

Possessed himself of ample means, he used his purse freely, and inspired others to join him, in promoting and maintaining a great newspaper whose voice, never changing, never faltering, held together the forces of right and at last organized them into an invincible army.

At one time, when the Daily Tennessean seemed near the verge of financial ruin, his competitor offered to buy the plant at an advantageous figure. "No," replied Lea, "I will see it go to the scrap pile rather than give up the fight, to save my own purse." The Tennessean did not go to the scrap pile, but some time later bought its morning competitor at a bargain sale. Perhaps there has never been anywhere a more conspicuous example of the triumph of right than is furnished by this bit of history.

The presence of Luke Lea of Tennessee in the new Senate is comforting and reassuring to the champions of purity in politics and personal responsibility in legislation. It is also a distinct sign of the coming to the front of a new generation of courageous Christian statesman.

#### LOUISIANA METHODISTS AND MISSIONS.

By Rev. John M. Moore, D.D.

Louisiana Methodists number 32,620. They raised for missions last year, home and foreign, thirty-three cents per capita. They raised on the foreign assessment of \$3,350 the sum of \$5,050; on the home assessment of the same size only \$4,011, or less than 50 per cent. Some churches raised specials amounting to \$1,550, which brought the total amount to \$10,611. The total assessment was \$16,700.

Have Louisiana Methodists done their best? Whatever the answer, the showing is distressing. The assessments for the year 1911 are \$11,000 for foreign missions and \$11,000 for home and conference missions. Evidently some one believes Louisiana can materially change the record of last year—boll weevils or what not. If the churches are to have a clean record on missions at Conference next fall, some one must get deadly in earnest. There must be careful planning, much stimulating and faithful and vigilant attention to the working out of the plans. It is hard to say what men can do if they once get in earnest, become confident of success and determined to arouse their colleagues to victorious action. It is entirely possible for Louisiana Methodists to raise \$29,000 for missions this year. That would mean assessments in full and a special of \$1,000 on each district. How can it be done?

Put system into the money-raising such as is outlined by the Discipline and the Laymen's Missionary Movement. Read paragraph 381: "It shall be the duty of the preacher in charge to preach frequently on the subject of missions, to organize a missionary committee, to hold missionary mass meetings annually in every church in his charge, and to see that a canvass is made of every member early in the Conference year for a missionary contribution," etc. That is the law. Is every Louisiana preacher carrying it out? "Do not mend our rules, but keep them." A quarterly conference has been held in every charge and the pastors have answered the questions: "Who is elected church leader?" "Has a missionary committee been elected for each church?" In the church conference, which according to the law should have been held before this time, the question was asked, "Who are elected a missionary committee for the church or churches?" Some preachers may not have realized the importance of obeying the law, and so it may be that in some charges no leader and no missionary committee have been elected. If so, let such pastors, after some conference with the laymen, whom they can readily reach, appoint at once a leader and a committee for each church and notify them that the Board of Missions of the Louisiana Conference has asked that an every-member canvass for home, conference and foreign missions be made in every church in Louisiana, during March. Such appointments can be ratified at the next quarterly conference.

If such action is not wise, then call a church conference and have a committee appointed.

How large should the committee be? That will depend upon the nature of the community. Two persons, according to the advice of the Laymen's Movement, should canvass together, and they should have ten to fifteen places to which they may be expected to go. The work of the canvass should be done within one week. Should the committee be composed of men only? Yes, if men can be found who can be induced to do the work, as the object of the canvass is to develop the laymen as well as to get money; but if enough willing men cannot be found, use the women, who are always willing, faithful and competent. Should a public collection be taken? No; the law orders an every-member canvass. Many members of the Church need the personal visit which the canvass will compel. How should the subscriptions be made? Weekly; the cards furnished specify

"per week," as it is the Scriptural system of weekly offerings that the Church wishes to develop. The payment may be made at any one time for as many weeks as the subscriber may prefer.

This is the plan of the Church and the plan of the Laymen's Missionary Movement. The Laymen's Movement is not something independent of the Church or the pastor. The laymen should raise all the missionary money. The pastor is to "organize the missionary committee" with the church leader at its head. The pastor must not get the idea that the laymen are to do this without him. He must help the committee get at its work and keep them inspired until they do it. He must not hold aloof and watch the laymen make this every-member canvass, but he must lead them and co-operate with them in making it. He is not to do the canvassing, but he is to encourage the committee until it is done.

The committee must have its treasurer and all subscriptions should be paid to him. When the money is in he should pay to the conference treasurer the assessments for foreign, home and conference missions, and what is left will be the special for missions. No church should want credit for a special until its assessments are paid in full. But every Methodist church in Louisiana that will diligently, intelligently and conscientiously carry out the every-member canvass will have a special. Any church may direct its special, should it so choose. All churches that are now supporting special missionaries or enterprises will have credit in this campaign for their specials. All undirected specials, and they are preferable, will be divided equally between the home and foreign work, just as the assessments are now divided.

The Board of Missions of the Louisiana Conference at its mid-year meeting at Alexandria, February 8, voted to ask the pastors to have their every-member canvass in March. A similar campaign will be on in all Texas during March. Will the Louisiana pastors do this, or will they decline with the declaration that they will await a more convenient season? The every-member canvass is possible in every church, and it always succeeds if carefully carried out. The presiding elder, his district leader, and the members of the Board of Missions in his district should form a committee at once for his district to make the canvass a success. Every pastor and every church leader in every district should be stirred and no charge should be allowed to come short of its full privilege and responsibility. The conference lay leader should use his pen diligently to stir up any inactive district leaders, and each district leader should do the same for each church leader. This is a time for action. The will finds the way. "We can, if we will." Every man's best endeavors in March will be sufficient to put Louisiana on the honor roll. Many of the conferences have forgotten about an assessment for missions, as they passed it so long ago. The laymen ask for \$2 per member for foreign missions. There will be rejoicing at conference, if Louisiana raises \$1 per member this year for all missions. It can be done and should be done.

#### A BEAUTIFUL LIFE OF SERVICE.

By Rev. W. E. Underwood.

To one reared in the country where there is neither vast wealth, nor abject poverty, where everybody in the community has a sufficiency of the necessities of life at all times, the city presents a most striking contrast. Such a vast horde of wealth as is there gathered cannot be conceived by the ruralist. If perchance he has an opportunity to spend a few days in one of our great American cities, he is overawed by its splendor and magnificence, and he thinks of it thereafter as a vast treasure-house, populated by people of opulence only. Such, however, is far from true. If here we find much wealth, here is also found much poverty, as I had occasion to learn during a few months' residence in the great city of New Orleans a few months since. I presume that what is true along this line in this city is true in every other city, and in some, probably even to a greater degree.

The people of New Orleans deserve much credit for the work they do along charitable lines. There are numerous organizations for the purpose of alleviating the misery and suffering of the needy. Of work of this kind that came under my observation, I was especially impressed with the labors of a noble woman, who I know devotes her entire time and energies to rendering such service. She is a woman of no wealth, and yet she is the richest person I has ever been my happy lot to meet, for she has perfect content in her condition; and labors without ceasing to raise the fallen and to minister to the destitute. Perfect peace is imprinted upon her brow, and there is actually a radiant glow upon her countenance and a brightness that pervades the surrounding air as a result of her devotion to the suffering, and her entire consecration to God. I am no skeptic, and yet, I doubt if any one could be in her presence and not feel that they were near something more noble and glorious than ordinary clay. My first real acquaintance with her was on stop-

ping at the mission, where she resides, to make some inquiries. She was seated on a low stool, dressing the wounds of a poor sailor boy. The boy was as much a stranger to her as he was to me. He had just arrived in the city wounded and had taken quarters where drinking and gambling were indulged in most freely. After his wounds were dressed, he was dismissed with kind words and pleasant smiles, and a request to return on the morrow. The morrow arrived, but the sailor lad was too busily engaged in revelry to care for his wounds. The day following he was hunted up by this woman. Oh, what a condition she found him in! What did she do? Turn away in disgust and leave him to be further degraded? No. Not a word of reproach passed her lips. No scorn was upon her brow. Instead she spoke to him gently and insisted that she be allowed to dress his wounds. He could not resist. Such appeals are ever thus. If we are scorned, we can easily retort, but such a touching appeal as she can make is irresistible. Two days later this young man was sent to his mother many miles away, as the only hope of saving him from further contamination. Once while passing a saloon of drunk and drinking men, she discerned a man on the floor of the saloon receiving heavy blows from no less than a dozen rough hands. She walked in, and made them desist from their cruel treatment as though by magic. I could cite an almost unlimited cases of rescue, did space permit.

But most of her work is of a different character. By six in the morning, she is out doing. Sometimes she returns at five in the evening, sometimes at ten, sometimes not at all that day; it depends entirely on whether or not her services are needed by others. She visits the destitute, and, if she can procure a morsel, she gladly shares it with them. She goes to the homes of the sick, does what is in her power to relieve their physical maladies, and then reads some soul-comforting passage from her Bible, talks to them of the great Comforter, and the home where sickness and death enter not. She seeks out the friendless, the despairing, the prodigal and the reprobate and unto them gives good counsel, hopeful words, and loving smiles.

The glory of Solomon may perish; the name of Caesar fade from history, and those of Alexander the Great and Napoleon become as tinkling brass; but the deeds of this woman will ever illumine the pages of the Lamb's Book of Life. I write this, not simply as words of praise, but that others seeing her good works may emulate her example.

Whitehall, La.

#### MATTERS OF INTEREST.

Dear Brother Meek: It should please you to know that the sowing of yourself and other Hospital Commissioners issued in a successful meeting of the Hospital Trustees in Memphis. Nothing indicated more interest than the large attendance, nineteen-twentieths of the trustees being present. Personally, I count it a great pleasure and benefit to have had fellowship with those choice spirits.

It is cause, not for boasting, but for rejoicing, that the first contribution was from the Home Mission Society of North Mississippi, through its worthy representative, Mrs. Robert Somerville. This elect lady is one of the most active, as well as one of the wisest members, of the Board of Trust. With Millsaps College on the south, the Hospital north and Grenada College in the center, North Mississippi takes pride in her position and possessions.

My visit to Memphis gave to me opportunity to visit Grenada College, where I found President Counties, his faculty and pupils healthy, happy, busy and successful. This session is beyond any we have had. The music department has made a phenomenal record this year, the Glee Club, of the voice pupils affording the most attractive feature. Other departments of the school are entitled to praise equal to that given to the department of music. If everybody will help as some have done, Grenada will soon be one of the greatest schools in Southern Methodism. Speed the day! Amen!

Last Sunday was a fine day with us in Carrollton. Brother Thames received a member on profession of faith and there was heard the "shout of victory in the camp." It was a precious season.

Yours truly,

J. R. BINGHAM.

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## Church News

Billy Sunday is reported to have recently conducted a great meeting at Portsmouth, Ohio, in which there were more than 2,000 conversions. He is beyond question one of the most forceful and effective revivalists in America.

Mr. John A. Rice, Jr., son of Dr. J. A. Rice, who served the Rayne Memorial Church of this city so acceptably for a quadrennium ending last December, has been appointed to a Cecil Rhodes scholarship at Oxford, England.

Bishop Mouzon and Dr. John M. Moore will give the month of March to a missionary campaign in Texas. Their itineraries will be arranged by the Rev. A. J. Weeks, superintendent of the Home Mission work for Texas and New Mexico.

Bishop John H. Vincent was one of the speakers at the recent celebration of the twenty-fifth anniversary of the founding of the Moody Bible Institute of Chicago. He knew and appreciated the great evangelist, and paid a fitting tribute to his character and work.

Headway is being made toward the liquidation of the debt on Hendrix College in Arkansas. Rev. E. H. Steel reports that he lacks only \$1,900 of having in hand the \$12,500 pledged by the Arkansas Conference, and Rev. James Thomas has given assurance that the \$15,000 promised by the Little Rock Conference will be forthcoming.

Dr. W. N. Ainsworth, the hustling president of Wesleyan Female College, has succeeded in enlisting the following Bishops for service in the campaign to increase the endowment of that institution: Atkins, Hoss, Kligo, Murrah, McCoy, and Denny. Surely the movement will succeed with such an array of talent and eloquence to promote it.

The Central Methodist of Lexington, Ky., of Feb. 22, contains a fine picture of Rev. W. G. Sadler, who is the Kentucky Conference Evangelist, and who has lately conducted a meeting of unusual interest at Harrodsburg. Brother Sadler began his ministry in North Mississippi, where he is pleasantly remembered by many of the preachers and people.

On Thursday, Feb. 2, Bishop R. G. Waterhouse left Emory and Henry College for New York, where he will visit his daughter, Edith, a student in Columbia. From New York the Bishop will go to San Antonio, Tex., probably by Emory en route. There he will join his family for a short stay, and then proceed to hold conferences through Arizona and the Coast States.—Bristol Herald-Courier.

Mr. S. C. Mouzon, the venerable father of Bishop Mouzon, died at the home of one of his sons at McKinney, Texas, on Feb. 8. He was a South Carolinian, and was born May 10, 1824. Bishop Mouzon was in Old Mexico when the sad event occurred, and was unable to be present at the funeral. He will have the sympathy and prayers of a host of friends throughout the Church in his bereavement.

The Western Methodist claims the unique distinction of being the only paper in Southern Methodism issued in the home land which prints communications in more than one language. It numbers among its constituency a number of Indians in Oklahoma, and has lately been publishing some articles in the Choctaw tongue. Whether Dr. Anderson has been doing the proof-reading of these contributions, he does not tell us.

The Protestant Pastors' Association of Paducah, Ky., adopted resolutions a few days since against Sunday funerals and the custom of remaining around the grave until it is filled. That such a reform is needed there is no question; but the problem is how to effect it. It is easy to pass resolutions, but the enforcement of them is difficult. At any rate, such action by pastors should tend to have an educative influence.

Dr. Arthur T. Pierson, the distinguished editor of the Missionary Review of the World, recently visited our girls' school at Hiroshima, Japan, where Miss Nannie B. Gaines is the principal, and was so impressed with the work of the institution that he gave his personal check for \$150 to aid in procuring an assistant for the overworked head of the school. In a letter to the Missionary Review he compliments the service which is being rendered by our faithful teachers, and adds, "Conversions are continually occurring."

Last week's issue of the Wesleyan Christian Advocate was a "Mission number," and a choice one it was in every respect. A feast of fat things was set before its readers, and we dare say the missionary cause was given a forward impulse throughout Georgia by this exhibition of enterprise by the Methodist organ of that great State. The Wesleyan grows on us as the months pass, and it is our judgment that there is scarcely a better religious weekly

published in the United States. Dr. Loren has the editorial gift in a marked degree.

The Western Recorder (Baptist) has discovered that infant baptism is not dying out, as some of the universalists are given to stating every now and then. This enterprising journal says: "The official statistics of the Methodist Church show that in 1909 there were 139,622 adult baptisms and 106,293 infant baptisms. In the Presbyterian and Congregational Churches there have been more infant than adult baptisms within the past two years." The Recorder further remarks that "habit and tradition are mighty forces," and that it seems there is need for more Baptist preaching in the world. Our contemporary may be assured that it will take a vast deal of it to overturn this Scriptural doctrine, and that it will need to be more logical and convincing than the kind we have had up to the present.

The editor of the Midland Methodist came out squarely in favor of the organic union of the Methodisms of the United States in last week's issue of his paper. He desires, of course, to set the colored brethren off to themselves. Our worthy confrere says: "We are one in doctrine, and the most of us are governed by practically the same polity." The word "practically" will have to be made to mean a vast deal for the latter part of this statement to hold good. In his recent admirable address on this subject, Bishop Hoss pointed out a number of differences between the governments of the two Episcopal Methodisms which are far from being unimportant. We hope that Brother Shuler will write again at greater length and set forth fully the process of reasoning by which he has reached the conclusion that the polity of the two Churches is "practically the same."

From the Trinity College notes in the Raleigh Christian Advocate of the 23rd ult., we take the following: "The Avera Bible Lectures will be delivered this year by the Rev. F. N. Parker, D.D., of the Louisiana Conference. Dr. Parker is one of the most distinguished preachers in the Southern Methodist Church, and the college authorities are fortunate in being able to secure him for this series of lectures. They will be given this year in the Craven Memorial Hall on April 19, 20, and 21. This lecture foundation was established in honor of the late Mr. W. H. Avera by his wife, who donated a sum of money for the establishment of the Avera Department of Biblical Literature, under the auspices of which these lectures are given. The lectures have brought to the city a large number of distinguished churchmen who have been heard by large audiences of the college community and of the city. The former lectures have been delivered by Bishop W. W. Duncan, Bishop Warren A. Candler, Bishop Alpheus W. Wilson, Chancellor James H. Kirkland, Bishop Charles B. Galloway, and Dean Wilbur F. Tillett. The Rev. F. N. Parker is the son of Bishop Linus Parker, of New Orleans, who was elected a Bishop of the Methodist Episcopal Church, South, in 1882. The Avera Bible Lectures are among the most important educational events of the city and have never failed to attract a large gathering of the city's representative men and women, as well as a good many people living within a short radius of the city."

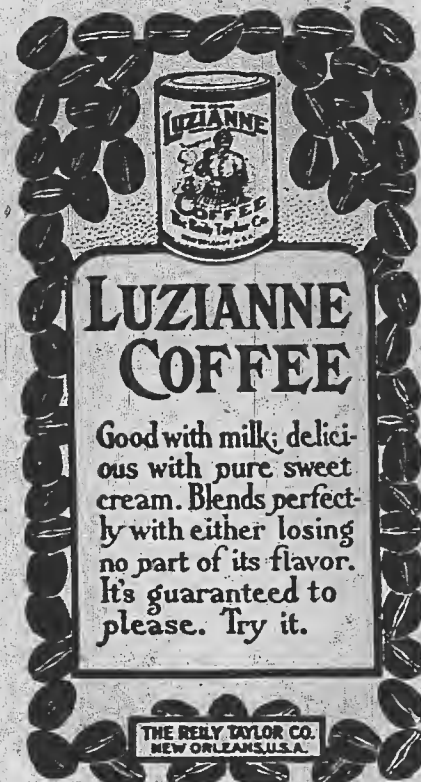
A dispatch from Brookhaven to the Jackson Daily News on Feb. 22, says: "The Board of Trustees of Whitworth College met yesterday to consider a proposition made for a large addition to the buildings of the institution, which will practically double its capacity, making room for 500 students. Invitation was extended the directors of the Board of Trade, the Mayor and the Board of Aldermen and numerous citizens to meet and consult with the College Trustees. A proposition was submitted in writing by I. W. L. L., W. M. and T. B. Lampton, of Magnolia, to donate \$10,000 toward the erection of an auditorium and dormitory, as a memorial to their mother, and to be known as the Mary B. Lampton Auditorium, on condition that a like amount be raised in Brookhaven and the same sum outside of Brookhaven, making a total of \$30,000 for improvements. The Board of Trustees accepted the offer and adopted suitable resolutions pledging the Methodists of Mississippi to raise the portion expected of them. On behalf of the city of Brookhaven it was reported for the Board of Aldermen that steps had already been taken to issue bonds to the amount of \$10,000 for the purpose. The members favor the issuance and only await legal advice showing they have authority. Leading members of the Board of Trade gave assurance that the amount will be raised by private subscription should it not be possible to do so by a city bond issue. An optimistic spirit pervaded the meeting, and it is practically certain that improvements of from \$30,000 to \$40,000 will be made on Whitworth campus during the summer of 1911."

### SEASHORE COTTAGE CHEAP.

My cottage on Seashore Camp Grounds at a sacrifice—furnished—complete—bath and sewer.

H. R. SINGLETON.

1556 White St., Shreveport, La.



### CELEBRATION AT WESSON.

It was my great pleasure to meet with the ladies of Wesson, Sunday, February 19th, and participate in the celebration of the twenty-fifth anniversary of the organization of their Foreign Missionary Society. Brother B. F. Jones of Shubuta, who was their pastor twenty-five years ago, preached a most inspiring and appropriate sermon at 11 o'clock. At the evening service a most interesting programme was presented, consisting of music, talks, exercises by the children and papers on different phases of their auxiliary life by Mrs. Wimberly and Mrs. Rembert, both of whom have participated in the work since its organization. A silver offering was made at the close of the service.

A part of the evening's exercises which had not been anticipated, but which added much to the pleasure of the occasion, was the presentation to the auxiliary of the sum of \$20 with which to make Mrs. Rembert a life member. This was done by the sons and niece of Mrs. Rembert, and was an honor most worthily and lovingly bestowed upon one who has given years of faithful service to her Master through this society.

It was a happy thought of these earnest-hearted women to thus celebrate the beginning of their work. A backward glimpse over the path of service which we have trodden with the Master can never fail to awaken songs of thanksgiving for past mercies and blessings and to arouse new aspirations and purposes for future service.

No auxiliary has more reason to rejoice in its achievements for the missionary cause than this one at Wesson. In spite of many obstacles they have wrought faithfully and accomplished much, and have been for many years a shining example of devotion and fidelity. One of their most conspicuous services for the past eight years has been the support of a Bible woman, who labors in China and bears the honored name of Clara Chrisman. May many of those who participated in this twenty-fifth anniversary celebrate their jubilee with even greater joy!

BESSIE W. LIPSCOMB.

### A VALUABLE BOOK.

MODES OF THE HEAVENLY LIFE, consisting of five Sermons on the Office of the Holy Spirit, by the Rev. W. G. Harbin.

Rev. M. M. Black, one of the strongest preachers of the Mississippi Conference, says:

"MODES OF THE HEAVENLY LIFE" is one of the most helpful and stimulating books on the devotional line that I have read in many a day, and is worthy of a wide circulation among both preachers and laymen. The vital theme treated of in this meritorious little volume, not, however, in a controversial, or theological, but in a practical way, is the work of the Holy Spirit, whose divine office and mission are, alas, too often lost sight of, or minimized in this day of multiplied ecclesiastical machinery and dependence upon organized effort.

"I have seen some larger and far more pretentious volumes on the doctrine of the Holy Spirit that are not half so illuminating and desirable as this booklet, which is a gem of its kind.

"The earnest reading of this little book will in many cases mark an epoch in the life of him who reads it."

Bound in cloth. Price, 50c. Address New Orleans Christian Advocate.



## Secular News and Comment

A destructive fire occurred at Donaldsonville, La., on Feb. 22. The loss is estimated at more than \$250,000.

It is reported in the press dispatches that Canada has decided to stop the immigration of negroes into the Dominion, on the ground that they are undesirable citizens.

The threatened difficulty between Russia and China has been amicably settled by China's agreeing to observe strictly all treaty provisions between the two countries.

The epidemic of cerebro-spinal meningitis, which created something of a panic at Lucedale, Miss., is about over. Business has been resumed, and the schools, which were closed on account of it, were announced to re-open on Feb. 28.

General W. L. Cabell, former commander of the Transmississippi Department of the United Confederate Veterans, and one of the best-known ex-Confederates in the South, died at his home in Dallas, Tex., on Feb. 22. He was over 80 years old.

On account of much important legislation that remains on the calendar of Congress to be attended to, it is possible that the Lorimer bribery case will not come to a vote during the present session. Every attempt to fix a time for the vote has met with failure.

Three vessels from the French navy and three from the United States navy have been anchored in the Mississippi river at New Orleans during the Mardi Gras celebration. The latest type of battleship in commission by the two countries, is represented in the fleet.

The cold weather has greatly injured the prospects of the berry growers and truckers in some sections of Louisiana and Mississippi, according to reports that have been sent out. The truckers of Independence, La., claim that their damage will amount to several hundred thousand dollars.

The House of Representatives has voted overwhelmingly in favor of the policy of fortifying the Panama Canal. This is thought practically to settle the question, as the sentiment in the Senate is said to be more than 2 to 1 in favor of protecting the Isthmian waterway by seacoast batteries.

The Chamber of Deputies of France has voted in favor of two new battleships of the dreadnaught type. A total of \$268,000,000 is involved in the naval program submitted for the next ten years. If peace is the result of being prepared for war, France evidently intends to do her part towards bringing about that great consummation.

The report of the Interstate Commerce Commission, according to an exchange, shows that the express companies make an annual profit of about 50 per cent on all the capital used in their business. The parcels post would probably reduce the profits of a few favored investors, but would greatly lighten the burdens of the people.

According to the figures of Prof. Walter F. Wilcox, the Cornell statistician, the monetary loss to the State of New York from deaths from tuberculosis during 1910 amounted to \$64,000,000. Prof. Wilcox bases his figures on the average money loss per death fixed by the International Congress on Tuberculosis in 1907 at \$3,828. It is stated that one-ninth of the deaths in the State of New York last year were due to tuberculosis.

The Masonic Grand Lodge of Mississippi, at its recent meeting in Gulfport, elected the following officers: Dr. John S. Brooks, of Lula, grand master; J. R. Williams, of Houston, senior grand warden; A. H. Bays, of Grenada, junior grand warden; Judge Frederick Speed, of Vicksburg, grand secretary; B. V. White, of Meridian, grand treasurer; Rev. J. M. Morse, of Jackson, grand chaplain, and Julius Yaretsky, of Shuqualak, grand tiler.

The President has laid before the Senate the text of a new treaty with Japan, designed to replace that of 1894 and drawn with the special design of eliminating the restrictions upon immigration contained in that treaty. The essential difference between the proposed treaty and the old one is said to be in the fact that the new one omits all reference to such restrictions and leaves to the national honor of Japan the enforcement at her own ports of the limitations upon emigration now expressly placed upon immigration into the United States.

The Interstate Commerce Commission, on Feb. 23, handed down its decision in the famous "eastern and western" cases, which are considered the most important ever brought to the attention of the Com-



THE JEFFERSON DAVIS MONUMENT,  
Unveiled in New Orleans on February 22d.

mission. The decision disapproves proposed advances in class freight rates in official classification territory, aggregating among all the railroads approximately \$27,000,000. The Commission also declines to approve the proposed increase in commodity rates. The railroads naturally are not pleased with the decision, but shippers of freight hail it as a most just pronouncement.

It is generally believed that it is cheaper to travel by railroad in Europe than in America. According to the figures of a recent tourist, however, this is a mistaken view. This American in Europe traveled 2,154 miles. The total fare paid was \$76.55, and the charges for carrying baggage were \$19.42, making a total of \$95.97. Returning to America, the traveler journeyed 2,211 miles. The total cost was \$62.90, including parlor car seats and excess baggage charges. This would make European railway travel about 55 per cent more expensive than American. If these figures are correct they furnish another strong argument that America is the most favored of all countries.

### THE GREENVILLE DISTRICT.

Dear Dr. Meek: I have finished just yesterday, the first round of quarterly conferences of the Greenville District. To say that I am pleased with the outlook of the work would be to express my feelings very mildly. I have never known a district where the prospects were more hopeful and promising. Not a discouraging note has been heard from either pastor or layman. In every appointment, both pastor and people are well pleased.

In the eighteen charges there was only one charge that reduced the assessment for the pastor, while eight made substantial increase. Greenville, under the inspiring leadership of Brother Lagrone, has wiped out its entire church debt, and the church is to be dedicated March 5th, by Bishop Murrah. We are expecting a great day in Greenville when our Mississippian Bishop comes to us. Boyle, Tunica and Friar's Point are at work paying off their indebtedness, and Brother Wasson is expecting to make some improvement in both church and parsonage at

Friar's Point this year. A letter from Brother Wm. Connell tells me that they are planning to build a new church at Shelby, one that will be a credit to the congregation worshipping there and to the town. Brother Stormont has made a good start there and his success is assured. Brother Langley is hard at work on the new parsonage at Jonestown, and hopes to have it completed by June.

A meeting of the evangelistic committee was held at Greenville recently and plans are afoot for a revival campaign through the district in the latter part of the winter and early spring. There are two or three meetings in progress in the district at this writing. There were 20 new members reported at the conferences on the first round, and I know of others having been received since the conferences were held.

There is no man in Southern Methodism more beloved by his people than Brother Honnoll. The work he is doing and has done at Tunica and the other churches of his charge would compare most favorably with the work of the greatest pastors of the Church. There is a spirit of expectancy and hopefulness on the part of the people at Leland. Few pastors get a stronger grip on a people than does Brother McCafferty, and unless all signs fail, we will have a great year in that little city. The same is true of T. M. Bradley at Rosedale. At the first quarterly conference the officers and pastor made the best reports I have ever known of going to record there. That worthy and faithful Christian steward and physician, Dr. H.-L. Sutherland, has about regained his usual health, since the stroke of paralysis he had some months since. He is again able to attend to his practice and resume his work in the church. Rev. J. H. Smith has captured all hearts at Boyle, and with his cultured wife, is enterprising large things for the Master in that growing little city. One of the most religious and active congregations in the conference is within his charge, Shinman's Chapel. Two of the pastors of this district are closing out their quadrenniums: McKeown and Ingram. In both instances there have been four happy years for the pastors and churches.

Our district conference will be held at Rosedale, May 12-14. We are very anxious, Doctor, for you to come and be with us. You have a vast number of friends over this district who will be more than happy to see you again. Fraternally,

W. W. WOOLLARD.



## THE SUNDAY SCHOOL LOAN FUND.

On the 26th day of April, 1907, at its annual session at Norfolk, Va., the Sunday School Board established a regular system of Birthday Offerings for our Sunday schools, to be used for such objects as the Sunday School Board from time to time deems most ready and worthy. For the first three years these offerings were directed toward the building of churches in Oklahoma, and much good accomplished thereby.

At its annual session, held in Nashville, Tenn., May 27, 1909, the Sunday School Board decided that, after March 31, 1910, all Birthday Offerings from our Sunday schools should be used to create and enlarge a "Sunday School Loan Fund," to be administered through the Board of Church Extension with sole reference to the needs of the modern Sunday school and only in the interest of those churches providing modern equipment for their Sunday school work.

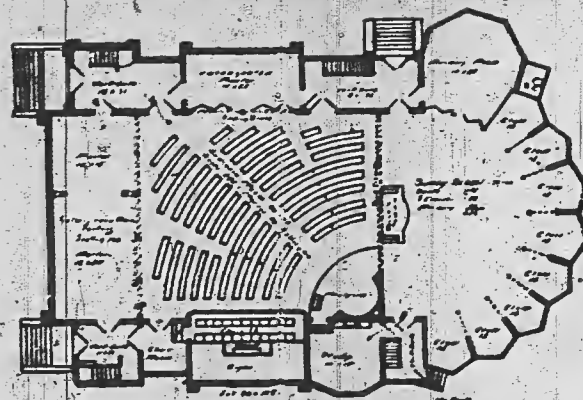
The Sunday school is the greatest adjunct and most fruitful field the Church has to-day, and she should spare no pains or expense to make it the most efficient arm of her service. The modern secular school is being thoroughly equipped and manned for the training of our children, and it is just as essential that our Sunday schools shall have modern methods and equipment for their work.

The modern Sunday school building has become a prime necessity, and should be found in more or less complete form in every church structure. It is the purpose of the Sunday School Loan Fund to emphasize this need everywhere, and to make it possible for many churches, otherwise unable, to remodel or build with that end in view. Many congregations desiring to build might with the help of such a fund provide themselves with such Sunday school facilities as would otherwise be impossible. It is to aid such that this Sunday School Loan Fund has been established.

As a matter of suggestion, we give herewith two views of a very attractive and convenient small church on the modern plan. It is of pressed brick, hollow walls, stone trimmed, with bowled floors, a basement with dining room and kitchen and a gallery. The Sunday school room has a capacity of 325, and cost \$13,000. Mr. L. B. Valk, of Los Angeles, Cal., is the architect.



Exterior View.



Main Floor Plan.

The plan of the Sunday School Board contemplates a birthday offering from each scholar in every Sunday school once a year—a penny for every year of his age. Though a small matter for the individual, it serves to develop in the giver a spirit of grateful remembrance of past blessings and of lively interest in the future welfare of the Church. Every Sunday school superintendent knows the difficulty of working without a specially adapted place for the Sunday school, and the great advantages of modern Sunday school equipment. It is hardly possible, therefore, that any wide-awake superintendent will be uninterested in the raising of this

Loan Fund. Every Sunday school superintendent should send for a Birthday Jar and enlist his school in the cause.



Birthday Jar.

The accompanying illustration shows the glass jar which the Board of Church Extension proposes to send, free of charge, to every Sunday school that agrees to take up birthday offerings regularly and remit same to this Board at Louisville, Ky., as directed by the Sunday School Board. The jar is made of clear flint glass, has patent metal screw top, and is furnished with perfect padlock and key.

We take pleasure in giving the following word of approval from our efficient Sunday School Editor:



Rev. E. B. Chappell, D.D.

The plan of the Sunday School Board to raise a Church Extension Loan Fund from the birthday offerings meets with my hearty approval. Such a fund will be a worthy monument to our Sunday school work, besides furnishing a permanent source of help to a great cause.

E. B. CHAPPELL,  
Sunday School Editor.

It is desirable that every Sunday school in our Church give heed to this call. There is no more promising field in which our Church can make investments, and where the results will be larger and more lasting.

The invitation to join us in building this great Sunday School Loan Fund is also extended to the organized classes and several departments of our Sunday schools.

Order a jar and help in this good cause. For fuller information, literature and Birthday Jars address W. F. McMurtry, Corresponding Secretary, Board of Church Extension, Louisville, Ky.

## TO THE PREACHERS OF THE LOUISIANA CONFERENCE.

Dear Brethren:

As was stated in last week's Advocate, it was decided at the mid-year meeting of our Board of Missions, the presiding elders present voting with the Board, to devote the month of March to the raising of our entire missionary assessments. The plan that has worked most successfully is that of having a well-trained missionary committee to make a canvass of the entire membership with the purpose of securing a contribution from every member. It is better to use a contribution envelope and secure a regular weekly contribution. Pastors so desiring might profitably use this system for the securing of all the benevolences and apply the first collections to missions, and thereby get all the missionary assessments in the hands of the treasurer early in the year.

Anyone desiring literature or help in this movement may write Dr. John M. Moore or Dr. J. W. Reed, 810 Broadway, Nashville, Tenn.

Let us plan definitely, pray earnestly, and work assiduously for "assessments in full."

Yours in the Master's service,

WILLIAM H. COLEMAN,  
President of the Board.

## HOSPITAL DAY.

The Executive Committee of the Board of Trustees of the Methodist Hospital to be built in Memphis has set apart the first Sunday in May to be observed as "Hospital Day." On this day all of the preachers in the Mississippi, North Mississippi, the White River and the Memphis Conferences are requested and expected to take up a collection for the hospital. Also all Sabbath schools and missionary societies in the bounds of these conferences. The Executive Committee is now casting about for one of the strongest and most forcible men to be found in Southern Methodism to place at the head of the movement.

In the meantime, let all Methodists discuss the matter among themselves and with their friends and neighbors. This is a great humanitarian movement, not for Methodists alone, but for destitute and suffering humanity. Do not be timid about approaching people who are not members of the Church for funds, as this is a great philanthropic institution which appeals to every one. Some of the most liberal and kind-hearted people to be found are not members of any church. The Southern Methodists have only one hospital in operation in this country, which is located in Atlanta, Ga. It has six in the foreign fields. The one located in Suchow, China, treated over 20,000 patients last year, and the one at Monterey, Mexico, treated over 30,000. These two institutions have become self-sustaining and are no longer asking aid of the Mission Board. If they can accomplish such great things in a heathen land, there is no sane reason why they cannot succeed here. Hospitals, rescue missions and orphanages stand for practical religion. Medicine is a gift of God as much so as faith, and should be used in healing the sick. The test of true religion is its power to help men relieve the suffering and transform the lives of men. The Executive Committee will meet again in March in Memphis. All members should be present, and others who feel interested are most cordially invited to attend this meeting.

Make all remittances to John R. Pepper, Treasurer, Memphis, Tenn.

JOHN H. SHERARD, President,  
Sherard, Miss.

February 20, 1911.

## STATISTICAL CORRECTION.

In the Mississippi Conference Journal, page 130, Finance Table, Seashore District, Lumberton Charge, no entry appears for any item after American Bible Society. It should be as follows: delegates' General Conference assessed \$1, paid \$1; hospital commission assessed \$2, paid \$2; printing minutes, assessed \$2, paid \$2; objects not elsewhere reported, \$706.50; total finance table, \$2,787.50; grand total from tables Nos. 1, 2 and 3, \$3,339.31. The omission was due to my failure to complete the tabulation from the report made by the pastor, Rev. T. W. Adams.

The Wesson charge, Brookhaven District, should be credited with \$9 in the Finance Table for the Superannuate Endowment Fund. I beg the pardon of all concerned.

G. S. HARMON,  
Statistical Secretary.

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## The Home Circle

### PAPA'S MISTAKE.

Papa distinctly said the other day,  
That in the night, when I'm asleep so sound,  
The earth keeps turning over all the time,  
And every morning it's been half-way round.  
I thought how grand to see this big round world  
Go turning past this window in the hall,  
And here I'm up at four o'clock to watch,  
And there is nothing going by at all!  
I thought that deserts, palm trees and giraffes  
Might just be passing by the time I came;  
And now, instead of all those lovely things,  
Here's this old yellow rose bush just the same!  
—Century Magazine.

### JAMIE'S SERENADE.

"Mamma, what is a serenade?" asked Jamie.  
"It's a song," said mamma. "But why do you want to know?"  
"A song!" said Jamie. "Why, I heard Uncle Jim say that he went out to give a serenade on Tuesday night. I thought it was something to give some one."  
"Why, you give them a song, you see. When you are very fond of some one, you go at night and sing a song under her window. That is to show the person that you love her."  
"Must you do it at night?"  
"Yes, I think so."  
"But s'pose your mother won't let you sit up late at night, or s'pose you fall asleep and can't wake yourself up."  
"Oh, the people that give serenades do it secretly, and they commonly have no trouble in keeping awake at night."  
"Oh!" said Jamie, as if he were perfectly enlightened about the matter.  
Then mamma forgot all about the matter, but Jamie pondered long and earnestly.  
Two nights later grandma was just settling herself for her nap, when she heard a sound that made her raise her night-capped head from her pillow in haste.  
"Father, that's Jamie!" she exclaimed.  
"Nonsense! Jamie was in dreamland an hour ago," said grandpa.  
Then a shrill boyish voice arose on the night air:  
"My kittle has gone from her basket,  
My kittle has gone up a tree;  
Oh, who will go up in the branches  
And bring back my kittle to me?  
Bring back, bring back,  
Oh, bring back my kittle to me, to me!"  
"Jamie Carroll, what do you mean? Come right in out of that damp air."  
"Wait till I finish my song, grandma," said an aggrieved voice. "You oughtn't interrupt it, 'cause it's a serenade."  
"Does your mother know you are here?"  
"Of course not. Serenaders are secret."  
"Let the boy finish his song," said grandpa, with a chuckle.  
"Have you got all your clothes on?" demanded grandma.  
"Why, of course."  
"Well, put this scarf around your neck and finish your song. Then come to the kitchen door, and I will give you some refreshments."  
"Oh, do you get refreshments for serenaders?"  
"Yes, indeed. Now hurry."  
The shrill refrain was taken up again, and the music finished in double-quick time. When he finished, he found grandma at the door waiting for him, with a plate of the little chocolate cakes that Jamie thought were the very best things in the world to eat. Grandpa was there, too; and, when the refreshments were disposed of, he escorted the small serenader home.  
"Good-by, dear," said grandma. "I enjoyed your music very much."  
But mamma collapsed with a string of incoherent exclamations when she opened the door to the runaway. "Why didn't you tell me about it?" she demanded.  
"Why, mamma, you said yourself that they were secret. And I love grandma the best after you, and I wanted to surprise her. She liked it very much, and I had refreshments and lots of fun."  
"But you'll tell me about it next time, won't you? Because people can always tell secrets to their mother."  
"All right," said Jamie. "I will." —Christian Standard.

### POLICEMAN JAY.

By Margaret Wentworth Leighton.

Policeman Jay is the chief officer in Birdland. Like all good keepers of the peace, he wears a blue uniform, touched up with white and black, and about his neck is a broad, dark collar. Instead of a helmet, this fellow has a topknot, or crest of feathers, which he raises or lowers according to his state of mind. When he is calmly gobbling down caterpillars, or crumbs and suet in some bird restaurant

kept by a Band of Mercy boy or girl, you would never know that he possessed a topknot. But if he sees a squirrel approaching, or a cat crouching in the underbrush, he clutches a twig, erects his chest, and jumping up and down in great excitement, screams: "Get it! Get it! Say! Say! Get it!"

Policeman Jay's beat lies along the air route. It starts at the lone pine where he makes his home with his wife and four babies. Over the meadow he flies, then across Blueberry hill, and into the woods on the other side, where all the wood folk go in autumn to gather chestnuts and acorns.

Suddenly he spies a huge black robber just in the act of committing a terrible crime. Does he steal up quietly, this brave Blue-Coat, and clasp a pair of claw cuffs on the bold marauder? No, indeed; that is not his way at all. With a shrill scream he dashes at the great crow perching on the edge of Madam Robin's nest devouring her eggs as fast as he can swallow. Every bird in the forest knows Policeman Jay's alarm-call, and hastens to see what is amiss. Madam Robin and her husband, with piteous cries of distress, dart at the robber, and peck his head. Slowly he rises and starts to sail away over the hill, but half a dozen jays and robins flutter about him, pecking him till he is almost blinded by the onslaught. After a time the bereaved robins return to their empty nest, and carefully carry away all the bits of broken egg-shell. The jays drop off, one by one, till only the bold chief is left to fight his black cousin alone. Flying above the crow, he darts down upon him again and again, till at last the big fellow sinks to a low-growing fir, and slinks down among its branches.

Above everything else the forest policeman loves excitement. Now Mr. Jay is a clever mimic, and when there is nothing else going on, he often hides behind a tree, and whistles like a hawk. Then you should hear him chuckle with delight as he watches the frightened birds hastening to hide from their enemy.

In September, when the wild cherries are ripe, the birds all gather for their farewell feast, and talk over their plans for the winter.

"Well, Chief," asks Mrs. Oriole, "are you going South with us this fall?"

"Indeed, no," answers Blue-Coat. "How could I leave the forest here? No one knows what disasters might befall if I were not here to see after my people."

"Your people?" spoke up the Grosbeak. "What people have you in the winter, pray? I thought we were all summer residents here."

"Ha, ha," laughed Mr. Jay, "that shows how much you know about it. There are those villains the crows, the nuthatches, the chickadees, the woodpeckers, and the pestiferous English sparrows, and many other wood folk to keep in order."

"And how do you live when the fields and woods are covered with thick blankets of snow, when the great blizzards sweep down from the North? Where do you sleep, and what do you find to eat?" questioned the birds.

"Oh, I have caches here and there," answered Blue-Coat, "a few acorns, a couple of chestnuts, and if I'm hard pressed, I take a beakful of grain or nuts from some squirrel's cupboard. As for a bed, why, I can ride out the worst storm that ever raged; if I have a few dried oak leaves over my head, or a pine-branch umbrella."

"What a brave fellow you are!" chorused the birds admiringly. "Good-by, and good luck to you," they called as they started on their southward flight.

"See you again next spring," shouted Blue-Coat. "Good-by!" —From the Pittsburg Christian Advocate.

### OUR CONFERENCE CLAIMANTS.

To the Pastors of the Mississippi Conference:

I notice that at our last Annual Conference in the making of the quadrennial boards, I was placed on the Joint Board of Finance. There is no cause for which I would more cheerfully work than for our honored Conference claimants. I want to make an appeal for early collections for this cause this year, and to urge every charge in the Conference to take this collection on its merits and take it at once. I was very glad indeed when about the last day of January our pastor showed me a receipt in full from Magnolia for this cause, and I feel sure that every layman will appreciate seeing this collection taken early. Personally, I can say that the very thought that these men should suffer need is painful. Allow me briefly to set forth why, from a layman's point of view, these claims should be paid early.

First, because as laymen we owe these men a debt which no spasmodic, coerced payment at the end of the year will meet. We owe them and theirs, for value received, our "first fruits." And under this head, I want to say that these men are a benediction in their old age to any community. Magnolia is unusually fortunate in having a number of our honored claimants living here, and no community knows their value better.

Secondly, because early payments are preventive of any possible want. It reminds us of the old adage about "An ounce of prevention." I know I met one of our most honored claimants last year offering his claim on the board as security for a loan for the actual necessities. This should not be. It will not

be, if our pastors and people will take this collection early.

Thirdly, early payments are almost double payments. He gives twice who gives early. If anybody has a right to the full benefits of cash transactions it is these very people.

Fourthly, because early payments are the only guarantee of full payments. I am glad we are paying these people all we promise them. We are promising all too little. Conditions financial are problematic this year, but it is no problem to get collections in full now. Pastors, will you not stir your laymen up to a recognition of their duty to take this matter up early this year? I am sure the laymen will help if the matter is properly presented to them. Yours cordially, THAD B. LAMPTON.

I heartily endorse the above appeal and for myself pledge an early collection for this most worthy cause. The writer, Mr. Thad B. Lampton, needs no introduction to Mississippi Methodists. He is a thorough business man, and believes in applying business methods to church problems and work. I am sure the appeal of this honored, high-toned layman will stir the conscience of our pastors and people on this vital matter. Let me urge the collection to be taken early in March. The pastors raising the assessment for this cause, will remit as soon as possible to Bro. S. A. Tomlinson, Gulfport, Mississippi.

NOLAN B. HARMON.  
Secretary Joint Board of Finance.

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H. T. CARLEY, Asst. Editor.

CHAS. O. CHALMERS, Publisher.

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North Mississippi Conference—Rev. J. T. Murrah,  
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## Editorial.

### MORE REVERENCE NEEDED.

The Western Christian Advocate, of Cincinnati, makes the following pertinent comment upon the lack of reverence frequently exhibited in houses set apart for the worship of God:

"Over in England there is a church organization—The Wesleyan Guild of Divine Worship. It seeks to achieve two objects—the promotion of greater interest and reverence in all things connected with divine worship, and a fuller and more intelligent participation in prayer and praise by the people. It is a distressing remark one of the Wesleyan organs, to witness the irreverence that is apparent in some of our chapels. John Wesley denounced it in his time, and the conference, since then, has often uttered its rebukes. We hope that the evil is not so widespread as we are sometimes tempted to imagine, but it will need a strong effort on the part of all of us to discourage and remove it. We are a little surprised that this is the condition of things among our British cousins. We had thought that it was characteristic of America and somewhat confined to us. We sympathize with the Wesleyans, wish them success in their endeavors, and hope that their example may become contagious. It is painful to note the behavior of many average Protestant congregations. They deserve about all the caustic criticism that Roman Catholics can give. We will not charge them with purposeful irreverence. But that there is a singular lack of thoughtful, reverent conduct in many churches needs no proof beyond the mere observation. The people have not the aspect and bearing of worshippers of Almighty God. In the moments before the service begins there is too much social conversation and laughter in the pews. The behavior is not much different from what it might be at a theater matinee or a concert. There is no evident awe affecting the minds of the congregation."

With the view expressed above by our able contemporary we are in hearty sympathy. Irreverence is closely akin to profanity. The Church undoubtedly needs to develop the social feature of its manifold work, but we do not think the preaching service is the time, or the main auditorium of the Lord's house is the place, to do this. One who comes into the presence of the Infinite God whose glory fills the universe should do so with a feeling of solemnity and awe. We never like to hear persons take too much liberty in calling the hallowed name of him who sits enthroned upon the circle of the heavens. True, he is our Father, but he is also the Lord of all, the King of kings. The holy angels veil their faces when they come before him. Let us not be presumptuous or inappreciative of his divine majesty and greatness. The individual who assumes large familiarity with the Lord lacks some of the finer qualities of sainthood.

### WARFARE ON THE PISTOL.

The Christian Intelligencer of New York heartily commends a bill recently introduced in the Legislature of that State to check the firearms evil. By the provisions of the proposed measure, dealers in any kind of firearms small enough to be concealed upon one's person are required to procure a license and to pay a tax of \$25, and any party carrying a concealed weapon must pay a tax of \$3. It also stipulates that "any person in whose possession is found a bomb or similar device constructed of explosive material, except cartridges for firearm use," shall by the mere fact of having it be adjudged guilty of a criminal purpose and be subject to imprisonment for five years. Every sale of a weapon is required to be registered, with the time of the sale, the name, age, residence, occupation, and license number

of the purchaser, and the name of the maker, model, caliber, and manufacturer's number of the weapon sold.

Commenting upon this bill, The Intelligencer says, "It is none too stringent," and expresses the hope that it will be enacted into law. As we view the measure, that part of it which relates to bomb-carrying is sufficiently drastic and is all that could reasonably be desired, but that portion of the bill dealing with the carrying of pistols is far from satisfactory. Wherein lies the wisdom of licensing men to bear upon their persons concealed firearms? We do not believe that in civilized society there is any need or justification for a man going about with a pistol stuck in his pocket. To allow this is to endanger human life and make a large number of homicides a certainty. When their tempers are aroused and men lose control of themselves in the heat of passion, if weapons are handy, they are certain to use them. The number of people who lose their lives accidentally as a result of pistol-carrying should in itself be enough to condemn and stop the practice. Bearing hidden firearms ought to be positively prohibited under heavy penalties, and the manufacture, sale, and importation of pistols absolutely forbidden in every State in the Union. The cheapness of human life in our country is one of the foulest blots upon our civilization, and nothing in the way of legislation would do more to wipe out this shameful reproach than to stop our citizens from going about like walking arsenals, prepared to inflict death upon their fellow-beings.

### MR. CARNEGIE'S HUMOR.

Many apparently have the impression that only lawyers, statesmen, orators, and literary men are possessed of large intellectuality. But the fact is, it requires quite as much mentality to be a great captain of industry in our complex modern civilization as it does to shine in public life or to achieve distinction in the field of letters. It is doubtful if there are any abler men beneath the American flag than Andrew Carnegie, Pierpont Morgan, John D. Rockefeller, and J. J. Hill. Read the history of great fortunes, and you will find that back of nearly everyone of them there stands some man of extraordinary personality.

Particularly is Mr. Carnegie a unique and interesting figure among the eminent men of our time. We were profoundly impressed with his ability a couple of years ago when he appeared before the Ways and Means Committee of Congress which was engaged in framing the Payne-Aldrich Tariff Bill. The legislators soon found that they had taken hold of a live wire. The great financier played with them, as a physical giant might with a set of boys. In every colloquy they were beaten clear off the field, and evidently they were much relieved when the examination was ended and the distinguished witness retired.

One of the most fascinating things about Mr. Carnegie is his quaint humor. Two exhibitions of this have lately come to the public attention. One was when in addressing a company of working girls in New York City, a short time since, he touched upon the subject of matrimony and said with a smile, "Don't refuse to marry a man simply because he is a millionaire." The other instance was on the day that he made his recent donation of \$10,000,000 to the Carnegie Institute of Research at Washington. He had just written a note to Mr. Robert S. Woodward, the president of the institution, and laid it on his desk, when that gentleman unexpectedly called. What followed was thus set forth by the secular papers:

"Mr. Woodward," said the iron master, as the president entered, "I am very busy." Assuming a reticent air, Mr. Carnegie added, "I need some time to devote to my affairs here"—indicating a mass of correspondence upon his desk—"and I dislike to be interrupted. Would you mind waiting in the next room for a while, and, by the way, here is something that may interest you." Mr. Carnegie nonchalantly handed him the note, followed him to the door, and closed it. Then, while Mr. Woodward read of the endowment, Mr. Carnegie sat down at his desk and chuckled for fully five minutes."

In referring to Mr. Carnegie as a conspicuous example of a man who has evinced large intellectuality and achieved enduring fame in commercial pursuits, we are not unmindful of the fact that he is also an author of note. But it is as one of the foremost captains of modern industry and the most generous philanthropist of his time, that he will be remembered by future generations.

### PERSONAL AND OTHER NOTES.

The Felicity Street congregation of this city has decided to build a parsonage on the church lot, constructing it so as to face Chestnut Street. It is expected to cost about \$4,000, and is to be finished by the first of May.

In addition to those mentioned elsewhere, the following brethren have favored us with lists of subscribers recently, for which they have our sincere thanks: J. M. Lewis, T. L. Porter, A. F. Watkins, E. C. Grice, P. D. Hardin.

Rev. Jasper L. Smith, of Glancy, Miss., in favoring us with a list of subscribers, takes occasion to say some very kind things of the Advocate. We trust it will always be a friend that he can depend upon to help him in his work.

Next Sunday is Sunday School Rally Day in Louisiana. Secretary Ellzey urges every pastor and superintendent to make the utmost possible of the occasion. He hopes to have 100,000 in the Sabbath schools of the State on this day.

Bishop Murrah occupied the pulpit of the First Baptist Church at Jackson, Miss., last Sunday at 11 o'clock. The pastor of this congregation is the Rev. W. A. Borum, who is one of the most effective and brotherly ministers of our acquaintance.

Beginning the first Sunday in April, Rev. C. W. Carter, D.D., will preach a series of sermons at Franklin, La. Needless to say, a great treat is in store for the people of that delightful little city. Rev. C. C. Weir, the pastor, is in great favor with his people.

The first quarterly conference of the Matherville charge, Mississippi Conference, has been held and the outlook for the year is most encouraging. The spirit of unity was most marked. We thank the pastor, Rev. A. S. Oliver, for a good list of subscribers to the Advocate.

In order to convenience Bishop McCoy, who has a rather crowded slate of engagements, Rev. B. P. Jacob, the presiding elder, has changed slightly the time of the Corinth District Conference. It will be held at Myrtle, Miss., May 16-18, instead of May 19-21, as was formerly announced.

A welcome visitor at the Advocate office Monday of this week was Mr. Eugene Foster, formerly of West Point, but now of Columbus, Miss. He is a son of Brother and Mrs. W. L. Foster, who have long been loyal and faithful members of the West Point church. Our young friend was down taking in Mardi Gras.

We thank Rev. J. E. Cunningham, the aggressive presiding elder of the Oxford District, North Mississippi Conference, for a cordial invitation to visit his district conference, soon to be held. Our heart inclines that way, whether we are able to accept or not. Bishop McCoy will preside over the conference.

The good news comes from Centerville, Miss., where Rev. E. W. Barrington is the efficient pastor, that all is moving along well despite the financial depression of the past year. The outlook now is that the charge will have a clean balance sheet at Conference. We thank Brother Barrington for a good list of subscribers.

The March number of the Louisiana Sunday School Success contains the program of the State Convention which is to be held at Monroe, March 15, 16, and 17. Among the prominent speakers we note the names of Doctor and Mrs. H. M. Hamill, Miss Elizabeth Kilpatrick, and Rev. W. Fred Long, General Secretary of Mississippi. The music will be conducted by Prof. E. O. Excell.

We appropriate the following from the Lincoln County Times of Feb. 23: "The Methodist ministers of the Brookhaven District have made a plan to hold monthly meetings at some points on the I. C. railroad, the first of which will be held at McComb City next Monday. At these meetings live topics of interest to the Church will be discussed."

Mr. S. H. Porter, of Zwolle, La., has been spending some days in New Orleans, and while here dropped in to see us, bringing with him sunshine and good cheer. He reports the work to be progressing most favorably in the Shreveport District, and was enthusiastic in his praise of the new presiding elder, the Rev. H. R. Singleton, whose preaching and lecturing he says are of a high order.

On his way to Gulfport, Rev. T. M. Bradley looked up the home of the Conference organ, but, much to our regret, we were not in when he came. From several sources we have recently heard of the excellent work which he is doing at Rosedale, Miss., and of the high esteem in which he is held by the people there. However, this does not surprise us, since it is the habit of our young friend both to have and to deserve success.

The Hon. W. D. Cutrer and Mr. J. H. Johnson, the former a prominent lawyer and the latter a leading businessman of Clarksdale, Miss., were appreciated callers at our sanctum last Saturday. They had been attending the Masonic meeting at Gulfport and were passing through New Orleans en route home. Conversation concerning the affairs of Mississippi with these long-time friends, though much enjoyed, left us, we frankly confess, a little homesick.

Methodism in Forest, Miss., is evidently enjoying great prosperity. The aggressive membership of our church there will soon have a splendid new building in which to worship, and from present prospects, the pastor will have a new parsonage in which to live by the end of the year. In addition, the pastor's salary has been increased. Rev. A. M. Broadfoot is the happy and efficient shepherd of this flock. We thank him for his interest in extending the circulation of the Advocate.



Messrs. R. D. Peets and S. E. Williamson have been selected to represent Millsaps College in a debate with representatives of Hendrix College, which will take place early in May.

We desire to call special attention to the sketch of Senator-elect Luke Lea, of Tennessee, which appears in this issue. It is from the gifted pen of Dr. H. M. DuBose, whose long residence in Nashville gave him opportunity to form a correct estimate of this forceful young Southerner.

An "every-member" campaign for missions will be conducted throughout the Louisiana Conference during the month of March. Read what Rev. W. H. Coleman and Dr. J. M. Moore have to say on the subject in this number of the Advocate. It is hoped that every pastor and layman will heartily co-operate in the movement and that large things will be accomplished.

Rev. R. O. Weir, of Donaldsonville, La., recently brought his little son, Robert, to the city for medical treatment and it was found necessary to have him undergo an operation, which accordingly was performed at the Hotel Dieu. We are pleased to state it seems to have been a success and that Robert is doing well, though he will not be able to return home for some days yet.

Rev. F. N. Sweeney has just closed a fine meeting at Wilson, La., in which he had the efficient aid of Rev. D. E. Kelley, the Mississippi Conference evangelist. The church was greatly quickened and there were fifteen additions. Brother Sweeney has had twenty-five accessions since Conference. He has our thanks for the 9 new subscribers to the Advocate, just received.

Rev. Halsey Werlein, Jr., has announced to the St. Andrew's Episcopal Church, of Jackson, Miss., his acceptance of a call to San Jose, Cal. Mr. Werlein is a brilliant and most attractive young minister, and we regret to see him go West. The congregation which he is leaving at Jackson has decided to sell their present magnificent property on Capitol Street, and build in a more retired part of the city.

We acknowledge our indebtedness to Rev. W. E. M. Brogan, our genial and popular pastor at Starkville, Miss., for a fine list of subscribers, received a few days since. Brother Brogan's irrepressible humor found its way even into his brief business letter. Referring to one of his late pulpit utterances, he says: "An old negro who heard me preach told me the next day that my sermon was most profoundness and pretty, and as my friend Bingham says, 'It takes a negro to tell the exact truth about a sermon.'"

We regret that in our issue of last week an error was made in the heading of Dr. C. W. Carter's most excellent article. The writer's theme was, "The Preacher in the Pulpit," and his "Reading" was the particular phase of his pulpit work under discussion, and should have been made a subordinate head. In printing it was unfortunately run together, and made to appear as follows: "The Preacher in the Pulpit Reading." It is needless to say that the error was made in the Advocate office. Dr. Carter's copy was perfect.

Among those who favored the Advocate office with their presence within the past few days was Mr. Philip Dougherty, whose home is near Baker, La. He belongs to the Deerford church, and had a kind word for his pastor, the Rev. S. D. Howard. Brother Dougherty came to the city to bring to a hospital for surgical treatment his little grandson, Master John Dougherty, who while hunting was accidentally shot with a twenty-two caliber rifle. We are pleased to state that his wound is not considered dangerous, and that the physicians promise a speedy recovery.

The Advocate has received within the past few months many words of commendation, but none which have been more appreciated than the following from the pen of our young friend, Mr. Charles S. Thames, who in renewing his subscription, says: "The Advocate is a welcome visitor to my home, and is, in my opinion, one of the best papers published in the interest of Southern Methodism." Mr. Thames is associated with Judge W. K. McLaurin in the practice of law at Vicksburg, where their firm is popular and has a good clientele.

Recent visitors in the Crescent City were Mr. and Mrs. R. A. Williams, of Kansas City, who, like good Methodists, took time to drop into the Advocate office. Though strangers far from home, they remembered prayer meeting night and found their way to First Church, where they heard a helpful talk by Dr. Werlein. Mr. and Mrs. Williams had been spending some days at Opelousas, near which city they have acquired property. It was their expectation to return home by way of Texas, stopping in San Antonio and perhaps at some other points.

In a business letter to the office, Rev. A. H. Williams, of Shuqualak, Miss., has the following to say of his labors on Sunday, Feb. 19: "I drove 22 miles yesterday behind a span of nimble trotters—10 of this in a down-pour of rain. I met a very excellent congregation at the reliable Salem Church; also I walked two miles and landed all right and dry-shod. Incidentally I mentioned the New Orleans Advocate to three people, and secured three subscribers; but they were all sensible people, etc." Pretty good work for a rainy day!

As is usual with him, Rev. V. C. Curtis is having gratifying success in his labors at Kosciusko, Miss.

Under date of Feb. 21, he writes as follows: "As far as I am able to judge, our work is prospering. The people seem appreciative, and are responsive to the calls of the Church. We are having large congregations, and the spiritual interest appears to be deepening. The attendance upon the Sunday school has doubled within the last sixty days. We have now provided Sunday school rooms, which were much needed. By the grace of God and faithful service, we expect a great year."

Our pastor at Hazlehurst, Rev. N. B. Harmon, was expecting a great time last Sabbath, and doubtless had it, though a report of the day's proceedings has not reached us. The arrangement was to have a union service in the interest of education at the Methodist Church at 11 o'clock, with President Hull, of Millsaps College, as the speaker, and a union rally at the Baptist Church in the evening with addresses by Brother Hull and the Hon. J. S. Sexton. If there was not enthusiasm when these gentlemen spoke, eloquence is powerless to stir the hearts of a Coghlan County audience.

The City Mission Board of New Orleans met at St. Mark's Hall on February 22. The several workers under its supervision submitted their reports, and Rev. N. E. Joyner made an earnest plea for the establishment for an employment bureau. An election of officers was held, and the entire corps, who have toiled so faithfully in the interest of the work, were retained. These are as follows: Mrs. W. W. Carre, president; Mrs. D. C. Worrell, vice-president; Mrs. T. G. Snelling, second vice president; Mrs. J. B. Parker, corresponding secretary; Mrs. A. A. Bartels, recording secretary, and Mrs. Elmer E. Wood, treasurer. Miss Ragland, being run down physically from overwork, was given a leave of absence, and is recuperating at the Sunshine Cottage, at Covington, La.

We acknowledge the reception of a copy of the Journal of the General Conference of 1910, held at Asheville, N. C., last May. It is a paper bound volume of 440 pages, neatly printed, and with a full index at the close. It contains an admirable summary of the proceedings of the last session of our great law-making body, and is a valuable compendium of useful information concerning church affairs. It ought to be in the hands of every preacher and many of our laymen. "Know thy Church," is a good motto for a twentieth-century Methodist. And there is not a particle of doubt, that if our people knew more of the workings and achievements of Methodism, they would love and appreciate it more. Send to Messrs. Smith & Lamar, Nashville, Tenn., or Rev. G. W. Bachman, Winona, Miss., for a copy of this Journal. The price is 75 cents.

Ex-President Theodore Roosevelt will make one personal call when he visits Jackson on March 11, and that will be on the family of the late Bishop Charles B. Galloway, for whom he entertained great admiration and a warm feeling of friendship. He notified the Committee of Arrangements a few days ago of his desire to make this visit, and requested them to include it in their plan for the day. In showing this mark of respect to the greatest and best loved Mississippian that has figured in that State for decades, Mr. Roosevelt does credit to his own head and heart. We know that the Bishop also held this distinguished statesman in very high regard. We have in our possession a letter written by him just before Mr. Roosevelt's last visit to Memphis and to Vicksburg in which he said: "Take a good look at Teddy. He is a great man, and my friend." Some think that Mr. Roosevelt's saner view of the negro question, which marked the closing years of his administration, came as a result of discussing that perplexing problem with Bishop Galloway. Nor is this at all unlikely, since it is a fact that he counseled with Mississippi's brilliant son concerning many things affecting this section of the Union. There is scarcely a doubt that at the time of his death Bishop Galloway was the most trusted and influential leader in the entire South, both in the affairs of Church and State.

#### A WORD TO PASTORS AND SUNDAY SCHOOL SUPERINTENDENTS.

By Charles D. Bulla.

The Wesley Adult Bible Class movement is being taken up with interest wherever its purpose is understood. The need of some agency by which men can be won to the Sunday school is apparent, and nothing that the Church has ever employed has been so successful in compassing this end as the organized adult Bible class; it is the best brotherhood; workers are discovered and developed; emphasis is placed upon Christian service.

It is manifestly impossible for the superintendent of the Wesley Adult Bible Class Department to reach all Bible classes with literature, giving the plan of our Church for the organization of adult classes, because the addresses of teachers and presidents are not known. Therefore, in view of the importance of this work, our preachers and Sunday school superintendents are earnestly requested to procure such literature as is needed and organize and enroll their adult classes. In doing so they will bring men and women into a helpful Methodist comradeship. Literature will be sent upon request by the superintendent, Rev. Charles D. Bulla, 910 Broadway, Nashville, Tenn.

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#### NOTES FROM THE SARDIS DISTRICT.

Dear Brother Meek: The first round of my fourth year on this district, just completed, shows continued progress on all lines of church work. The pastors are all doing well, and the Sunday school interests are booming. Already Brother Tucker, the pastor at Sardis, and J. S. Carlton, the superintendent, have the Sunday school room filled and more coming in nearly every Sunday. Ex-Governor G. D. Shands has a male adult class that is gathering the men in and which promises to accomplish great good. The Sunday school at Senatobia has outgrown the church. It was inspiring when I was there recently to see the children and grown people crowding in Sunday morning through the rain to be present. This school has an unusual number of superior teachers, such as Brother H. G. Gill, of the Bible class; T. P. Hill, and several ladies who give much time to this work. They have an inspiring teachers' meeting under the leadership of the superintendent, Hon. Herbert Holmes. A company of young men came to Brother Pope, the pastor, requesting that he teach them. He is doing this and this brings many men into the school. In fact, all of the stations and most of the circuits are doing well in the Sunday school work.

Coldwater, under the leadership of Brother D. W. Babb, leads the district in the amount paid for missions the first quarter. I noted that Courtland, Brother Porter's work, made the best report at the Annual Conference that perhaps was ever made from that charge, and Eureka followed closely under the leadership of the pastor, Rev. C. Wesley Baley. We feel that if we can get the Conference organ well distributed over the district, it will mean much toward the upbuilding of the various interests of the Church, and help us much in the effort to raise the twelve hundred dollar increase on benevolences, including an advance of one hundred dollars on the salary of the presiding elder.

Wall Hill charge has a new house of worship that they want dedicated at the next quarterly conference. This would have been done last fall but for the death of their pastor, Brother W. J. Eckels, who did much to get the house seated and a debt paid off.

Mr. Editor, we desire that you come to the district conference without failure. It will be held the second week in May, at Hernando, and we hope to have many new subscribers to the New Orleans Christian Advocate before that time.

W. M. YOUNG, P. E.

#### THE ROLL OF HONOR.

We add three charges to our "Honor Roll" this week. Shaw and Merigold, Moorhead, and Holly Springs Circuit. The list as it now appears is as follows:

Mansfield, La., Rev. A. W. Turner, pastor.  
Bogalusa, La., Rev. J. M. Alford, pastor.  
Tunica, Miss., Rev. J. W. Honnoll, pastor.  
Lumberton, Miss., Rev. T. W. Adams, pastor.  
Ruleville, Miss., Rev. O. L. Savage, pastor.  
Homewood, Miss., Rev. W. W. Graves, pastor.  
Houston, Miss., Rev. R. P. Neblett, pastor.  
Seventh Avenue, Meridian, Miss., Rev. J. A. Wells, pastor.  
Shaw and Merigold, Miss., Rev. L. A. McKeown, pastor.  
Moorhead, Miss., Rev. W. V. Shearer, pastor.  
Holly Springs Circuit, Miss., Rev. W. L. Broome, pastor.

All of the officials of the churches in the above charges are reported as being subscribers to this Advocate.



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## Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

BRUCE G. DUBARD, son of M. G., and Sallie M. Dubard was born Feb. 19, 1877 and died Jan. 19, 1911, having been sick only a few days. Although only thirty-four years of age, he had established a character that commanded both the respect and admiration of those who knew him. When quite young he joined the Methodist Church of which he was a faithful member till death. To him, no doubt, Christ will say, "Well done, good and faithful servant," for he had used for his glory the talents committed to him. He is survived by a wife, baby boy, father, two sisters and many other relatives and friends who mourn their personal loss. His body was buried in the Spring Hill Cemetery, Friday evening, Jan. 19, 1911, witnessed by a large crowd. OLIN RAY, Pastor.

ALLIE EUSTANE STEELE, daughter of Mr. and Mrs. A. H. Steele, aged 5 years, 11 months, 16 days. On the evening of December 3, the little spirit of Allie went back to God who gave it. She was loved by all who knew her. Of course we know words of comfort cannot heal the broken hearts crushed by her untimely death. Bereaved ones, you should feel comforted by the fact that while you are struggling with this old world she is singing with the angels. Loved ones, keep not for her; she is safe with God evermore.

HER TEACHERS.

JAMES MALONE HONNOLL, son of the late Rev. Moses H. Honnoll and Onada Hawkins Honnoll, also a nephew of our patriarch, Rev. J. W. Honnoll, of the North Mississippi Conference, was born in New Albany, Miss., Oct. 22, 1902. He joined the Methodist Church in Verona at nine years of age. He fell through an elevator shaft in Birmingham, Ala., Oct. 19, 1910, and died in a few hours. Thus passed away the baby child of Sister Honnoll upon whom she was beginning to lean hopefully for help and future support. Malone was a bright boy in school and loved his mother and sisters almost to idolatry. He had made a fine impression in his new home, having become a regular attendant at both Sunday school and church. Though he had been from home but a short time, he wrote many affectionate letters back to his mother, one of which came just the day before his death, which sad event cast a deep gloom over his home town of Verona. His uncle, J. W. Honnoll, had a talk with him last summer on his future state, and he said he was all right. The immense crowd that attended his funeral and the large floral offerings attested the love for him and sympathy for his weeping family, composed of a mother, six sisters, and a brother. May the good Lord comfort them and bring them together in heaven!

D. W. BABB.

Mrs. MARY BURT, wife of W. R. Burt of Duck Hill, Miss., died on February 8, 1911. She bore a sacred re-

lation to her community, which is shown by the expression of sorrow on the faces of her neighbors who had to give her up. She also bore a sacred relation to her home, because she did all in her power to make it bright and happy, which she successfully did. But it had to lose her. She bore the most sacred relation to God, which was shown three days before her death, when she told the writer that while praying that morning, God had rolled all clouds away. And it is a blessed thought that although her community and her home had to lose her, yet because of her beautiful Christian life God did not have to lose her, but took her to himself.

J. D. WROTEN.

Mrs. TWEENETT PATTERSON JENKINS was born July 3, 1849, and died January 24, 1911. She was left an orphan at an early age. Although deprived of a mother's love, she was tenderly cared for by an aunt, Miss Margaret Walker, a venerable lady, whose integrity and Christian life were an inspiration to all who knew her. So "as the twig was bent the tree was inclined," and Tweenett united with the Methodist Church when quite young and was a loyal member to the end of her life. She was a devoted wife and mother, and faithful friend. The Lord saw fit that she should pass through much sorrow and suffering. This is over now; her work on earth is finished. The tired, suffering body has been laid to rest in the beautiful burying ground at old Shiloh, there to await the resurrection. She will be sadly missed by friends and neighbors, who loved her; but Oh, how keenly must she be missed by her bereaved husband and only surviving son! May the good Shepherd comfort and sustain them in their sorrow, and may they so live as to meet her in the bright beyond!

A. P.

Mrs. ADRIENNE GIBSON, daughter of Daniel and Jennie Gibson, was born in Warren county, Miss., December 12, 1847, and died in Crystal Springs, Miss., January 24, 1911. She was married to Mr. Gadi Gibson, April 15, 1867, by Rev. J. W. McNeill. Three sons were born to them—Thomas K., Stewart and Edward, and one daughter, Mrs. Fannie Sims, all of whom, with the devoted husband, are left to mourn her departure. In 1880 she moved to Crystal Springs, where the balance of her useful life was spent. The former pastors of this charge will remember her as a faithful, earnest worker in the church, always loyal and true to the pastor, ever ready to help in any way to advance the cause of the Master. I have known her as a suffering invalid, enduring without complaint, patiently awaiting relief, and hoping for restoration to health and strength that she might take up her active work again. But deliverance from her suffering came in her translation to that home where sickness and suffering will be no more. A noble Christian woman has gone, and our church here has lost one of its most devoted and faithful members. But the heaviest blow falls upon her devoted husband, with whom she had gone hand in hand for nearly forty-four years. May the spirit of the ascended wife and mother be upon the husband and children and inspire them to a closer walk with the God she served! May our Father's richest blessings rest upon the bereaved ones, and may he give them comfort in their great sorrow!

JAS. G. GALLOWAY.

### DATE OF DISTRICT CONFERENCE CHANGED.

Dear Doctor Meek: Please state that in order to convenience Bishop McCoy, who is to be with us, the date of the Corinth District Conference has been changed from May 19-21 to May 16-18. The opening session will convene Tuesday, May 16, at 3 p. m.

B. P. JACO, P. E.

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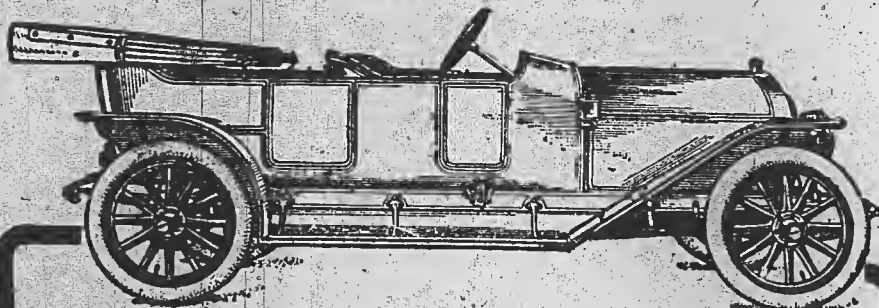
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## Tidings from the Field

### Amite City, La.:

The work at Amite City is moving along nicely. Last Sunday night, February 19, we had a great service, when five strong young men stood before the chancel and took the Church vows and there pledged their lives to God.

This makes seven who have joined by baptism and on profession of faith this year. The prospects are good. Our church is sad at the loss of one of our best members and a steward, Bro. F. G. Goldsby. A suitable notice will appear soon.

H. W. BOWMAN, P. C.

February 21, 1911.

### Moorhead, Miss.:

This list of subscribers, with some others sent you some days ago, includes all the officers of the church on the Moorhead charge, so I believe this entitles us to a place on the honor roll. I want to say that the enclosed and former lists of subscribers not only include the officers of the churches, but they represent about seven-eighths of the families that belong to the churches on the charge. I hope before many more weeks to be able to get an Advocate into every home in the entire charge. We have a very choice people to serve here on this charge. They are very co-operative and responsive. The ladies here at Moorhead have just established a nursery in their bungalow, so as to make it possible for mothers and fathers to attend preaching services.

Our building committee has just closed the contract for remodeling and adding to the parsonage. The expenditure, including an additional lot, will be some \$1,200. We have all money virtually in hand for this work.

W. V. SHEARER.

### Shaw, Miss.:

Please allow me space in The Advocate to make a short report of our work here. Our first quarterly conference convened February 19 and 20. Bro. Woollard was with us in great power and preached two helpful sermons. At the business meeting of the conference we were glad to report 116 visits, four additions to the church—Home, Conference and Foreign Missions and Church Extensions all paid in full; two-thirds of our assessment for district parsonage paid, and the salaries of the presiding elder and pastor increased. Our two Sunday schools are doing a fine work. Both Home and Foreign Missionary Societies are active and prosperous. All this is due to the fact that we have a very faithful membership, ever ready to respond to the call of the pastor to any good work. They always come with a smile and not a frown, and that makes an easy work. The good women of Shaw and Merigold, who greeted us in the beginning of the new Conference year with a "Christmas shower" of many good and valuable gifts, have also placed a new organ and song books in the church at Shaw, made much improvement on both church and parsonage and purchased a new piano for the Sunday school at Merigold, and are planning a new Sunday school room at that place.

The people of this charge are wide-awake and at work, and substantial achievements for the Master are sure to follow.

The Advocate is in the home of every official member of our church and nearly every Methodist family in our charge. It is my desire and shall

be my effort to keep it there. It also goes into the home of our Baptist pastor at Shaw, and I now have his renewal subscription. I shall begin work for The Advocate at once.

L. A. McKEOWN.

### Eunice, La.:

Dear Brother Meek: Our first quarterly meeting was held at Branch, Feb. 11 and 12. We begin our second year on this charge with better prospects for a successful year than we had last year. The reports at our quarterly conference show an advance over the same period of last year, both financially and spiritually. The membership of my church at Branch, besides paying the salary of the pastor up to date, gave him a pious and consistent of provisions enough to last for a considerable time. There are many choice people at Branch, and we find a number of good people at each church on the charge. C. J. Hundly, one of our neighbors, has been a valuable friend to the preacher. In fact, there is not a week passes but that something to help the preacher in the way of living is sent into the parsonage. We have two physicians, Dr. Wm. Childs and Dr. W. A. Jenkins, who stand by their pastor, both of the Church Point neighborhood. Our presiding elder, Rev. J. E. Denson, is held in high esteem by the membership. We are planning and praying for a revival and all the collections in full.—H. B. Vandenberg.

Feb. 24, 1911.

### CHURCH DIRECTORY.

New Orleans District, Rev. J. M. Henry, D.D., presiding elder; residence, 236 Olivier Street; phone, Algiers 76.

First Methodist Church, St. Charles Ave., near Calhoun St.; Dr. S. H. Werlein, pastor; residence, 5330 Prytania St.; phone, Uptown 329.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Rev. A. G. Shankle, pastor; residence, 1421 Constantinople St.; phone, Uptown 945.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. F. Vaughan, pastor; residence, 815 Louisiana St.

Parker Memorial Church, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 784 Nashville Ave.; phone, Uptown 671.

Louisiana Avenue Church, corner Louisiana Ave. and Magazine St.; Rev. H. T. Carley, pastor; residence, 920 Allene St.; phone, Uptown 756.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. W. W. Holmes, pastor; residence, 1515 Prytania St.; phone, Jackson 1753.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. J. G. Snelling, pastor; residence, 1125 Fern St.; phone, Walnut 1238.

Algiers Laverne Street, cor. Dalaronde; Rev. J. W. Booth, pastor; residence, 119 Vallette St.

Epworth Church, cor. Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 3602 Canal St.

Mary Werlein and McDonoghville; Rev. W. B. Peritt, pastor; residence, No. 1026 Tchoupitoulas St.; phone, Main 412.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 1634 31st Street; phones: Residence, Uptown 954; St. Mark's Hall, Hemlock 1458.

Rev. R. A. Meek, Editor New Orleans Christian Advocate; residence, 724 Nashville Ave.; phone, Uptown 879.

Rev. John T. Sawyer, D.D., residence, 4420 Howard St.

### CHURCH EXTENSION.

Rev. L. A. McKeown, Shaw, Miss., celebrated George Washington's birthday by paying in full his assessment for Church Extension, Home Missions and Foreign Missions. Thus he heads the procession for 1911. Never before did I receive money for Church Extension so early.

J. R. BINGHAM.

## Bad Colds

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PURE, well-matured Toole's Prolific Cotton Seed. Heavy yielder, will make two bales per acre. Forty per cent lint. Matures rapidly. No better variety. Free from disease. Ginned on my private gin. Select \$1.25 per bushel here. Special prices on large quantities. Reference, any Bank in Newberry.

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## Pianos, Organs, Piano Players

We guarantee to save you some money and sell you the BEST for the LEAST amount, quality considered.

Easy terms if desired. Tell us how much you want to put into a musical instrument and we will ship you one subject to your examination and approval.

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For Whooping Cough, Bronchitis, Coughs, Colds and Throat Trouble.

Contains no Opium or Morphine. All Druggists, Price 25 and 50 cents.

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The Connectional Brotherhood of Ministers and Laymen. Life or Term Certificates for \$500 to \$2,000. Benefits payable at death, old age, or disability. \$91,152.50 paid to widows, orphans, and disabled. \$10,000.00 reserve fund. Write for rates, blanks, etc. Care Methodist Publishing House Nashville, Tennessee

# Death Lurks In A Weak Heart

If Yours is fluttering or weak, use "RENOVINE." Made by Van Vleet-McCormick Drug Co., Memphis, Tenn. Price \$1.00



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DALLAS TEXAS

**ROLLED Gold Spectacles Free**  
ABSOLUTELY OF CHARGE

**I Mean What I Say**

And I positively don't want you to send me a single solitary penny when you answer this announcement. Why? Because I am now introducing a new kind of Spectacles—my wonderful "Perfect Vision" Spectacles—the latest and most remarkable eye-sight protectors and preservers the world has ever seen.

—These latest "Perfect Vision" Spectacles of mine will actually make a blind man see—of course, I don't mean one blind from birth, but blind on account of age.

—These latest "Perfect Vision" Spectacles of mine will enable you to shoot the smallest bird off the tallest tree-tops, plough in the field and drive on the brightest, hottest, sunniest days without any danger of your getting cataracts, chronic sore eyes, or granulated lids.

—These latest "Perfect Vision" Spectacles of mine will enable you to read the very finest print in your bible, and do the finest kind of embroidery and crocheting just as well as you ever did in your younger days, and at one and the same time they will also be protecting and preserving your eyes and be keeping them from getting weaker while doing it.

And I therefore want you and every other spectacle-wearer in your county (all my old customers also) to get a handsome pair of these very remarkable and latest "Perfect Vision" Spectacles of mine without a single solitary cent of cost, and as a favor—not an obligation, mind you—I will kindly ask you to

**Just Do Me A Good Turn**

by showing them around to your neighbors and friends and speak a good word for them whenever you have the opportunity.

If you want to do me this favor write me your name and address at once and I will immediately mail you my Free Home Eye Tester and latest "Perfect Vision" Spectacle offer. Address—

DR. HAUX, Box 211, ST. LOUIS, MO.

NOTE—The above House is Perfectly Reliable.

## Obituaries.

On Jan. 24, 1911, Mrs. E. S. REAMES departed this life after an illness of but a few days. Mrs. Reames was born November 6, 1835, and died at the early age of 75 years. She was married in 1906. She leaves to mourn her death a husband, three little children, a father, brother, four sisters and many dear friends. She was loved by all who knew her, because of her gentleness to everyone. She was true to the Golden Rule, which says: "Therefore whatsoever ye would that men should do unto you, do you even so unto them, for this is the law and the prophets." In early girlhood she became a member of the Methodist Church. She was faithful and trusted in Christ, the friend of us all, who said: "Come unto me, all that are weary and heavy laden, and I will give you rest." Mrs. Reames has finished her earthly pilgrimage; she has left us an example of sweet Christian love, which we pray may have an everlasting influence upon others, who, too, shall be called to give an account for the way in which they have lived, and who know not the time nor the hour.

A LOVED ONE.

GEORGE FLETCHER BASS, the son of Mr. and Mrs. J. F. Bass of Pachuta, Miss., was born February 28, 1874, near Liberty, Clark county, Miss. In 1889 he came with his parents to Pachuta, where he made his home until his death, on December 25, 1910. In December, 1897, he was married to Miss Mattie Heath, who for fourteen years had proven a faithful wife. Brother Bass had a long, hard illness. He was operated on for appendicitis about three months before his death; other troubles set in, and his suffering was intense. He realized that he could not get well, and five days before he died he called his family to his bedside and bade them good-bye. Three days before his death he waked up singing, "Oh, How I Love Jesus," and asked that "Old-Time Religion" and "Trust and Obey" be sung. He was buried by the Woodmen of the World, and Rev. J. H. Herne preached the funeral sermon. May the comforting grace of our Heavenly Father sustain the bereaved wife and protect the four little children!

J. W. THOMPSON.

Mrs. M. E. DRAKE (nee Tolbert), wife of Mr. J. C. Drake, was born in Lauderdale county, Miss., December 22, 1860, and departed this life February 12, 1911. On the 9th of February, while she was standing by the fire, her clothes caught fire and she was fatally burned before the flames could be extinguished. After three days of intense suffering, her spirit returned to God who gave it, and on the 13th inst. we laid her remains away in the cemetery at old Bethel Church, to await the morning of the resurrection. She gave herself to God in the days of her girlhood. She was a member of the Methodist Episcopal Church, South, for about thirty-eight years. One of her little girls preceded her to the Glory Land by nine months. Sister Drake was a faithful wife and a devoted mother. She leaves a husband, one son and two daughters, and a number of other relatives to mourn her death. May God's comforting grace sustain the bereaved!

HER PASTOR.

Daleville, Miss.

## PECANS FRUITS

Pecans and six fruits in the same grove. These groves will soon yield annually.

**\$1000.00 INCOME**

Easy payments. Company cultivates the grove for you.

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Get in NOW and Don't miss this planting season. Write to

**SANTA ROSA GROVE CO., PERRA-COLA, FLA.**

"The above company was organized to give preachers and clerics a safe investment for small savings."

Yours truly, **REV. G. A. KLEIN**

Franklin, Tenn. Dec. 25, 1910.

God is ever blotting out sins from his remembrance—never tiring. Oh! I will tell you what it is like. It is like the infinite, tireless patience of the sea. The children heap the sand up, they dig deep into it. \* \* \* And then quietly the old sea turns upon its course, and rolls its waves across the sands, and every trace of scar is obliterated, becomes as if it had never been.—C. Silvester Horne.

## TRIUMPH COTTON

Early, healthy, large boll 38 to 40 per cent lint. The Government's choice in Boll Weevil territory. Price \$1.00 and \$2.00 per bu. F. O. B. here.

## MOSBY CORN

Best improved seed in the South. Price \$2.00 and \$3.00 per bushel. We are special Breeders and Growers.

## WADE SEED FARM

James A. Wade, Prop.  
Alexander City, Ala.

## The Motor Way

Commencing Thursday, Dec. 1st,

**The YAZOO & MISSISSIPPI VALLEY R. R.**

Will Inaugurate a MOTOR CAR Service Between

**New Orleans & Baton Rouge**

Leaving New Orleans . . . . . 6:55 a. m.

Arriving Baton Rouge . . . . . 9:45 a. m.

## RETURNING

Leave Baton Rouge . . . . . 4:00 p. m.

Arrive New Orleans . . . . . 6:50 p. m.

Cars Leave Union Station, Howard

Avenue and Rampart Street.

Nothing but hand-baggage will be

handled on these cars.

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can be raised if the ground is properly prepared before setting out the plants, and you liberally

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## Fertilizers

Then you should nourish the crop at frequent intervals during the growing period with the same plant food. Work well, being careful to feed the crop with only Virginia-Carolina Fertilizers, made especially for tobacco. This will insure a big crop of fine, high-grade tobacco that will yield big money.

Profitable farming is fully explained in our new free FARMERS' YEAR BOOK, or almanac, and it is yours for the asking.

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When you travel go via the LOUISIANA & ARKANSAS RAILWAY, The Road That is Always on Time. FIRST-CLASS EQUIPMENT; Gravel Ballasted Track; 75 Pound Steel Rails; The Best of Service in Every Respect. Double Daily Passenger Service; Two Trains Each Way Daily.

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When you order or ship freight if you want quick and satisfactory service, instruct your shipments routed via the LOUISIANA & ARKANSAS RAILWAY. Our motto is "EVER ON TIME."

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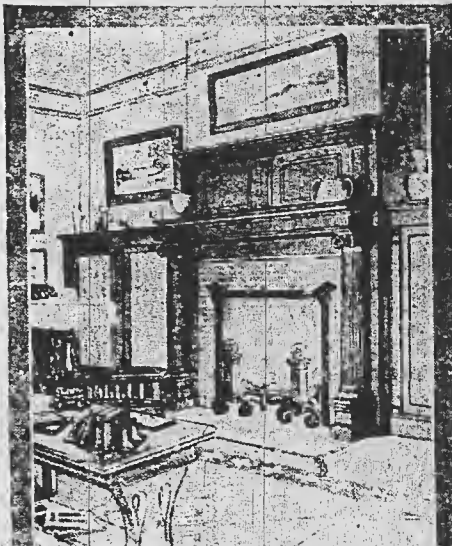
## Quick Relief From Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time, it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 24 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.



### MODERN Architecture and the FIREPLACE

Write to-day for "The Fireplace Sketch Book." The fireplace has always been the symbol of home—comfort—hospitality. Modern Architecture has carried this a step further, making the fireplace and its frame with its practical, ventilating utility the chief feature of adornment and usefulness in every room. Your living room, your den, your dining room, your bedroom, offer unlimited possibilities when "keyed" with an appropriate fireplace. The Wood Mantel is the most suitable frame for this fireplace. It lends itself perfectly to every one of the many styles of architecture used to-day—to the varying demands of each room. Made in all designs from Louis XIV to Craftsman, in all woods, at all prices, it is easy to find the wood mantel that will make your fireplace harmonize with the "scheme" of every room, at the price you want to pay.

Write to-day for "The Fireplace Sketch Book." It is full of suggestions that will help you in selecting the most important feature of your home. Look over it with your architect. A postal will bring the book. Get it to-day.

**THE HOME FIREPLACE & MANTEL CO.,** Room 613 State Life Bldg., Indianapolis, Ind.

### GENUINE RUSSELL BIG BOLL COTTON SEED

For sale at following prices: 1 to 5 bushels at \$1.50; 10 to 20 bushels \$1.25; 25 bushels or more at \$1.00 per bushel. I also have Mebane's Triumph.

**G. F. PARK,** Alexander City, Alabama.

## The Epworth League.

"There is a slave whose name is Fear,  
A trembling, cringing thing;  
There is a king whose name is Will,  
And every inch a king."

Rev. H. Mellard has organized a Senior League with 20 members at Pearlinton, Miss., which he thinks has a bright outlook.

**MARCH: Thought for the Month:** Warfare under Christ.

**Topic for March 5:** Numerous and Dangerous Foes. 1. Pet. ii, 11; John ii, 16; Romans vii, 23; 1. Cor. ix, 27; 1. Pet. v, 8.

### THE LEAGUE THAT WINS.

1. The friendly or sociable league—Prov. 18, 24 (Authorized Version.)
2. The forgiving league—Prov. 25, 21, 22.
3. The diligent league—Prov. 13, 4.
4. The persevering league—Gal. 6, 9.
5. The praying league—James 5, 15, 16.
6. The trusting league—Psa. 37, 5.
7. The obedient league—Matt. 7, 24, 25.
8. The benevolent league—Prov. 21, 13 and 28, 27.
9. The soul-winning league—Prov. 9, 3-10.
10. The missionary league—Psa 96, 3-10.

—Pittsburg Christian Advocate.

### VARIETY IN OPENING MEETINGS.

We should aim at variety in all the meetings. Avoid sameness. There are a number of ways in which to open a meeting, and much depends upon the interest elicited in the opening exercises. The Canadian Epworth Era suggests several good and helpful ways for opening the devotional meeting:

"Open with silent prayer. Open with an appropriate solo. Open with a series of sentence prayers. Open with a blackboard talk on the topic. Open with a word from your pastor, previously asked to give it. Open directly with some abrupt and striking word about the subject. Open with an appropriate recitation, rendered by some younger member. Open with a Bible verse brought by the members as their testimony. Open with the scripture lesson read by two members who stand before the chapter and read alternate verses. Open with a series of Bible verses bearing on the subject, given out before the meeting to a number of members, who read in the order in which the slips are numbered. Open with a Bible-reading on the subject, making sure beforehand that the members bring their Bibles. Give out numbered slips containing references, and have them read in order. In your opening always seek to touch the highest themes. Remember that novelty is of value only as a stepping-stone to interest. If you can get the interest in an old way, do so."

The result was that more than two hundred were present, and the prayer meetings have been better attended ever since.—Pittsburg Christian Advocate.

### BOYS' LEAGUE WORK.

**Extension of the Boy Scouts to the Boys' League.**

Our leaders in League work announce another forward step in the development of the work for boys. By this forward movement the principal features of the Boy Scouts are included in our work. Our boys may now be organized as a division of the Boy Scouts of the Epworth League.

With the limited space we have at our disposal we cannot give a detailed sketch of the work of the Scouts, but suffice it to say that there are three classes of Scouts: First-class, Second-class and Tenderfoot. To join the Scouts a boy must be 12 years of age and pass certain tests. Then he takes the Scouts' oath and is enrolled as a Tenderfoot, when he is entitled to wear the button-hole badge.

Before he becomes a Scout a boy

must take the Scout's oath thus: "I give my word of honor that I will do my best: 1. To do my duty to God and my country. 2. To help other people at all times. 3. To obey the Scout law."

The Scout law consists of a code of lofty moral requirements and of broad, practical sympathies which set the whole movement upon a plane of unusually high merit. The following is a summary of the law:

1. A Scout's honor is to be trusted.
2. A Scout is loyal to his country, his officers, his parents, and his employers.
3. A Scout's duty is to be useful and to help others. He must try his best to do a good turn to somebody every day. And he must not take any reward for being helpful or courteous.
4. A Scout is a friend to all and a brother to every other Scout.
5. A Scout is a friend to animals.
6. A Scout smiles and whistles under all circumstances.
7. A Scout is thrifty—that is, he saves in order that he may not be a burden to others and that he may have money to give away to others when they need it.

Every Scout Patrol started among boys under the influence of the Methodist Episcopal Church, South, will be enrolled upon the roster of the Boy Scouts of the Epworth League at Nashville. Every Patrol thus registered will also be entered upon the roster of the Boy Scouts of America at 124 East Twenty-Eighth Street, New York City. In this way each Patrol, while it will be distinctly a part of the machinery of our own church work with boys, will have membership in the international movement of the Boy Scouts. And each Patrol will bear two numbers, one given it by the Epworth League and one given it by the Boy Scouts of America, thus Patrol No. 1024-A, 608-H. Registration cards may be had by addressing the Boys' League, 810 Broadway, Nashville, Tenn.—Florida Christian Advocate.

### "THE BIBLE MODE OF BAPTISM" GOING INTO ALL THE WORLD.

The latest publication on the subject of Baptism, a booklet of 64 pages by Rev. J. E. Mahaffey, proving beyond the shadow of a doubt that Sprinkling was the original, Apostolic and Scriptural mode of baptizing, is already making its way to the uttermost parts of the earth. Hundreds of letters testifying of its merit, pronounce it the best thing of the kind that has ever been printed, exactly suited to the needs of our time, and urge that a copy be placed in every Methodist home.

The retail price of the booklet is 15c a copy, but in order to further introduce it, the author has reserved a few to send out to the first persons who enclose \$1 for 15 copies. This is less than 7c each, postpaid, and the supply will not last long. If you want something to fortify your people against immersion delusions, make your members bold their heads up and march over to Canaan on dry ground, send \$1.00 at once to the Mahaffey Pub. Co., Clinton, S. C.

## A Warning to Many.

### Some Interesting Facts Regarding Health Statistics.

Few people realize to what extent their health depends upon the condition of the kidneys.

The physician in nearly all cases of serious illness, makes a chemical analysis of the patient's urine. He knows that unless the kidneys are doing their work properly, the other organs cannot be brought back to health and strength.

When the kidneys are neglected or abused in any way, serious results are sure to follow. According to health statistics, Bright's Disease which is really an advanced form of kidney trouble, caused nearly ten thousand deaths in 1909, in the State of New York alone. Therefore, it behooves us to pay more attention to the health of these most important organs.

An ideal herbal compound that has had remarkable success as a kidney remedy is Dr. Kilmer's Swamp-Root, the great Kidney, Liver and Bladder Remedy.

The mild and healing influence of this preparation is soon realized. It stands the highest for its remarkable record of cures.

If you feel that your kidneys require attention, and wish a sample bottle, write to Dr. Kilmer & Co., Binghamton, N. Y. Mention this paper and they will gladly forward it to you absolutely free, by mail.

Swamp-Root is sold by every druggist in bottles of two sizes—50c. and \$1.00.

## ANNOUNCEMENT

### ARE YOU GOING TO EUROPE?

The Southern Tourist Company has been organized for the purpose of managing and conducting tours through the United States and to all parts of the world. The main offices will be located in Dallas and Fort Worth, with connections in all the leading cities. All bookings and other arrangements can be made with the principal offices, without the necessity of going to any of the Eastern cities, and our bookings, if desired, can also be made to provide for all expenses from your home city to any point in the world and return.

Rev. J. C. Mimms, pastor of the Missouri Avenue Methodist Church, of Fort Worth, Texas, who has personally conducted numerous tours abroad, is president of the company; and Mr. A. M. Fitch, City Passenger and Ticket Agent, St. Louis Southwestern Railway Company, of Dallas, Texas, who has conducted several tours in this country, is secretary.

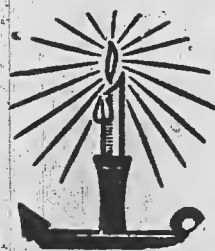
With these gentlemen at the head, The Southern Tourist Company, solicits correspondence from all those contemplating a tour through the United States or any other country.

The company caters only to the very best class of travelers, references being given and required, so by joining one of our personally conducted tours, you can be assured of mingling with only select and congenial traveling companions.

During the coming Summer, Rev. and Mrs. Mimms will conduct a tour of Europe, and Mr. Fitch, tours of the Northwest and Northeast, including Yellowstone Park, the Grand Canon of Arizona, the Yosemite Valley in California, and Niagara Falls, the Thousand Islands and Quebec.

Write to-day for further information. **THE SOUTHERN TOURIST COMPANY,** 414 Commerce Street, Phone Main 93, Dallas, Texas; 522 Missouri Avenue, Phone Lamar 2206, Fort Worth, Texas.

**Dropsy** CURED. Shortness of breath relieved in 15 to 20 days. Call or write. **COLEMAN DROPSY REMEDY CO.,** Dept. B, 522 Austell Bldg., Atlanta, Ga.



## The New Orleans Light House (FRIEDRICH MERCANTILE CO.)

638 CAMP STREET NEW ORLEANS

—JOBBER IN—

Welsbach, Lindsay, and other Gas Lights;  
Hollow Wire System of Gasoline Lights;  
Incandescent Coal Oil Mantle Lamps.

FULL LINE OF SUPPLIES

## YOU CAN AFFORD

**SONGS OF THE GOSPEL.** Round or Shaped Notes, for every person: "FAMILIAR" and music. 83 very best songs. Sample copy 5 cents. **E. A. H. HACKETT,** 109 North Wayne Street, Fort Wayne, Ind.

a new Song Book in your Church or Sunday School, and one for every person: "FAMILIAR" and music. 83 very best songs. Sample copy 5 cents. **E. A. H. HACKETT,** 109 North Wayne Street, Fort Wayne, Ind.







**MRS. MARGARET PARKER.**

After a long illness and intense suffering, Mrs. MARGARET PARKER entered into rest Feb. 2, 1911. She was born in New Orleans, Jan. 6, 1844. Her maiden name was O'Neal. On Feb. 28, 1868, she was happily married to Mr. Daniel Parker, who survives her. To this union nine children were born, seven of whom are now living. All of the children have positions of honor and usefulness; Joseph and Charles are painters by trade, John is a wheelwright, Mrs. Fuller and Miss Eva are trained nurses, George and Miss Ada are missionaries in Brazil. A good woman was Mrs. Parker and she has left her impress upon those who survive her, and thus her influence for good has not ceased in her going away. She was a woman of indomitable will-power and energy. What she set her mind to do, she did regardless of the cost attached and obstacles confronted. Only a woman of her rock fiber could have accomplished what she did. She was a hard worker, seeming never to grow tired. As a housekeeper and home builder she had few equals. Mrs. Parker was loyal and true in her friendships and in her affections. She was very decided in her likes and dislikes. Those whom she loved were enthroned forever in her heart. For them she would gladly sacrifice. She was not blind to their shortcomings; she overlooked them—she forgave. During the last years of her life she was not physically able to attend church services with any degree of regularity; yet she was always interested in the church and was delighted to hear of any progress. She was a deeply religious woman. She was reared a Roman Catholic, but in her girlhood was converted and joined the Methodist Church, in which she remained faithful until the day of her death. The high esteem and affection in which she was held was evidenced by the large number of Methodists from every church in New Orleans and many others in attendance at her funeral service. The following preachers were present, some of them taking part in the service: Drs. S. H. Werlein, J. T. Sawyer, J. M. Henry, Revs. C. D. Atkinson, H. T. Carley and J. G. Snelling. A faithful wife, a devoted mother, a true friend and a good woman has been called to her eternal reward. May the blessings of our God rest upon the aged companion who has been left to walk the pathway of life alone and upon the children to whom she gave a mother's love!

Her pastor, W. W. HOLMES.

**RESOLUTIONS OF RESPECT.**

Whereas, our brother and co-laborer, W. L. Weems, was removed in the early hours of the beautiful Sabbath of January 15, 1911, from his earthly abode to his celestial home; and

Whereas, we, the official representatives of this pastoral charge, in Quarterly Conference assembled, desire to place on record our high appreciation of his Christian character and most worthy service during a long and active connection with the Shubuta Methodist Episcopal Church, South, as steward and trustee; therefore, be it

Resolved, first, That while we feel most keenly our great loss, in consequence of which our hearts are shrouded in grief, yet we bow in humble submission to the will of our Heavenly Father and rejoice in the hope and triumph that come to all his children by grace through faith in Christ Jesus, our Lord.

Second, That in the passing away of Brother Weems our church has lost a most valuable member; the community a noble illustration of true manhood and the family a model husband and affectionate father.

Third, That we hold in sacred memory his fidelity to the Church, and commend his godly example to the young men of the community.

Fourth, That we tender to the faithful wife, devoted children and grief-

stricken loved ones our heart-felt sympathy and pray the God of all comfort to console them in this experience of immeasurable sorrow, and commend them unto him who can sanctify their grief to their eternal good.

Fifth, That these resolutions be spread upon the minutes of the Quarterly Conference, that a copy be sent to the New Orleans Christian Advocate, the Mississippi Messenger and to the bereaved family.

Signed: B. F. Jones, pastor; D. W. Heidelberg, T. A. Ledyard, J. E. Rainwater, J. B. Ferrell, S. H. Terrall.

**"HONOR TO WHOM HONOR."**

Dear Dr. Meek: In Bro. May's "write up" of the Columbia charge, he gives me credit for assisting in the erection of the beautiful new church at that place, and I hasten to correct this. I had nothing to do with the building of that modernly-equipped church—one of the prettiest in Louisiana. So far as the ministry is concerned, such honors belong to Bros. H. O. White and Paul M. Brown, the presiding elder of the Alexandria district.

In "writing up" the preachers' meeting I failed to mention a very interesting talk by one of our "elect ladies," Mrs. Dr. Sewell, District Secretary of the W. F. M. Society. I enjoyed it very much and am sure the rest of the brethren did. I am sorry I did not mention this in my report. How the Church could get along without such women I cannot see.

Cordially, I. T. REAMES.

**Marriages**

At 3 o'clock p. m. on Feb. 5, 1911, at the residence of Mr. and Mrs. William Hightower, by Rev. Thomas L. Porter, Mr. M. P. LUSK and Miss FLORA CARVER, of Alva, Miss.

On Jan. 23, 1911, at the home of the bride's mother, Mrs. Todd, at 6 p. m., Mr. FRANK L. HUDSON and Miss ROBBIE TODD, Rev. C. Wesley Baley officiating.

In Pachuta, Miss., Feb. 15, 1911, at the home of the bride's parents, Mr. and Mrs. W. F. Barr, by Rev. E. L. Alford, Mr. R. L. GEE of Carthage, Miss., and Miss OCTAVIA BARR.

Feb. 8, 1911, at 8 p. m., at the Methodist Church, Morton, Miss., by Rev. W. J. Dawson, Mr. JAMES ALBERT TAYLOR and Miss EMMA LUCILE MOORE, both of Morton, Miss.

**Nervous Prostration**

"I had a general breakdown. A gentleman advised Dr. Mile's Nervine, and I noted an improvement after a few doses, and two bottles gave me entire relief."

WM. R. BURKHARDT.

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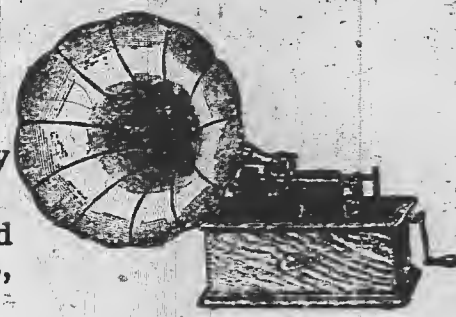
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## The Sunday School.

### LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Rev. R. M. Brown has organized a promising Epworth League at Boyce, La., with Mr. Willie Townsen president.

On Monday night, February 6, Hon. H. H. White entertained his Bible class in Alexandria, and those in attendance report a most enjoyable evening socially.

Rev. H. W. Ledbetter of Colfax, La., writes:

"The Sunday school at Colfax is growing. The small church has been curtained off into rooms. Blackboards and maps have been added. The teachers and officers are holding a weekly council. Mrs. G. H. McKnight superintends the work of grading."

The Louisiana Sunday School Missionary recently had a treat in an examination of the books of Rev. Elton Wilson on child nurture from the standpoint of the religious psychologist. For some years Brother Wilson has been a student of these subjects, and is quite a specialist in this most important field of modern science. Other pastors and Sunday school workers might well follow his example.

Rev. B. H. Sheppard reports there were 115 in Sunday school at Many, La., on the first Sunday in February; that all departments were at work, the graded literature in use, and that there is probability of building a Sunday school room this year. He thinks that the Many church may soon be a station. Louisiana Methodism has no more loyal or energetic superintendent than Dr. J. M. Middleton, whose worth is equally great as a steward.

The Sunday school at Glenmora is superintended by Mrs. A. H. Evans, who with other elect ladies has ordered opera chairs for the church. At a recent rally Mrs. Melder was chosen home department superintendent. Miss Morris took charge of the cradle roll and Miss May of the Philathea Bible Class. Mr. Lewis is the efficient secretary. Rev. J. N. Hall, the pastor, is a graduate of Millsaps, and as "a man of parts" is pushing his work with zeal.

The Sunday school at Melder, on the Glenmora Campus, has been reorganized, with Prof. M. L. Munro, superintendent; Mrs. Carruth, superintendent of home department; Miss Kirkpatrick, superintendent of the cradle roll; Mr. Gordey, teacher for the young men's Baracca class; Miss Gilbert, teacher for the young women's Philathea class, and Mr. Willie Gilbert, secretary and treasurer. Here is a fine class of young people, and the Sunday school has a great work to perform.

### MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

Don't forget the State Sunday School Convention in Columbus, March 21, 22, 23. The State work needs you, and you need the State work.

Since Conference the Sunday school at Fernwood has been reorganized under the efficient management of the pastor, Rev. D. Scarborough and his up-to-date superintendent, Brother Linton. They have a Cradle Roll, Beginners' Department, Primary, Junior, Home Department, and are using the graded literature.

Another school which has taken on new life in the last few months is at Purvis. Prof. B. A. Tolbert, the efficient head of the Agricultural School at that place, is superintendent. Brother Anders, the pastor, is in line. It is being graded as rapidly as possible. The graded lessons are being introduced, and arrangements are perfecting for instituting organized classes.

The Sunday school at Hub has been reorganized with Miss Bettie Rankin as superintendent. Eighteen months ago, this school was organized with Miss Lucile Baylis as superintendent. Later a gentleman was put at the head of it. A few conceived the idea of merging it into a union school. As such, it lasted only a few Sundays. Now it is proposed to continue it as a denominational school. It is thoroughly supplied with our literature, and as far as possible is organized.

Jackson, First Church, Rev. Alfred F. Smith, pastor, and J. C. Cavett, superintendent, has seven organized adult Bible classes. One of these meets in Smith Park, just in front of the Epworth Hall, every Sabbath morning. Nothing is more inspiring than to see over fifty young men sitting with bared heads on the benches in the open park between the hours of ten and eleven studying God's Word. The class is led by one of the professors at Millsaps College. This class calls itself, "The Open Air Class."

### NORTH MISSISSIPPI NOTES.

By Miss Elizabeth Kilpatrick.

We are often told that it is difficult to get money for the needy and poor and sorrowing, but that must be on the other side of the sea. On Sunday, February 5th, before the lesson, the president of a men's class told the story of a little orphan girl who needed a cork limb—an indifferent crutch was causing her poor little body to suffer. As a preparation for the lesson they laid plans and raised the money to get her a good cork limb at once—big, brave fellows with tender, sympathetic hearts. When we reach the point of helping others as

we would be helped we are rooting ourselves deep in the best life-work.

Organization is needed in all departments of this great work. How can children be better trained to take the places of their elders than by teaching them early how to sing, pray, preside, and go out and get others and bring them to the feet of Christ who so loved little children? Organize your class of "teen-age" boys, give them a good teacher and room to expand, and you will soon see where you have allowed the great leak to come in your work. It is estimated that 75 per cent. of boys of this age are lost to the Sunday School, and this condition of things must be speedily remedied.

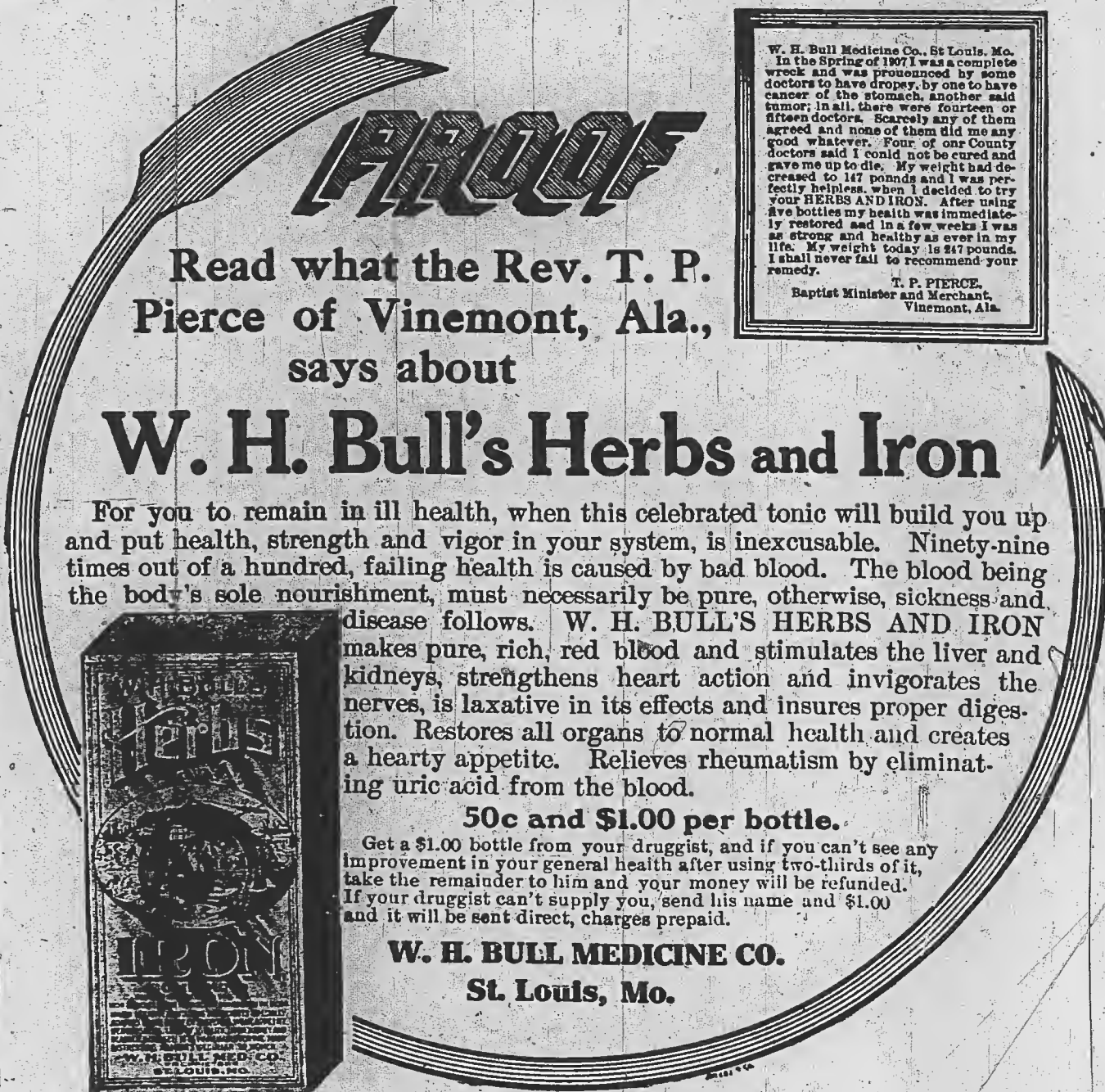
A long distance phone message brought the encouraging news of the organization, on February 5th, of a Wesley Adult Bible Class of Women at Iuka, Miss., called the "Iuka Searchlight." It has ten members, and the officers are as follows: Mrs. W. L. Graves, teacher; Mrs. C. W. McKnight, president; Mrs. C. P. Miller, secretary and treasurer. They are planning to entertain Dr. Carmack's class of men and their wives. Their motto is "Win One." Every lady in the class has had, so far, a perfect lesson this year. Miss Floy Cook and her fine class of boys, of this same school, have held the class banner for a year. The Sunday school superintendent, Mr. Hammerly, has returned to them after a long illness and there is much rejoicing. His motto is, "Let us take the whole Sunday school to heaven with us." Rev. W. L. Graves and his wife are heart and soul in this work, and are giving themselves actively to bring all departments to the highest degree of efficiency.

Mrs. E. D. Robins, of Tupelo, Miss., is a fine exemplification of "an angel

of mercy," and of the apotheosis of service. She teaches Sunday school in the morning, and, long before others are up, carries beautiful flowers to the church and to the sick and suffering. In the afternoon, she acts as superintendent of a Sabbath school of factory people, reads to them, sings to them, loves them and helps them. Her touch is soft and tender, her eyes keen and joyous and full of sympathy, her life a radiant exposition of love to others. The cold, the hungry, the sick, the sorrowing and the stranger within her gates all come in for a part of her loving service. What sweeter awakening than to find a bunch of dew-kissed violets brushing away the dream-dust out of your eyes—violets gathered by this saint whose years, three score and more than ten, have not dimmed eyes or stiffened nimble fingers, and whose life is a lesson of joyous, abundant service! So she wakens guests in her home and they carry away a heart full of joy at having met her even once in life's journey.

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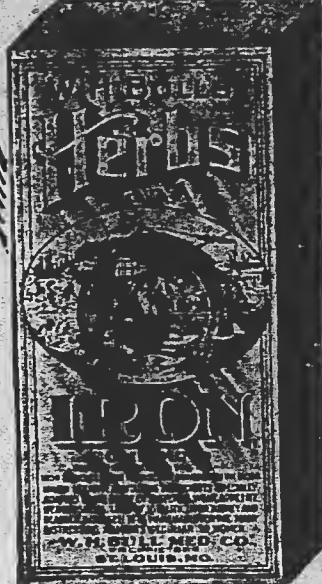
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T. P. PIERCE,  
Baptist Minister and Merchant,  
Vinemont, Ala.





# NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58—No. 10.

"Prove All Things; Hold Fast That Which is Good."

WHOLE No. 2873.

ROBERT A. MEEK, Editor.  
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, LA., THURSDAY, MARCH 9, 1911.

CHAS. O. CHALMERS, Publisher.  
Office, No. 512 Camp St.

## Editorial

There is no such thing as drifting into the heavenly harbor. The man who would reach it must ply the oar.

\*\*\*

In the recent meeting at Henderson, Ky., conducted by Dr. E. G. B. Mann, there were nearly a hundred conversions and about eighty accessions to the Church. This announcement has the right ring. A conversion that brings those professing regeneration into the Church is after the scriptural order. A great stir which leaves little perceptible effect after it is over is of small value.

\*\*\*

The statement on the second page of the Wesleyan Christian Advocate of last week that Vanderbilt University has the biggest endowment of any school in the South is scarcely correct. The William A. Rice Institute of Houston, Texas, of which Dr. Edward Odell Lovett is president, has an endowment of \$7,000,000. Nor is it probable that Vanderbilt has as much endowment as Booker Washington's school at Tuskegee, Ala.

\*\*\*

Archbishop Blenk, of New Orleans, upon being interrogated as to whether a Roman Catholic may become a member of the Young Woman's Christian Association, said, "No! Most decidedly no! She cannot do this any more than a Catholic man can become a member of the Young Men's Christian Association." The surprising thing is that any one should have thought it necessary to have the Archbishop pass upon this question. The well known exclusiveness of the Romish Church and her hostility to an open Bible should have made her position clear to all without the formality of such an inquiry.

\*\*\*

A friend of his states in a Washington paper that Senator Lorimer neither smokes nor drinks nor swears. So far, so good; but this is not enough. It takes more than a few outward good habits to constitute an upright man. It has been said that no human being is so fallen, and bad as not to have some good traits. One's character is what he really is within, where no eyes can look except those of God and his own conscience. It is because the world catches only occasional and imperfect glimpses of the personality that lives and loves and thinks and plans within "the house beautiful"—the human body—that it is so often mistaken in its estimates of men. The Pharisees were accounted the moralists of their time, but when they gathered about the Master who could read the deep secrets of the human soul, he said to them, "Ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones and all uncleanness." To argue that, because a man has not all of the vices he has none, is logic with a vengeance. The seat, the throne, of sin is in the invisible moral nature; and the form of outward manifestation that it takes is largely determined by one's surroundings and temptations.

## THE LOUISIANA MISSIONARY CAMPAIGN.

By formal action of the Conference Board of Missions, the month of March has been designated as the time for a general campaign throughout Louisiana in the interest of the missionary cause. The plan adopted has also been passed upon by the presiding elders and has their hearty endorsement. Brother Coleman, the energetic president of the Conference Mission Board, has set forth the course of procedure to be followed, in the columns of the Advocate, and issued a ringing appeal to both the pastors and laymen throughout the State for co-operation. It is certainly to be hoped that every preacher and lay leader will lend a vigorous hand to this movement, and aid in making it a pronounced success. If this is to be done, there is no time for delay. More than a quarter of the month has already passed. Every worker needs to be up and doing, if creditable results are to be achieved.

There is every reason why Louisiana Methodists should be aflame with missionary zeal and attest their faith by their works. Aside from the obligation to do their part toward giving the gospel to the heathen in foreign lands, where wide-open doors as never before now challenge evangelical enterprise, there is the consideration of the great need of mission work within the borders of their own State. Scarcely any other commonwealth in the South furnishes so great a field for aggressive religious activity. We need large assistance from the General Board of Missions, and the best way to secure it is to show that we are doing our best and that we deserve it. The authorities of the Church are wisely disposed to help those who show a disposition to help themselves. Therefore, let every pastor and every layman into whose hands the Advocate comes, read what Brother Coleman has to say in this issue and proceed immediately to act upon his suggestions. The plan which he outlines has worked well elsewhere, and doubtless will do so in Louisiana if faithfully tried. Let no man with this clarion call ringing in his ears hesitate and fail to do his part, but let us by our united efforts make March, 1911, memorable because of a great forward missionary movement extending from one end of the State to the other, and enlisting every congregation in the Conference.

## WHY THIS PARADE OF LIBERALISM?

The North Carolina Christian Advocate is authority for the statement that the second oldest woman's college in the South is the Greensboro Female College, located at Greensboro in that State. (The oldest is the Wesleyan at Macon, Ga.) The property of this institution, which is said to be owned by the two North Carolina Conferences, is estimated to be worth about \$200,000, and a movement is now under way to construct a handsome new dormitory. The following statement made concerning it, evidently with the notion that it is a feature to be commended, is far from reassuring: "The provisions of its charter are very liberal. No denominational test is required of trustees, president, or faculty." And yet

the Methodists of the good Old North State pay annually to the support of this college \$4,000 in the way of assessments.

What is the matter with twentieth century Methodism that it cannot furnish trustees for its property and teachers for its institutions of learning? Such boasted liberalism as this is, in our judgment, far from creditable. The law of the Church, which is to take effect on July 1, 1912, requires that three-fourths of the trustees of every Methodist institution of learning shall be members of our Church. Why, then, should it be advertised that Greensboro College, instead of acting in harmony with the spirit of this law and preparing to enforce it when it comes into operation, exacts "no denominational test of trustees, president, or faculty?" And the amazing thing is that this should be done while an appeal is being made to a Methodist constituency for \$25,000 to erect a new dormitory.

Truly, this is the day of queer doings in the management of the educational affairs of Methodism. The last General Conference did not speak one moment too soon when it urged all institutions claiming to be Methodist to relate themselves definitely to the Church. And our people everywhere would do well to scrutinize closely the character of that relation before giving their money to any school. Surely our experience with Vanderbilt University should teach us that it is foolish to use our means and patronage to build up colleges upon which our hold is not absolutely secure. The General Board of Education, and particularly the Secretary of that Board, should do all in their power to see that the policy outlined by our law-making body at Asheville is faithfully carried out. The day for quibbling and temporizing in this important work has passed, and the time for vigorous action has come. An institution too "liberal" to be operated under Methodist control, should be accounted too "liberal" to be permitted to fly the Methodist flag and be given Methodist support.

## ALMOST PERSUADED.

We have never been disposed to look with much favor upon the movement to vest woman with the rights of citizenship. Not because we think her incompetent or undeserving, but because of the conviction that the home and not the individual is the unit of society, and that it is best for all concerned for the family to be represented in governmental proceedings by its male members. But we have lately read of some occurrences that have caused us to waver not a little in our position. A dispatch from Olympia, Washington, on March 1, stated that a bill to legalize prize fighting pending before the Legislature of that State had been defeated by a woman's lobby, and a couple of weeks ago we saw an account of a jury of women convicting a man for swearing on the public highway. We also noted when the elections were being held last fall that in some places the suffragettes insisted upon having the voting booths made clean, and smoking and spitting ambeer and tobacco quids about them stopped. We confess that this good work appeals to us with tremendous force, and if it is kept up, we will not answer for our continued loyalty to the ranks of the opposition. We would be willing to surrender much to get rid of profanity, dirt, and the foul fumes of tobacco in public places.



## Christian Advocate.

Published for the Louisiana, Mississippi and North  
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Church, South.

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### THE DUTY OF MAINTAINING A WHOLESOME SECTIONALISM.

By Bishop Warren A. Candler.

Perhaps some have gone too far in berating sec-  
tionalism. There is a narrow and bigoted and bitter  
sectionalism which is not to be endured for a mo-  
ment; but there is also a wholesome sectionalism,  
which is worthy of all approbation and encourage-  
ment.

Our country is a wide land in which are great va-  
rieties of resources and populations. Its greatness  
would not be promoted by effacing these varieties  
of life, and reducing all things, material and imma-  
terial, to a monotonous and dreary uniformity. It  
is rather to be enriched by each section cultivating  
its own excellencies to the highest degree and dwell-  
ing in harmony with all other sections.

Great Britain is a far smaller country than ours,  
and in its history there are chapters of bitter war-  
fare much more acrimonious than our war between  
the States. Yet no sensible Briton would have Scot-  
land cease to be Scottish, or England cease to be  
English, or Wales cease to be Welsh, or Ireland cease  
to be Irish. The glory and greatness of the United  
Kingdom are advanced by the peculiar triumphs of  
all its parts.

In like manner our republic is to advance in great-  
ness and power by New England being of its own  
type, the South being Southern, and the West being  
Western. There is nothing of narrowness and un-  
brotherliness in this view. On the contrary, an op-  
posite view would be superficial and injurious. There  
is a pseudo-cosmopolitanism which demands of us  
all that we pull ourselves up out of our native soil,  
and become a sort of human orchids, all alike and  
all living on nothing more substantial than air.  
Neither individual worth nor national greatness can  
spring from such a process.

Literature is most catholic and universal in its  
spirit, but in its best forms it has always appeared  
marked with local color and filled with sectional  
aspirations. Robert Burns and Walter Scott are  
Scottish to the bone, and the atmosphere of the high-  
lands breathes through all their writings. We need  
no one to tell us that Shakespeare and Milton,  
Dickens and Thackeray, are English; their speech  
betrayeth them. Even those inspired poems, in which  
the universal sorrows and solaces of all mankind find  
their noblest expression, the Hebrew Psalms, are  
not without touches of local associations and national  
sympathies. In one of them an unknown singer  
pours forth strains like this: "If I forget thee, O  
Jerusalem, let my right hand forget her cunning. If  
I do not remember thee, let my tongue cleave to  
the roof of my mouth; if I prefer not Jerusalem  
above my chief joy." Both piety and patriotism  
were voiced by the words of another which were  
sung by the multitudes on their way to the great  
feasts: "I was glad when they said unto me, Let us  
go into the house of the Lord. Our feet shall stand  
within thy gates, O Jerusalem."

In like manner Attica, with its ancient capital of  
Athens, stands forth in the richest and best things  
of Grecian literature. We still bear testimony to  
its peculiar and excellent flavor by our phrase,  
"Attic salt." When Greece was absorbed in a huge,  
unwieldy system of imperialism, that delicious  
savor was lost, the glory of Athens grew dim, and  
Attica was trodden under foot of men.

Neither men nor nations nor sections of nations  
make their due and best contribution to the welfare  
of the race when they cease to be themselves and  
attempt to be like others in order that they may not  
be esteemed peculiar, narrow, or provincial. Born

and bred in the South, I have its ways and spirit, but  
nothing is more disagreeable to me than to see a  
New Englander try to play Southern. This be it  
said, however, to the credit of the New Englander,  
he seldom attempts. The average New Englander  
of the better sort is characterized by a robust and  
delightful egotism as to himself and a profound sat-  
isfaction with his Puritan land and traditions. He  
is as the more likable and useful on that account.  
We need not resist him in these things until he be-  
comes too missionary in his methods, and under-  
takes to make all of us ear-cod-fish and apotheosize  
John Brown, but even then he is interesting—never  
more so.

With some qualifications it may be affirmed that  
the vigor of New England literature arises in a great  
degree from the provincialism of New England life  
and thought, and the same is true of Old England.  
It is amusing to a Southerner in visiting Old Eng-  
land to observe how little the average Britisher  
knows of America, and visiting New England to note  
the ignorance of the average "Down-Easter" con-  
cerning the South. But they know themselves, and  
they dwell fondly on all their traditions. American  
papers are little read in England and Southern pa-  
pers are little read in New England; but in the  
South the periodicals of both England and New  
England are read. By consequence, our peril as a  
section is not a too close following of our own type,  
but a weak aping of other types; and this danger  
has been increased with the multiplication of lines  
of transportation and the growth of means of com-  
munication by which the former isolation of the  
South has been broken up to a great extent. We do  
not need lecturing upon the sin of our sectionalism,  
but we need to be exhorted to cultivate our own pec-  
uliar excellencies and fulfill our own mission to  
the republic and to the world. We are glad to have  
good people from other lands and sections come and  
dwell among us; but we should not renounce our  
type and abdicate our function in the American  
nation to please them. Many of those who came to  
us in former days, have become by the attrition of  
the years and the exercise of good sense the finest  
of Southerners. A few could not stand the rub, and  
after a period of grumbling tarrying among us, they  
returned whence they came with no better opinion  
of us than we had of them. A small circle of our  
own people have undertaken to imitate the ways of  
other sections and affect foreign airs; these are they  
who furnish the rest of us a fine show of apes with  
out our having to buy tickets to a menagerie. They  
amuse us, and they are not highly esteemed by the  
people whom they seek to copy.

Those Southern writers among us who are most  
esteemed by the people of other sections and coun-  
tries are those whose writings breathe of our atmos-  
phere and spring from our soil. Who has so caught  
the spirit of the Old South as "Uncle Remus," and  
who among Southern writers so holds the heart of  
the world? I found his books in the shops of Japan  
and China, and, being in England when he died, I  
saw the marked manifestations of the appreciation  
of his work by the English people. One night in a  
hotel in Ireland, I found a group of Irish gentlemen  
undertaking to read some of the tales of Uncle  
Remus. They were pursuing with a keen scent the  
trail, but they were not catching all they were after.  
One of them asked me to read one of the tales to  
them, and while I do not set up for giving "read-  
ings," I could not well decline to accede to the re-  
quest. At once they caught the "Old South" spirit,  
and enjoyed it with all their Irish enthusiasm. And  
so we made a "night with Uncle Remus." They  
would have cared nothing for a Southern book that  
feebly imitated the lines of Tom Moore. "Uncle  
Remus" has pointed all our writers to the direction  
in which our unworked treasures are hid. In our  
own traditions will be found the things the outside  
world cares most to know. There seems to be no  
sufficient reason for our not celebrating in song and  
story King's Mountain and Cowpens while New  
England dwells reverently on Lexington and Con-  
cord.

We have also our own contribution to make to  
the political and religious life of the nation, and  
none should ask us to apologize for what we bring  
to the common stock of the republic in these precious  
things.

The South from the first has stood for a strict  
construction of the Constitution, and it is well she  
has thus stood. Some other sections have been  
more inclined to pursue profitable policies rather  
than stand by fixed principles. They dote on being  
"practical" and "progressive;" but if we go after  
them, who will be left to assert and maintain the  
fundamental principles of our government? And if  
all sections get too "practical" and too "progres-  
sive," what a scrambling we shall have for "pork-  
barrels" in our appropriation bills, and what a  
scuffling for the protection of all our variant "inter-  
ests" in our revenue measures! If other sections  
are going to stand for "new nationalism," we will do  
well to stand for "old nationalism," or our Consti-  
tution may be subverted and a surreptitious rev-  
olution be wrought without opposition. The country  
needs us very much in the present emergency.

The prevalent type of religion in the South is that  
which is somewhat loosely called "evangelical." It  
has worked very well. There are in the South more  
church members in proportion to population than

there are in any other part of the republic. In the  
South the saloon has been outlawed as nowhere  
else in our country. The laws of marriage and di-  
vorce are also better. In view of all these facts it  
would seem the part of brotherliness towards other  
sections, as well as the part of duty to ourselves, to  
preserve our own type of religion. While in other  
sections all sorts of rationalizing are enfeebling faith  
and deranging conduct, we may very well walk in  
the "old paths." They are not so picturesque, per-  
haps, but they are safe. We need neither "new na-  
tionalism" nor "new theology." Our country ex-  
pects and requires us to be conservative. Thereby  
we shall be also preservative of many good things  
which for the welfare of the nation should be pre-  
served.

We will not be bitter towards our neighbors and  
brothers of other sections. We will simply be self-  
respectful, asking only that they spend a little less  
energy on reforming us into their own image and  
likeness than sometimes has been put forth by them  
to this end.—From the Atlanta Journal.

### REMINISCENCE OF S. S. PRENTISS.

(The following description of S. S. Prentiss is  
from the pen of "the blind man eloquent," Dr. W. H.  
Milburn, who for many years was chaplain of the  
House of Representatives and Senate of the United  
States, and who knew Webster, Clay, Calhoun and  
many other of the greatest figures in American his-  
tory. It is taken from one of his books—"Ten Years  
of Preacher Life: Chapters from an Autobiography"—  
which appeared in 1859. Dr. Milburn states that he  
first saw Mr. Prentiss in the St. Charles Hotel in  
New Orleans in February, 1848—about four years be-  
fore his death, at the age of 42. He was then a citi-  
zen of the Crescent City, having left Mississippi be-  
cause of his mortification at the repudiation of her  
public debt.)

Sergeant S. Prentiss, the renowned lawyer and  
orator, was a compound of contradictions. With a  
noble bust and superb head, he yet was short of  
stature and deformed by a shriveled leg. The master  
of nearly all manly accomplishments, a fearless rider  
and bold hunter, he yet halted painfully in his gait.  
With exuberant animal spirits and matchless powers  
of conversation, which made him the delight and  
soul of every social circle, he would sometimes in  
solitude, locking himself in for whole days, shed  
scalding tears, goaded almost to madness by morbid  
self-torture. Gifted with every power to win the ad-  
miration, confidence and love of women, he shrank  
from their society, dreading lest his one drawback  
should excite unsympathetic remark, and this, when  
his genius had already dazzled the first minds of the  
country. Born and bred a Puritan, he was the rep-  
resentative man of Southwestern life. Pacific in dis-  
position and remarkable for sweetness of temper,  
he was famous as a duellist. With virtues of char-  
acter that won for him the lasting regard of all  
good men that ever knew him, it is nevertheless  
computed that he lost hundreds of thousands of dol-  
lars by gambling. Possessed of a fancy as gentle  
and sportive as Herbert's or Cowper's, I suppose that  
the eloquence of invective has produced nothing since  
the days of Demosthenes equal to his thunders  
against Mississippi repudiation.

The most effective man on the stump in the coun-  
try, he at the same time shone conspicuously in its  
highest courts. Cogent in argument, copious in imagi-  
nation, he pleased while he persuaded, convinced  
while he charmed. With a memory whose wax-like  
retentiveness held not only the thoughts and images,  
but even words of ancient and modern poetry, there  
was coupled a wit as fertile as it was brilliant and  
an understanding as robust as it was comprehensive  
and original. The Bible, Shakespeare and Milton  
were his handbooks, and it is said that he knew  
them from lid to lid. At first you might have fancied  
him a mere rhetorician, but he had not proceeded  
far before you found him a consummate orator. He  
was master of all the passions of the human soul,  
and moved them as the expert musician draws from  
his instrument a concord of sweet sounds. He gave  
in bounty what might have been the ransom of  
princes, yet toward the proud he showed the pride  
of Lucifer. He would stand before a crowd of re-  
pudiating Mississippi voters, hurling at them taunts,  
ridicule, sarcasm, defiance, until their faces grew  
pale and their lips livid with rage. And then when  
pestilence walked the streets of the city, and in al-  
most every house there was found one dead; without  
a thought of personal danger, he would devote weeks  
to the bedsides of the poor and the stranger, with  
all the watchful tenderness and untiring patience of  
a woman.

He was the idol of children and no less of Indian  
warriors. He is said to have delivered the greatest  
speech ever made in the Halls of Congress, and yet  
the people of the backwoods grew almost delirious  
under the spell of his eloquence. Before the pistol  
of an antagonist at ten paces his mien was calm,  
his nerves firm as steel; but if introduced to a lady,  
his knees trembled and his embarrassment would  
have been ludicrous had it not been so painful. Take  
him for all in all, he seems to me the most wonder-  
ful man our country has produced. And yet he has  
left little to justify this remark to the world, if I  
except the unparalleled impression upon all who  
ever knew or heard him.



## THE PREACHER IN THE PULPIT.

## Preach the Word.

By Rev. C. W. Carter, D.D.

Dear Timothy: I hope you have the ambition to become a great preacher. I think that is a laudable ambition if you are careful what valuation you put upon the word "great." Paul's exhortation is: "Covet earnestly the best gifts." The American Revision gives the meaning of this verse in this way: "Desire earnestly the greater gifts." Either translation permits an ambition to secure the gifts of the Divine Spirit. In a very sane way Paul discusses the nature of these gifts and the object to be attained by their bestowal and reaches the conclusion that the greatest of them all is the ability to prophesy. Now, in Paul's mind, prophesying is simply preaching. He puts the case this way: "Desire spiritual gifts, but rather that ye may prophesy." So Paul considered it a matter worthy of the highest ambition.

The great question, Timothy, is: "What shall I preach?" This question was answered in the very beginning by the Master when he organized the ministry. On that momentous occasion he said to his preachers: "Go ye into all the world and preach THE GOSPEL to every creature." That seems to be plain enough, and I have failed to find anywhere that the Master has changed the subject of preaching. In my view "the gospel" is the very essence of simplicity, and no amount of intellectual dexterity can obscure its meaning. At the hour of the birth of Jesus the angel from heaven announced to the wondering shepherds the full, immense, meaning of that great word, "gospel": "Behold I bring you good tidings of great joy, for unto you is born a Savior which is Christ the Lord." That is simple enough for a child. Preaching Jesus as a present Savior from sin is, then, preaching the gospel. Paul's injunction to a preacher, "Preach the word," is the same, for in its final analysis "the word" is Christ. So, "preaching the word" is the same as to "preach Christ." Now while this is all very simple, it is the biggest thing in the universe. The subject of preaching—Christ as a Savior—transcends the deepest thinking of the human mind. The object of preaching—the salvation of souls from sin—puts in motion influences as wide as God's vast dominions. The salvation of a soul is the greatest of all God's great works! The loss of a soul is the most tragic thing conceivable! So, Timothy, in calling you into his ministry, the Lord has set you in the midst of great things and given you his great Spirit to help you do great things in that mighty arena. I have often wondered why preachers would leave this magnificent environment in which Christ has placed them and go down to smaller things and bring them into the pulpit to take the place of "the glorious gospel of the blessed God."

"Preach the word." Now the question is, "How preach it?" In his first Epistle to the Church at Corinth, Paul has a good deal to say about his preaching, and I think you may safely take him as a model. First he says that he did not preach "with the wisdom of words." "The wisdom of words" is an alluring snare to nearly every young preacher, especially if he is well acquainted with language. The ability to arrange words into beautiful sentences, so that they may fall pleasantly into the ears, is a gift not to be coveted by a young preacher. It leads to the practice of weaving into the sermon all sorts and sizes of words for the mere purpose of showing how it can be done. It is said of a preacher of national reputation that whenever he came across a new word, no matter what it was, he never rested until he introduced that word into two or three of his sermons. I hope you will not descend to such pulpit trickery. There is a better way to which I call your attention. It is in Paul's saying: "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?" This leads me to say that Paul's exhortation about speaking in an unknown tongue is very pertinent now, for you may speak in English and to the hearers it will be an unknown tongue. Big words—words which old Horace called "sesquipedalia"—have a wonderful fascination about them, and preachers are prone to slip them in whenever opportunity offers. But it amounts to what Paul calls "speaking into the air." I once heard a sermon and for about fifteen minutes the thought radiated from and circled around one word, and though it was an English word, the larger part of the audience did not know its meaning and of course could not understand what the preacher was saying. He was speaking into the air. "Words easy to be understood." Did you ever notice, Timothy, that the great events, the great facts, the great doctrines, are all put down in the record in simple words, easy to be understood? "The enticing words of man's wisdom" are not comparable to the simple "words which the Holy Spirit teaches." Paul states his position on this point when he declares, "I would rather speak five words that can be understood than ten thousand words in an unknown tongue." So, Timothy, I would have you familiarize yourself with the easy words of our language so that your preaching "may be understood of the people."

I suppose sermons may be correctly divided into two kinds, as there are two distinct objects to be

attained. One kind is preached to the Church for the purpose of building up believers in the holy faith, the other kind is to sinners to convert them from their sins. The Church needs preaching, that it may grow in strength and power. Now Paul says that he preached two kinds of sermons to the saints. He says he fed some with meat and some with milk. According to their capacity to receive, he fed them. I would have you notice that he does not adulterate what he gives, nor does he mix the different kinds together. There is to-day a kind of preaching which is neither meat nor milk nor a mixture of the two. It is a kind of pulpit hash. I have seen a definition of "hash" which exactly fits this kind of preaching. It is said to be "a fortuitous concourse of unrelated atoms." Beware of that thing, Timothy, as you value your ministry. The preaching to sinners is for the purpose of convicting them of sin and pointing them to Christ as a Savior from sin.

Now let us go back. I said I hoped you would become a great preacher. In my view a great preacher is the one whose ministry is successful in building up believers in the faith and bringing penitent sinners to Christ. When I was a presiding elder I was riding along with one of my preachers when we came to a house and he said: "There is a sick man here, let us go in and see him." We found the man quite sick and very much disturbed about his spiritual condition. So the preacher sat down by his bed and began to preach Jesus. In a few simple words he pointed the sick man to the Cross and his faith began to take hold of the promise, and in less than five minutes after we entered his room his whole being was transformed and he was praising the Lord with his whole heart. I wondered at the power of the simple gospel. I tell you, Timothy, that was what I call great preaching, and that humble man of God was a great preacher. As we rode away I began musing on the prophet's words: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth!" Natchitoches, La.

## TO THE YOUNG MEN OF MY CONFERENCE.

By Rev. H. P. Lewis, Sr.

No. 4.

I closed my last with some remarks about paying your tax, taking your tax receipt with you, etc. There are more reasons than one why you should do this. In the first place, every man ought to be enough interested in the welfare and prosperity of his country to be willing to hear his part of the burden of keeping up his country. As no one can feel much interested in the spiritual welfare of the Church who does nothing for her support, makes no sacrifice for her good, so no man can feel that interest which he ought in his country's welfare who does nothing in the way of supporting the government.

Again, if you do not pay your tax your name will be published along with other delinquents. I was speaking to a layman about this a few years ago, when he remarked, "Our preacher left last year without settling his tax bill." I have had remarks like this made to me more than once about preachers going off without settling with the sheriff.

Another thing: if you do not pay your tax you will not be allowed to vote when election time comes. Every good man ought to be willing and anxious to help put good, reliable men in office. You need not necessarily take much interest in politics in a public way, but be sure that you exercise your right of franchise at the ballot box. Perhaps it is best sometimes not to let anyone know how you vote. I said fifty years ago to an uncle of mine, Judge Lewis, who was a candidate for probate judge, an office he had held for twenty years: "You will have to get out and electioneer; you now have an opponent." He replied, "I don't know how; my friends do my electioneering. I don't let anyone know, outside of my family, how I vote even." I saw he was right. Some men are mean enough to turn the cold shoulder to you if you do not vote for their man. Therefore, in this matter "Let not your right hand know what your left hand doeth." Don't sneeze every time a "politician" or "moral hero" takes snuff; be more of a man than that. Do a little reading, a great deal of real praying and solid thinking. Weigh men, measures and means; then vote as you pray.

Some years ago I was assisting a brother in a meeting at Sartinsville. One day while dinner was being prepared by the good woman the conduct of a certain, I fear worthless, young man attracted my attention. I stood and looked at him some time. He noticed it and asked some one, "Why is that preacher watching me?" The reply was, "He is sizing you up." He was right. I turned to the pastor and said, "See here, brother, that fellow over there or I will have to leave here. We both can't stay here." The brother replied, "We will see about that; we can spare him better than we can spare you." In a little while the young drunkard was under arrest. It is well to be observant, and size up the men who aspire to public place.

Some years ago a certain presiding elder busied himself in electioneering for a certain candidate. On

of the best stewards on the work was so outraged by the stand his presiding elder took he vowed he would never sit in another conference where this brother presided, and he never did. Mischief was done. So be careful how you talk about the merits or demerits of men who are aspirants for office. Some thirty-six years ago, when politics ran high, I voted for a Republican for county assessor, in preference to the regular Democratic nominee. "Why?" you ask. Because I knew he was by far the best man of the two and the best qualified to fill the office.

We have far too many bad men in office, dishonest men, men who do not try to enforce the law of our land. Then there are too many who "buy their way" into office. A bribe-giver is as mean as a bribe-taker. Both ought to be "ostracized." A preacher ought to set a good example before his people in everything. In the pulpit, out of the same, in the home, along the public highway, everywhere and under all circumstances, be an example for others.

## PROGRESS AT CENTENARY COLLEGE.

For the second time I am beginning my year's work with a meeting at Centenary College, under the auspices of the faculty and the college Y. M. C. A. However, I am not going to write about the meeting, as one of the young men will doubtless do that, but about the college itself and the work that is doing here.

It has been exactly a year since I was at Centenary before. There have been in that time, so to speak, ten years of improvement. In the first place, the college has a much larger attendance than at the same time last year. When I was here last year no new students came in during my whole stay. This year scarcely a day has gone by without one or two new students arriving, and there is now very little room left in which more young men can be placed. There has been also a marked improvement in the spirit of the student body. The atmosphere is more and more that of a well-organized and firmly-established institution of learning. The young men have a larger and more loyal college spirit. There is more pride in the college and in scholarship. Deducting what is necessary for the fact that last year while I was here Dr. Hill had just taken charge under circumstances peculiarly difficult (the honored former president of the institution lying then at the point of death), much remains that shows healthy growth and progress the most solid.

The college is richer in its faculty. Centenary now has one of the best faculties of any college of its class in the South. Dr. Hill has that most essential qualification for high leadership—the faculty of selecting assistants. Every position is strongly manned and every instructor and member of the faculty "just fits."

In addition to his laborious duties as president, Dr. Hill has undertaken the accumulation of a loan fund to assist poor young men in securing an education. Seven men are thus aided at this time from the Centenary fund, which has not been accumulating longer than six or eight months.

The future of the college is very bright, but there are some shadows that need to be, and can be, immediately removed. A new building is a need so great at present that to postpone the erection of it as much as two years will materially hinder the growth of the college. At present classrooms, dining hall, dormitories and everything except the cottage recently built for the president, are under one roof. The crowded conditions that will ensue upon even the normal increase in the student body, and the interruptions to study through the conduct of an institution of such magnitude in such crowded quarters will most seriously affect the future welfare of the college.

If the Methodists of Louisiana will measure up to their present opportunities at Centenary, in a quarter of a century we will have at Shreveport one of the great educational institutions of the Southwest.

WALTER G. HARBIN.

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## Church News

The work of the Methodist Episcopal Church is prospering in Italy. Their mission in that country has a membership of approximately 3,000, and 620 conversions were reported last year.

According to the Wesleyan Christian Advocate, the best paid preachers in the M. E. Church, South, are those of the South Georgia Conference. The average salary paid the ministers of that body is said to be \$900.

A two days' meeting of the Laymen's Movement of Mississippi will be held in the First Baptist Church of Jackson on March 14 and 15. It is reported that much interest is being manifested, and that the gathering promises to surpass the memorable one held in that city last year.

Bishop Candler is slated to deliver a series of lectures to the students of the Southern University at Greensboro, Ala., on the "Preparation and Training for the Work of the Ministry." The exact date of his engagement there has not been fixed, but will be announced in the near future. A rare treat is in store for the young men of this historic institution.

Abe Mulkey, the noted Texas evangelist, has been forced by feeble health to cancel his engagements and take a season of rest. For many years he has been a tireless toiler, and has been used by God in the awakening of thousands of souls. Many prayers are being offered for his recovery, that he may resume his "loved employ."

King George and Queen Mary of Great Britain entertained Dr. J. H. Jewett, the newly-chosen pastor of the fifth Avenue Presbyterian Church of New York, at a farewell dinner on March 3. There seems to be very general regret in the church circles of England that this eminent preacher has decided to make his home in America.

Dr. W. L. Watkinson, the noted British Wesleyan minister, has recently lost his wife, who had been the companion of his joys and sorrows for nearly fifty years. Four sons and two daughters are also bereaved by the translation of this good woman. The many admirers of Doctor Watkinson on this side of the Atlantic will regret to learn of his great sorrow.

Mr. Arthur R. Ford, of Winnipeg, has been chosen western assistant editor of The Christian Guardian, of Toronto, Canada. He is a layman, the son of a minister, and a trained newspaper man, having been connected with the Winnipeg Telegram for some years. The Christian Guardian is already a paper of exceptional merit—one of the very best of the religious weeklies that come to our table.

A brother writing in the Southern Christian Advocate proposes the organization of a Preachers' Horse Insurance Society. He contends that a good horse now costs \$200 or \$250, and that when one dies, it is a pretty heavy loss to be borne by a circuit rider. His plan is to have every member of the organization pay a small sum when one of their number is so unfortunate as to lose his steed.

We are reliably informed that Dr. T. E. Sharp is giving great satisfaction at St. John's Church, Memphis. His presiding elder, Rev. W. G. Hefley, recently stated to our correspondent that a better selection for this important field could not have been made, had the entire Church been searched for a man. Dr. Sharp is one of the best equipped pastors in Southern Methodism, and has made a good record wherever he has labored.

Dr. Washington Gladden celebrated his seventy-fifth birthday at Columbus, Ohio, on February 11, several hundred friends calling to felicitate with him upon the happy occasion. There were also present twelve members of the Alumni Society of Williams College, from which Dr. Gladden graduated in 1859. The distinguished minister led in singing "The Mountain," a song which he composed while a student at this seat of learning.

Dr. R. D. Smart, who was forced by ill health to give up his charge in Kentucky soon after his assignment to it last fall and return to Virginia, is reported to be much improved, with a prospect of complete recovery at no distant day. Dr. Smart served the First Methodist Church of Memphis for a quadrennium with great acceptability some years ago, and his friends and admirers in West Tennessee and North Mississippi will be pleased to hear this encouraging news concerning his condition.

The Executive Committee of the Board of Trustees of the Memphis Hospital enterprise met in that city on March 1. A letter from Mr. J. R. Pepper, who is on the committee, states that there was a full attendance, only one member being absent. It was decided to change "Hospital Day," which is expected to be observed throughout the four Con-

ferences co-operating in this movement, from the first Sunday in May to the first Sunday in June. The committee is searching for a man to act as agent for this important enterprise, and expects soon to have a vigorous campaigner in the field who will give his entire time to the promotion of the project.

The Northwestern Christian Advocate has taken the trouble to ask the Methodist churches of Chicago to report by writing as to the results of the Chapman-Alexander meeting, recently held in that city, upon their work. Forty churches made response, and the information which they gave was far from reassuring. Thirty-four reported no increase in membership at all, and the aggregate gain of the other six was 271. Thirty-five reported no improvement in their Sunday schools, and only two announced a considerable gain in numbers. Thirty-six report no improvement in their eleven o'clock congregations, and thirty-eight none in the evening attendance. Only two pastors thought that their prayer meetings had been helped. Evidently the Methodism of Chicago was not much quickened and strengthened by the widely heralded revival, if these figures are correct.

The Southern Christian Advocate reports that over 400 students have been enrolled at Wofford College during the present session—238 in the college and 175 in the fitting school. Dr. H. N. Snyder, the accomplished president of the institution, has been much in demand lately as a lecturer, and in that capacity has greatly pleased large audiences in Charleston and Columbia. In the latter city he spoke before a joint meeting of the South Carolina Legislature on "Prevention vs. Cure," his address being a plea for the adoption of the report of the School Commission of that State. Mrs. W. W. Duncan has recently presented Wofford with a fine old chair which is quite historic. It belonged first to Bishop Wightman, the first president of the institution; then it became the property of Dr. David Duncan, the first professor of Ancient Languages, and at his decease it came into the possession of the late Bishop Duncan.

The Bishops and connexional officers of the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Colored Methodist Episcopal Church had a meeting in Mobile recently in which the question of effecting closer relations between the three bodies was carefully considered. This is the second time that the Bishops of these Churches have met in council, their first consultation being held about three years ago. It has been their disposition to proceed along lines of federation, leaving alone the matter of organic union. But at the last gathering in Mobile the general officers and other leading men present had a conference and formally declared for organic union, and requested their chief pastors to express themselves on the subject. They asked that a Commission on Union, consisting of the Bishops and three preachers and two laymen from each denomination, be constituted. The Bishops in their meeting agreed upon plans for a common hymnal, catechism, and order of service, and for biennial sessions of their council. And they, furthermore, decided to submit to their respective General Conferences a proposal to unite their followers in Africa under the name of the "United Episcopal Methodist Church in Africa." For more than two years there has been published in Atlanta a monthly periodical, called "Theological Institute," which is proclaimed to be the theological organ of these three denominations. Its editors are Bishop L. H. Holsey of the C. M. E. Church, Bishop J. W. Hood of the Zion Church, and Bishop H. M. Turner of the A. M. E. Church. It really begins to look as if the independent negro bodies may unite in the not far future. Thus far the colored members of the Methodist Episcopal Church seem to have taken little or no stock in these deliberations.

### INVITED TO LECTURE AT MILLSAPS.

Dear Doctor Meek: The president and faculty of Millsaps College have invited Rev. T. H. Lipscomb, of the North Mississippi Conference, to visit the college in April of the present year and deliver a series of four or five lectures on the subject of "Conscience." The negotiations are not yet complete, Mr. Lipscomb's acceptance not having been received; but it is the hope of the faculty and of all friends of the college that he will respond to the call and that the lectures will be delivered at the time stated.

The Rev. Mr. Lipscomb is a brother of the Rev. E. W. Lipscomb, now deceased, and of Prof. Dabney Lipscomb, of the Industrial Institute and College at Columbus, Miss. He is well known to the people of his State as one of the ablest theologians in Mississippi. Methodism, is a graduate of Drew Theological Seminary, and is the author of a recent book on "Conscience and its Culture," which has elicited much favorable comment.

Rev. Mr. Lipscomb is a young man of fine promise and of exalted Christian character, and the faculty and students of Millsaps are looking forward with the hope of much pleasure and profit to his expected visit.

D. C. HULL, President.



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### THE EVANGELISTIC CAMPAIGN ENDORSED.

Mr. Editor: I want to say a word concerning the work of the Louisiana Conference Board of Missions at its mid-year meeting in Alexandria some days ago. The plans of said Board were all wise and timely, and I am persuaded that a successful forward movement will be the result. Dr. Moore was present and was wise in council, genial in spirit, and left the inspiration of his good life and purpose upon me, and I hope upon all in attendance. One of the things of deepest interest to me was the evangelistic movement in the Louisiana Conference. The need of such work is beyond question, and the men to do it are at hand. The day has passed when our pastors can do much of the old-time protracted meeting work. The many things to be done at home—"visiting from house to house," meeting committees of laymen, attending Woman's Foreign and Home Mission Societies, stewards' meetings, Sunday school teachers' meetings and adult students' meetings—keep the pastors on the go day after day and week after week. To be absent when these committees and societies meet is hurtful to both the pastor and church; therefore, for want of opportunity, the pastor cannot do the work of an evangelist. One of the elders said, "The work can be done by the pastors." But I am sure if he had considered the fact that to do so the pastors would often have to be absent for a considerable time, his utterance would not have been so emphatic. Moreover, it is well-nigh impossible for the average pastor to hold his own revivals; some can, but many cannot, and it is for these who need help I am contending and planning.

There are good and sane reasons for many pastors not doing this work. Their pastoral duties with their many details do not allow the necessary preparation for special evangelistic work. And the relation of the people to their pastor should not be overlooked, for, in many instances, the acquaintance he has with their conditions, manner of life and business relations are such as to forbid his doing the plain and outspoken preaching that the evangelist does. This all pastors know, and many have suffered while daring to do the kind of preaching that was needed.

The day is at hand when we must have men specially appointed to do this work, and the Church is doubtless beholding "the field now white unto the harvest." God is calling; the conditions are calling and men are ready to answer. Shall we wait as did the Church across the sea when General Booth saw an open door and by reason of the hesitancy of the Church was forced to enter alone? I think not, for many of our spiritual and wise leaders have a clear vision of the fields and hear the voice of God our Savior saying, "These dry bones shall live."

I am persuaded that any two districts in the Louisiana Conference can find work enough and support sufficient for a man of ability as a missionary evangelist. "The king's business demands haste," and our conference board is wise in planning for said work. Let prayer be made to the "Lord of the harvest to send forth laborers" to reap now, for the field is whiter far than in any day in our history.

I trust the committee appointed to plan for the evangelistic campaign will soon find the man, or men, and launch this movement, and that pastors and people will form prayer circles and make this the greatest year thus far in the history of Louisiana Methodism.

Yours for a forward movement,

H. W. MAY.

Columbia, La.



## Secular News and Comment

The President has ordered a large number of troops to Texas to assist in restoring order and maintaining peace which have been largely disturbed by the insurrection in Mexico.

Henry S. Boutell, formerly Republican Congressman from Illinois, who failed of re-election in the last primary in his district, has been appointed by President Taft as United States Minister to Portugal.

The Daughters of the Confederacy of Gulfport, Miss., and the coast, are endeavoring to raise a fund to erect a Confederate monument to be placed on the grounds of the county courthouse.

Carter H. Harrison, who has before served four terms as mayor of Chicago, and Charles E. Merriam, a professor in the University of Chicago, are the nominees of the Democratic and Republican parties respectively, for the office of mayor of the Windy City.

A ministerial crisis in France resulted recently in the resignation of the old Cabinet, and a new one has been formed under the premiership of M. Antoine Ernest Monis, a member of the Senate and Radical Republican.

The officials of the various railroads entering New Orleans, estimate that the city had the largest number of visitors in its history during the recent Mardi Gras festivities. The number is placed at between fifty and sixty thousand.

A census is being taken in France. The last one taken in March, 1906, showed a population of 39,252,245. The population of Paris at that time was 2,763,393. Information of the most varied kind is secured in the census, but no questions are asked as to religion.

It is reported that one of the largest poultry farms in the country will be established near Crystal Springs, Miss. It is stated that the farm will be stocked with not fewer than 10,000 hens, and that the trade of the principal Southern cities will be catered to.

Secretary Ballinger of the Department of the Interior tendered his resignation to the President on March 7. It is announced that Walter Fisher, of Chicago, will be his successor. Mr. Ballinger has been largely in the public eye through the Ballinger-Pinchot controversy.

Senator Bailey, of Texas, created something of a sensation on the closing day of Congress by tendering his resignation, in a fit of anger brought about by the course of his Democratic colleagues in regard to certain measures, particularly the New Mexico-Arizona constitutions, which he strongly opposed. The Senate refused to consider the resignation, and after some hours it was withdrawn.

A girls' canning club has been organized in Mississippi. The plan was originated by Dr. S. A. Knapp, of the Agricultural Department, Washington. The department will furnish a demonstrator of canning to give the girls the necessary instruction in the work. It is believed this movement will do for the girls what the boys' corn club has done for the boys. The first club was organized at Brookhaven.

Senator Lorimer, of Illinois, will retain his seat in the United States Senate. By a vote of 46 to 40 the Senate, on March 1, defeated the resolution introduced by Senator Beveridge declaring that the junior senator from Illinois had not been legally elected. The case had been before the Senate for months and had provoked a bitter fight. Notwithstanding the result of the vote in the Senate, many people are still convinced that Lorimer was unfairly elected.

Famine and the plague are still sweeping over China. Already the deaths number 30,000, and the daily death rate averages 2,000. Dr. Samuel Cochran, an American who is engaged in relief work, states that probably one million people will die before the first crop is harvested. This first crop will be scanty because the people have not the strength to till the soil, and no animals remain for plowing. The Red Cross Society is doing all in its power to relieve the situation, and contributions to the relief fund will be welcomed.

The resolution proposing an amendment to the Constitution so as to provide that senators be elected by direct vote of the people was defeated in the Senate on Feb. 28. The vote stood 54 yeas, 33 nays, thus lacking 4 of the necessary two-thirds majority. It is generally conceded that the Sutherland amendment, providing for the Federal supervision of sen-

atorial elections, brought about the defeat. Senator Borah, who has led the fight for popular elections, announced that the resolution will be again introduced at the next session of Congress.

The sixty-first Congress came to a close at noon on Saturday of last week. Never before, perhaps, has there been such congestion of business in the closing days. Many matters of importance were not acted on. So urgent does the President consider some of these measures that he has called a special session of Congress to meet on April 4. The following are some of the results, positive and negative, of the sixty-first Congress. The tabulation is taken from our esteemed contemporary, The Picayune:

### Positive Results.

Provision of \$3,000,000 for the fortification of the Panama Canal.

Provisions for two new battleships.

Recodification of the judicial code—regarded as most important for the amelioration of the law's delays.

Creation of forest preserves in the southern Appalachian and White Mountains.

Providing for the construction of embassy and legation buildings abroad.

Requiring the inspection of locomotive boilers.

Failure of the effort to unseat William Lorimer as senator from Illinois on grounds of alleged bribery in his election.

Creating Robert E. Peary a rear admiral on the retired list of the navy, and formally tendering thanks of Congress to him.

Creating a committee of five senators and five representatives to investigate conditions in Alaska.

### Negative Results.

Failure of the Canadian reciprocity agreement in the Senate and consequent certainty of an extra session.

Failure of the permanent tariff board bill which passed the Senate, but was killed by a filibuster in the House.

Failure of the resolution to admit to Statehood Arizona and New Mexico, which was killed by a filibuster in the Senate.

Failure of the proposal to increase the rate of postage on the advertising sections of the large magazines.

Failure of the Senate resolution providing for the direct election of United States Senators.

Failure of the general age pension bill.

Failure to act on Ballinger-Pinchot investigation reports.

Failure to enact the ocean mail subsidy passed by the Senate alone.

Failure of bill fixing canal tolls and settling form of government for Panama Canal Zone.

Failure of Congressional reapportionment bill based on the new census.

### BRUCE GEE DUBARD.

Bruce Gee Dubard, who died Jan. 19, 1911, was the son of Marcellus G. and Sarah Nason Dubard. He was born nearly thirty-four years ago in Grenada County. Here he was reared, entered upon his life work, and here he was suddenly and unexpectedly interrupted in the midst of flattering prospects and confident hopes.

Bruce Dubard "placed life's emphasis aright; he made himself a character." He was a gentleman by instinct and bearing. His sensitive nature seemed to recoil from anything and everything not entirely honorable. If great moral battles were waged in his soul, so far as his friends could see the right always prevailed. In fact, it seemed easy and natural for him to discover the right and pursue it.

About such deaths there is always a mystery. He was young, well equipped for his chosen work, modest, considerate, good, and it appeared that he had come into his position and pursuit with divine approval, if not appointment.

But he is gone! And O, how he will be missed! We are cheered, however, by the thought that "some time we will understand." It may be said in a truer and deeper sense than is sometimes meant that Bruce Dubard "was born of Christian parents" and reared in a genuinely religious atmosphere. He met expectation, both when in childhood he united with the Church and in continuing to be a faithful and devoted member to the day of his death.

He was happily married by Bishop Atkins in 1907 to Miss Willie May Williams, daughter of Rev. A. H. Williams of the North Mississippi Conference, who was a fitting companion—a helpmeet indeed for the industrious, manly young man to whom she had given her heart and hand.

His loving wife and precious little boy, a devoted father, two fond sisters, numerous other relatives and a host of friends remain in sorrow because of his departure; but they are sustained and comforted by the confident hope that through the grace, mercy and love of the triune God they may see him again.

W. W. MITCHELL.

### A THREE HUNDRED DOLLAR SPECIAL.

At the session of the North Texas Conference, held at Greenville, Tex., on November 18-23, 1908, in response to a statement made by the corresponding secretary of the Board of Church Extension, of the need for a church building in Bowie, Ariz., a village on the Southern Pacific Railroad, where there was no church building of any sort, Mr. Charles H. Morris of Winnsboro, Tex., interrupted the speaker long enough to announce that he would care for the proposition. Brother Morris gave his check for \$300.

On a tour of Arizona, in company with Rev. J. E. Crutchfield, a few months previous, I stopped at Bowie and found there no church organization; but a company of good women, who, under the direction of the presiding elder, Rev. J. E. Crutchfield, began work by organizing a Woman's Home Mission Society. After a long, hard pull, the church building was completed without other outside assistance save that given by Bro. Morris.

A few weeks ago, in a business letter to this office, Bro. Crutchfield writes as follows:

"You can hardly imagine the good that our church has done for Bowie. It is actually making the town. People have come in from mines and ranches to live there because they have a church in the town. There seems to be no other reason in the world, but they are actually going to make a town out of what has been for twenty years just a railroad junction and nothing more. They are talking seriously of paying for all of a preacher's time."

These facts are given to show what a little timely help will do for a needy place, and also to call attention to those of our people who are willing to invest a part of the Lord's substance committed to them in his work, to the fact that the office of the Board of Church Extension is in possession of information continually where investment of the Lord's money can be made which will bring just as large results as that invested by Bro. Morris in Bowie, Ariz.

W. F. McMURRY, Corresponding Sec'y.

### NOTES FROM THE ALEXANDRIA DISTRICT.

The year has opened hopefully with us on the Alexandria District. There is general satisfaction among preachers and people with the appointments of Bishop Murrab. Dr. F. N. Parker has made a fine impression upon the people of Alexandria. He is preaching to a full house every Sunday. The large proportion of men in his congregation and the splendid attention is a matter of general comment. Your old Mississippi neighbor, Rev. G. D. Purcell, is rejoicing over the arrival of a "junior preacher" at the parsonage in Harrisonburg.

The presiding elder has just made a trip involving a 150-mile ride in a jumper. We are trying to press the fight in our rural section.

Rev. P. O. Lowrey, our Sunday School Missionary, has just finished two months' work in our district. He did our Sunday school work much good.

PAUL M. BROWN.

### WINONA DISTRICT ITEMS.

Dear Brother Meek: You may announce that the Winona District Conference will be held at Webb, Miss., May 17-19, Bishop W. R. Murrab presiding. We anticipate an occasion of delight and profit. The Winona District is in the midst of a great building era, not less than eight or ten churches being planned for right away. These churches will cost from \$15,000 down to a few hundred.

Dr. and Mrs. Hamill will spend April 8 and 9 at Greenwood, holding an institute for our people there. You are giving us a bright, strong paper. I exhort for the paper everywhere I go. Great success to you. Yours truly,

F. S. LEWIS.

### MAY EXPLAIN HIS TWISTED THEOLOGY.

Elbert Hubbard says: "Edison is a great Philistine—reads everything I write—has a complete file of the little brownie magazine and some of the 'Little Journeys' I saw he had interlined and marked. I think Edison is one of the greatest men I ever met; he appreciates good things." But if the above is true, Edison has a serious weakness: he is an apostle of Elbert Hubbard. Little wonder he gets loose in his theology! How much damage such men do we cannot estimate. May it not be that they say, "There is no Christ," because it profiteth them that he were not?

E. NASH BROYLES.

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## Concerning Missions.

### THE WOMAN OF THE MISSION.

By Prof. W. E. Underwood.

(Written after observing the work of a city missionary in New Orleans.)

I know a woman, meek and mild, beloved by young and old,  
Her wealth is more than worlds like this, though naught she has of gold.  
Into the city's slums she goes and aids the weak and poor;  
They all bless her wherever she goes, and open to her their door.  
From morn till night, she travels round, to lend a helping hand;  
To see man suffer, even tho' vile, she cannot well withstand.

The drunkards know her, praise her name—she gives them kind reproof,  
They would not harm her did she stay, all night without a roof.  
Whence comes thy charm, dear loving saint? "Kind words and loving deeds."  
Her soul to God she doth commend, such friend is all she needs.  
O, for assurance like to thine, dear woman of the Mission.  
Thou givest thy all to aid mankind, and to thy God submission.

### BROOKHAVEN DISTRICT WOMAN'S MEETING.

One of the most largely attended and successful district meetings in the history of the Woman's Home and Foreign Missionary Societies of the Brookhaven District was held in Bogie Chitto, Miss., Feb. 21 to 23.

The meeting opened Tuesday evening, and the hour was given mainly to an exchange of greetings. Brother Gatlin, the efficient pastor, conducted a profitable devotional service. Addresses of welcome were delivered in well-chosen words, assuring the delegates and visitors that the hearts and homes of Bogie Chitto were open to those abiding for a season within her gates. Mrs. Bessie Lipscomb voiced the response for the conference in her own inimitable way. A very strong and forceful address on "Our Work" was delivered by Mrs. Lipscomb. After the close of the service a social half hour was enjoyed.

Wednesday was spent principally in hearing and discussing reports; an encouraging note of progress and increase ran through every report. Wednesday evening's session was one of the most interesting and enjoyable of the meeting. After the devotional service, conducted by Mrs. Carter, "The Call to Christian America" was beautifully rendered by the young ladies of Mrs. B. E. Brister's Sunday school class. Especially did we enjoy the beautiful solo by Mrs. Hugh Brister. The climax of the evening was reached in the inspiring and uplifting paper on "Home Missions as a Means of Spiritual Development," by Mrs. F. E. Edgar.

Very interesting and profitable sessions were held Thursday. Several carefully prepared papers on such subjects as, "Tithing, or the Lord's Tenth," "Our Cuban Work," "An Ideal Home Mission Society" and "Our Schools as Character Builders," were read. The district parsonage, its care and needs, were freely discussed. A consecration service was participated in and enjoyed by all.

Wesson was chosen as the place for the next meeting. We left Bogie Chitto and this district meeting feeling that it was good to have been there.

MRS. J. K. DUNN, Secretary.

### NORTH MISSISSIPPI HOME MISSION MEETING.

The annual meeting of the Woman's Home Mission Society of the North Mississippi Conference will be held in Iuka, Miss., May 20 to 24. All auxiliaries are urged to send delegates. A most cordial invitation is extended to pastors and presiding elders to attend this meeting. A good programme is being planned. Send names of delegates and officers to Miss May Belle Williams, Iuka, Miss.

MRS. WALTER CAMPBELL,  
Corresponding Secretary.  
MRS. WALTER W. SCALES, JR.,  
President.

### NOTICE.

W. H. M. S. MISSISSIPPI CONFERENCE.  
The eighteenth annual session of the Woman's Home Mission Society of the Mississippi Conference will convene at Brookhaven, May 2, 1911.

MRS. T. B. HOLLOWAY,  
President.  
MRS. CHAS. R. McQUEEN,  
Recording Secretary.

Meridian, Miss., March 4, 1911.

### REV. PARMENAS HOWARD.

Rev. Parmenas Howard was born at Crystal Springs, Miss., May 22, 1830, his father, Isaiah Howard, being the first settler there. His mother was Mary McAdoo of Tennessee. He was converted and joined the Methodist Church when a boy, Sept. 13, 1846, at Spring Hill, Miss. Brother Howard joined the Mississippi Conference at Brandon in 1857. In 1862 he was married to Mary E. Neal of Greenwood, Miss., who died early in the year 1875, leaving him with three small children, four others having preceded their mother to the grave. He was afterward married to Martha E. Reagan of China Grove, who with one daughter, Mrs. R. W. Williams, of Holmesville, and the other three children, viz., R. N. Howard of McComb, Mrs. W. H. Underwood of Denham Springs, La.; Mrs. W. H. Benton of Crowley, La., survive him. He suffered intensely for three weeks, except the last two or three days, which were almost void of pain, at last quietly and peacefully falling asleep exactly at 8 o'clock, Friday morning, Nov. 25, 1910.

Brother Howard was ordained deacon at Natchez, Nov. 25, 1850, by Bishop John Early, and was ordained elder at Crystal Springs, 1870, by Bishop Doggett.

His appointments were: 1858, McWillie's Colored Mission; 1859-1860, Bolivar; 1861-1862, Lower Deer Creek; 1863, Greenwood; 1864-1865, Carrollton; 1866, Spring Ridge; 1867, Greenwood; 1868, North Carroll; 1869, he sustained the local relation; 1870-1872, North Warren; 1873-1874, Wilkinson; 1875, China Grove; 1876, Johnston; 1877-1878, China Grove; 1879-1880, Beauregard; 1881, Pearlinton; 1882-1885, Mt. Olive; 1886-1888, Centerville; 1889-1891, Greensburg; 1892-1893, Adams; 1895-1896, Americus; 1897-1910, superannuated.

Martha E. Howard, the surviving wife, is at the home of her mother in Holmesville, with whom she and her husband have made their home for some years. Her mother is a sister of our dear brother, H. P. Lewis, a worthy superannuate.

Brother Howard's boyhood days were spent in Attala County, and his school time in Attalaville Academy. His studies were mainly in the ordinary branches of an English education. He was a ready speaker, having a good flow of language and a pleasant manner of delivering the message of salvation to his hearers. At a protracted meeting he preached a sermon in the presence of an intelligent layman who had never heard him, and this gentleman was so favorably impressed that he said to the writer, "That sermon was worthy of a Bishop." Even since his superannuation, after preaching at a camp meeting at which some of the best preachers of the Mississippi Conference had preached, it was remarked that his preaching would compare favorably with any of that occasion. It may be observed that in the latter part of his active ministry he remained longer on the same charge than he did in the earlier part of his ministry. This is an indication of his effective service as a pastor as long as he was on the effective list.

His entire ministry was on charges that paid small salaries, and it was necessary for him to practice economy in order to support himself and keep out of debt. He was a superannuate about fourteen years, the most trying relation that a preacher can sustain in the Methodist Episcopal Church, South. Brother Howard made the best use he could of that relation. With the infirmities of age creeping on him, he applied his failing powers with the meager appropriation from the Church to the support of his family while he lived, and to provide for their comfort after his death. By industry and economy he leaves something for the home comfort.

Brother Howard was a plain, practical man, content to labor in the sphere in which Providence called him. The only greatness to which he aspired was to be humble in the sight of his Lord. He made it a part of his business always when he came to Magnolia to visit me. We usually had prayer in the family while he was with us. He loved to talk about the Church and religion and the doctrines and teachings of Christianity. Although retired from the active work of the Church, he followed in thought and interest the movements of the great army of the Lord for the conquest of the world to the cause of our holy religion. The good man, the good citizen, the devoted husband, the faithful preacher, has gone to receive his reward. His going is a personal loss to the writer. His friendship, presence, loving kindness and faithful services among the people in the circle of his labors will be remembered. A quotation from the New Orleans Christian Advocate in a notice of his death by his pastor, Rev. J. Lloyd Decell, with one more thought, may close this memoir: "Though in his eighty-fourth year, he often went with me in making pastoral calls and has indeed been a great inspiration in this my first year in the pastorate. His last days were filled with the fullness of hope in the gospel that he preached so faithfully for a number of years."

It appears from this showing in the life and labors of Brother Howard that there is thought for improvement in the work of appointing the preachers to their fields of labor and fixing their relation to the Church so that all may have something to do in the vineyard of the Lord according to their ability "for the edifying of the body of Christ."

J. W. SANDELL.

### REV. B. B. SULLIVAN.

A man's life work cannot be judged by the noise he makes or the place he fills. Some men get a great deal more than they deserve, while others deserve a great deal more than they ever get in this life, and B. B. Sullivan belonged to the latter class. "He never sold for his worth." Always modest, reserved and unassuming, he never advertised or pushed himself forward, and consequently was not what the world calls a prominent man. But he was no common man. He possessed qualities of head and heart that lifted him above the realm of the mediocre. Pope said, "An honest man is the noblest work of God." The subject of this sketch was an honest man in every sense of the word, and that alone is a mark of distinction in this day of shams, insincerity, fakes and greed among men of every class. Of course an honest man is a truthful man. I can think of him as one of the few men whose word I could never doubt.

He was a true friend, a dutiful son, a loving brother, a devoted husband, a fond and affectionate father. He was a brave man. No place of service was too hard for him; no path of duty ever too dangerous. When and where his Church commanded, he went, even if it was to the poorest mission or the miasmatic swamps. When the storm clouds were gathering about his home and threatening its ruin, he bared the young breast to receive the tempest shock and took on his shoulders the task of its redemption, and nobly was the work done. I was intimately associated with him when he was undergoing exposure and hardships that reduced him to a shadow of his former self, and it was all for the protection and comfort of those he loved.

Early in life he felt a call to the gospel ministry, and he went to Cooper Institute, where he laid the foundation for a well-trained mind. As a preacher he was logical, forceful, coherent and clear. As a pastor he was cheerful, kind, sympathetic.

Dear honest, true, noble friend, but little did we think when we parted at Sardis it was for the last time in this world, but I shall see thee again. May God's richest blessings descend on your loved ones!

Montpelier, Miss., Feb. 14, 1911.

J. A. POE.

### THINKS IT SHOULD BE BUILT.

Dear Brother Meek:

Your recent editorial on "The Washington City Church" was certainly timely, and in my opinion cannot be excelled. I have often wondered why, as Southern Methodists we have not done more to make a creditable appearance in the Capital City of our great republic. And to me it is strange that our noble Southern Congressmen and Senators, many of whom belong to our branch of Methodism, have been so quiet all these years and have made no effort to arouse the Church at large to a recognition of this important duty. Surely it is incumbent upon our denomination, which is numerically and financially so strong, to build upon an adequate scale in this great center of wealth, culture and refinement. Washington is the seat of government of the greatest republic, if not the greatest country, upon the globe.

I believe that God desires his people in city, town and country to erect the most tasteful and attractive houses of worship of which their means will admit. For did he not direct David and Solomon in planning to build that magnificent and costly temple, which was the first house constructed and set apart for divine worship? Directions were also given for the tabernacle with its gorgeous silk and linen tapestries and its sockets of gold. God gave to Moses specific commandments concerning both its construction and appointments, the character of which has ever been conclusive proof to my mind that our loving Father desires our best gifts for his service.

MRS. M. W. MORRISON.

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## The Home Circle

### FIVE LITTLE FOXES.

Among my tender vines I spy  
A little fox named—By and Bye.  
Then get upon him quick, I say,  
The swift young hunter—Right Away.  
Around each tender vine I plant,  
I find the little fox—I Can't.  
Then, fast as ever hunter ran,  
Chase him with bold and brave—I Can.  
No Use in Trying—lags and whines  
This fox among my tender vines.  
Then drive him low, and drive him high,  
With this good hunter, named—I'll Try.  
Among the vines in my small lot  
Creeps in the young fox—I Forgot.  
Then hunt him out and to his pen  
With—I Will Not Forget Again.  
A little fox is hidden there  
Among my vines, named—I Don't Care.  
Then let I'm Sorry—hunter true—  
Chase him afar from vines and you.

—Union Gospel News.

### WHAT THE BEADS TOLD.

"Everything goes wrong," stormed Molly, when her papa telephoned that he was too busy to take her for the drive they had planned. "I never want to do things and get my way, so I'm going to stop counting on them."

"You don't have half as much trouble as I do," said Roy. "I have worked three days to make my kite fly, and just as I got it all right it tangled up in the wires and got broken. I would just like to have things go right for once."

"I thought you enjoyed the ride in the auto this morning when Uncle Joseph came past," said grandma, who was quietly knitting by the window.

"Well, that was one time," admitted Molly, "but everything else has gone wrong this morning."

"How about the pretty kitten Cousin Sarah sent?" went on grandma.

"I forgot about that, too," said Molly, "but I suppose it will run away or something."

"Jack chewed up my ball this morning," grumbled Roy.

"Yes, and Cousin Sarah bought you a new one when she heard about it," said grandma. "I think you are both a little out of humor."

"Honest, grandma," said Molly, "things have been going wrong all the morning. I couldn't tell you how many times I've been disappointed."

So grandmother urged her to tell everything that had happened that morning, and Molly had a doleful tale. Roy added his list to Molly's and any one who saw the forlorn little faces must have concluded that they had hard times, indeed. After awhile they forgot all about what grandma had said, and played till dinner was ready. After dinner they went for the drive, and not a thing was said about being disappointed until after supper, when bedtime came.

"Look here, children," said grandma, holding up two strings of beads. "Every time you told me today that something went wrong, I put on a gray bead, and when you were happy, a gold one. What do you think of the strings?"

And if you'll believe me, Roy only found five gray beads on his string and Molly four on hers! All the rest were shining gold ones, and grandma had asked them from time to time all that day what had happened, so they knew the beads were telling true stories. Then they sat down to count the gold beads, and found that Molly had twenty-five and Roy thirty. Just think of that! Why, the dull gray beads hardly counted at all among the bright shining ones.

"I'll never say again that everything goes wrong!" said two voices. "Let's hang the beads on the curtain where we can always see them and remember."  
—Hilda Richmond, in Sunday School Times.

### THE STORY OF A ROSE.

"Look, mother dearest, it is the fairest rose in the garden, the only one that is left, and I snipped it with the tenderest care. Did you ever see anything more beautiful? For days I have been watching it; it is a love offering for Miss Morris; I am going to take it to her."

Mrs. Belton looked at the rose, and then at the face of the beautiful young girl, glowing with youth and enthusiasm.

"I have a thought, dearest," she said. "Do you believe that Miss Morris needs this flower to prove the expression of your love for her? And is not her life crowned with much that is beautiful? You know she is rich in most things, Marion?"

"I wonder of what you are thinking, mother? Do you mean that I shall not give the rose to Miss Morris?"

"I was wondering if it had not some other mission to perform. All about us there are those who are hungering and thirsting for the beautiful things in life, souls that are destitute of so much that we call comfort. What might this rose mean to some such one?"

"Oh, mother!" There was an unmistakable ring of disappointment in Marion's voice.

"Yes, dear, I know something of what you are thinking. Do you know to many this rose would be luxury unknown, and breathe a message such as you could little dream of? Suppose, when you go to school this morning, you get off the car at Twenty-first street, and walk out to the court just below, and with heart aglow with love and gratitude toward God for all his tender mercies, you watch for the opportunity to give the rose in his name to some suffering soul."

"Mother, O mother! I will do it. But how shall I know?"

She pressed the flower tenderly to her lips.

"I will give it in his name," she said, "and then I shall make no mistake."

When the car reached Twenty-first street, Marion was the first to alight. She knew she had ample time, but she quickened her steps as she neared the court. The pretty young girl in her handsome tailored gown attracted no seeming attention; the few people scattered along the narrow walk were too bitterly intent upon their own affairs to bother about any passing stranger, however fair she might be.

Marion turned quickly. A subdued sob reached her ears. A young woman sat upon a step. Her face was haggard and tear-stained. She did not look up when Marion approached. She bore such a look of abject despair, that the girl felt dumb in the presence of it.

"Would you think me rude if I should ask what is troubling you?"

"Oh, no," was the answer, in a voice in which there was no ring of hope. "I am going to the hospital to-day for an operation. I may die, and there is no one to care if I do."

"Oh! you are mistaken. I shall care. It was you I was seeking."

"Impossible." There was some interest in the tone. She looked at the girl critically, "Why, I never saw you before."

"But I came here purposely to seek you. I am sure God directed me to you. See, I have brought you a rose; the most beautiful of all, the last to grow in our garden."

She reached out a hand and took the rose eagerly. Then the interest died out of her face. "I shall die and there will be no one to care."

"You are mistaken. I shall come and inquire, and while you may not see me, you will know I have been there. See this rose. It is a token of my promise to you; I shall not forget you."

In one of the hospital wards, three mornings later by one of the cots was a beautiful bunch of roses distilling fragrance, while with eyes greedily fixed upon it was the young woman, whose life had been spared.

"Did she come?" she asked of the nurse.

"Yes, she came, and she left her love for you with the roses. She was so glad when I told her you would live; she said I should tell you she would call again. What! you must not cry; it will retard your recovery, and you want to be well soon."

She checked her sobs and looked again at the roses. "And I had thought life was all over for me, and that there was no one to care," she said. "Oh, the roses, the roses! God bless them!"—Christian Intelligencer.

### OUR DOMESTIC MISSION COLLECTION.

Dear Brother Meek: I wish to submit some figures for the consideration of those brethren who have had no first-hand knowledge of our domestic mission problems. It may not be very pleasant reading; but I hold that, while the truth may hurt, it does not wrong anyone.

The approximate amount due quarterly to those serving our mission charges is \$1,750. Of the thirty-five charges already reported, six have received more than \$100 each, one more than \$150, and two more than \$200. But notwithstanding this the average paid both preacher and presiding elder for the first quarter is the pitiful sum of \$76, or about \$67 for the preacher alone. Only one man has received less than \$25, but a number have had to live on less than \$40.

Now, I know that this statement will strike a sympathetic chord in every heart, preacher and layman; but remember, the groans that express the sincerest commiseration cannot be used in the payment of your obligations. The report of the treasurer of the Board will be made on March 15, and I will not anticipate that report further than to say, that the whole amount turned in for meeting the payments now due—the amount contributed for relieving the necessities of the men who have suffered for their work's sake—is \$365.20.

Brother preacher, what credit are you going to have in that report? Brother layman, is the voice of your church going to be heard speaking out for the relief of these unrewarded and suffering toilers?

Let me ask you to try the effect of these facts on your folks. Cordially,

W. L. DUREN,

Pres. of the Board.

Tupelo, Miss., March 4, 1911.

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In order to help our friends circulate the Advocate, and to bring the paper within reach of our subscribers at the very lowest possible price, we have granted the privilege of a rate of \$1.25 in clubs of five or more. Although we continue a club rate as a privilege, yet where our agents desire it, they may retain 10 cents commission on each subscription, to cover expense of remitting, etc. We reserve the right to give the paper to poor persons, on recommendation of their pastors, for \$1. Other than this, there will be no deviation from the conditions herein stated.

It costs us 10 cents to collect a personal check. We therefore request our friends, when making small remittances, to send by money order or registered letter, or by bank exchange. Any bank will give exchange on New Orleans or New York for the asking. This is the popular way of sending money without cost.

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# Christian Advocate.

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H. T. CARLRY, Asst. Editor.

CHAS. O. CHALMERS, Publisher.

ENTERED AT THE POST OFFICE AT NEW ORLEANS  
AS SECOND-CLASS MAIL MATTER  
OFFICE: 512 CAMP STREET, NEW ORLEANS.

## TERMS.

One Copy, one year, \$1.00; eight months, \$1.00. To  
preachers of all Denominations, \$1.00.

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## Editorial.

### THE SEAT OF THE TROUBLE.

There is abroad a very general impression that the ministry of to-day is not as effective in reaching and saving the people as in some former periods of the Church's history. This feeling is not confined to any one denomination or to any particular country. Statements to this effect are frequently seen in the religious journals of both the United States and Great Britain. And they come alike from men in the pulpit and in the pew. Indeed, it is not now uncommon to hear the view advanced that the gospel has lost its power to attract the masses and that new devices must be contrived by the Church, if she is to maintain her prestige and influence among the people.

In view of this situation, it is pertinent to enquire what has caused this decline in the efficiency of the ministry, if there has really been such a declension, and we are disposed to think that there has. Certainly the preachers of to-day in point of intelligence are not inferior to those of former decades. Admitting that the educational acquirements of the men who fill our pulpits are yet far too meager, it must be conceded that they are considerably more ample than were those of their predecessors. The clergy has gained rather than lost in scholarship, and so far as a larger intelligence can make them so, ought to be more effective than those who wrought for the extension of the kingdom in the past.

Nor do we think the preachers of the present time are less moral than those of preceding generations. Almost without exception they are men of upright purposes and a clean life. They have a sincere desire to accomplish good and to promote the religious betterment of humanity. We had almost said that in singleness of aim and consecration to their work they will compare favorably with the fathers; but perhaps that would be claiming rather too much, though undoubtedly there are many among them who are unworldly and who delight to spend themselves for the spread of the gospel.

What then is the cause of the impaired efficiency of the ministry in this modern time? Why is it that our pulpit utterances no longer light revival fires and stir the people to repentance and inward reformation as in the days ago? Our view is that it is due to a weakened faith. The general trend of scientific teaching for many years has been to disparage and discredit the simple teaching of the divine Word. Discovering the widespread reign of law throughout the universe, men have been disposed to eliminate God from its government, or set him off at such a distance that the sense of his presence and overshadowing providence has been reduced to a minimum. They have sought even to strip him of his personality, and convert him into a blind, unthinking force, or an "original first cause," or a mere "stream of tendencies." This skeptical philosophy, backed by the great names of Darwin, Huxley, Spencer, and others, has entrenched itself in our institutions of learning, has invaded the pulpit, and has spread throughout all the civilized lands of earth its baleful and blighting influence.

Nor is this all. We have lately had following in the wake of this propaganda of unbelieving scientists and philosophers, another which has proven still more hurtful in its effects. Though conducted under the name and professedly in the interest of the Christian religion, it has tended to strike down some of its most precious doctrines and to shiver into pieces the main springs of its power and activities. It is needless to say that we refer to "higher criticism" and the poisonous literature with which it has been flooding Christendom. Those who have taken up with this new teaching seem blind to the fact that they cannot dissect the Bible and discard at will certain portions of it without lessening the confidence of the masses of the people in the volume as a whole. It is our conviction that the assaults

upon the Scriptures from these two sources have had a demoralizing effect upon the faith of both the clergy and the laity. Surely this position will not be considered unreasonable when it is remembered that by some of the disciples of this "new theology," the inspiration of the Book of Holy Writ is whittled down until it amounts to but little; the fall of man is called in question, sin is regarded as little else than an infirmity, the fires of gehenna are blown out, the general judgment is abolished, the miraculous is read out of the canon of revelation, and the human body left to sleep forever in the lonely tomb. We do not mean that such doctrines are widely accepted among the adherents of Christianity, but that the preaching of them has tended to sow broadcast in human hearts the seeds of doubt and infidelity.

We have already said that a weakened faith impairs efficiency in service, but let us notice somewhat more in detail some of its inevitable results:

1. It interrupts communion with God. The Heavenly Father unfolds himself only to the believing soul. He dwells with those who trust him, and gives them fullness of life and largeness of view. Doubt dishonors and repels him. One may be skeptical and outwardly moral, but he cannot be skeptical and spiritual. We must have a strong faith if we would have a joyous, strengthening fellowship with the sovereign Lord of all.

2. A weak faith is apt to lead to the adoption of wrong ideals. Paul's "joy and crown" were his converts. He stayed close enough to the Master to know that the saving and nurture of souls is the chief work of the ministry. All else with him was merely incidental. And so it will ever be with ministers who have a clear spiritual perception. It is when that becomes blurred that they begin to find their chief delight in raising money, building houses of worship, and in doing the other material work of Zion. There is a kind of religious materialism that is widespread in this day. It seeks to turn the Church from her ministry to the deathless human spirit, and make her a mere almoner of charities to the human body. It would make her gospel one of time and the earth, instead of one of eternity and the sky. It would have her fling away her crown, and descend to a place of parity with the State and other benevolent organizations which can minister equally as well to bodily distress and poverty. We do not desire Christians to shut their ears to the cry of man in his physical need, but they should ever remember that physical destitution is nothing compared to the awful destitution of the Christless soul. It has sometimes seemed to us that church members know how to do everything else except to bring sinners to the Lamb of God. A new and clarified vision of what its "high calling" is, is one of the most urgent necessities of twentieth-century Christianity.

3. A declension in faith is invariably accompanied by a lessening of spiritual power. One's capacity to achieve is measured by his belief. "According to your faith, be it unto you," is the law of the divine kingdom. A man without faith is as completely stripped of his spiritual strength, as was Sampson of his physical power when shorn of his flowing locks. And generally in proportion as men engaged in religious work come to distrust the divine agencies pledged to their assistance, they are disposed to magnify and lean upon human instrumentalities. They count more upon the soup kitchen than the prayer meeting. They want to bring men into the Church by buying them over with favors rendered and worldly advantages to be gained. But the people who followed the Master for the loaves and fishes in the beginning of the Christian era were worth very little, and there is no evidence that they are worth any more now. The spirit of a parasite is the very antithesis of the spirit of the Man of Galilee, who "came not to be ministered unto, but to minister."

Much is being said and written concerning a general revival throughout the connection. That this is the crying need of Methodism and the outside world, is universally admitted. But if such a revival comes, it will be in response to the quickened belief of the Church. And if we would aid in ushering it in, the best thing that we can do is upon bended knee to kindle the languishing fires of faith upon the altars of our own hearts. We cannot discard or ignore the essential doctrines of Christianity and retain the elements of strength springing from them which have made it the mightiest conquering force of the ages. Not until our preachers and personal workers have a conviction extending to the very depths of the soul, that all out of Christ are lost and in constant peril of everlasting destruction, and that Jesus is able, willing, and anxious to save them, may we expect them to speak the seasonable truths of the gospel with life-giving power. Only when God and the things of eternity are present and real to us, may we hope to make them sufficiently real to others to awaken conscience, and impel them to move along the path of conviction and penitence and through the gateway of regeneration into the kingdom, where they shall learn to know and serve him who died for them upon the cross.

### GIVE US THE NEWS.

We urge our friends to send us reports of the church work in their communities. When any

evil happens it is quickly blazoned abroad all over the country by the secular press. Ought we not as a counteracting influence to tell of the triumphs of righteousness and the good that is being accomplished in the name of the Master? You need to do this not for yourself, but for others. Nothing cheers and heartens discouraged toilers more than good news from other parts of the field. There is no egotism or immodesty in a pastor telling in a proper spirit what he and his people have achieved for the extension of the kingdom. John Wesley, than whom there has been no holier man in modern times, preached a sermon from the text, "What hath God wrought," in which he set forth the progress of the work under the ministry of himself and his associates. After all, any success that comes is not due so much to our feeble efforts, as to the influence of the Holy Spirit. He is the chief agent in reaching and saving the people and establishing the reign of righteousness on earth. We are only humble instruments in his mighty hand.

We do not think a church paper can render a better service than to give the news of what is transpiring in religious circles in its patronizing territory. This we are anxious to do, but we cannot publish information as to what is going on unless the brethren will send it to us. We therefore ask you to tell us of anything of interest that happens in your charge—what your League, Sunday school, prayer meetings, etc., are doing. And especially do we desire news concerning revivals, the building of new churches and forward movements of every kind. We do not want long-drawn-out reports, which go into details, but facts and results briefly stated. Much information can be conveyed on a postal card, if wisely condensed. Will you not assist in this way in enabling the Advocate to tell what our preachers and people are doing in Louisiana and Mississippi? It will help the cause for you to do so.

### HOW TO DO IT.

Judge O'Rear said that some of the brethren at Asheville were engaged in telling us "how not to do it." A few of them now are addressing themselves to the task of telling us "how to do it." Dr. J. M. Moore in last week's issue of the Nashville Christian Advocate unfolds his plan for consolidating the Methodisms of the United States. He would set our colored brethren off to themselves, and for the white Methodists, he would have one General Conference and five Synodical Conferences—three east and two west of the Mississippi river. The General Conference he would make exclusively a law-making body, allowing it to elect none of the connectional officers. To the Synodical Conferences he would give a measure of autonomy in legislation and vest each with the power to elect its quota of Bishops, editors, etc. The name which he suggests for the united organization is "The Methodist Church," though he does not think it would be objectionable to add the words, "of America," or "the United States of America." Dr. Moore cautiously closes his discussion with this sentence: "If union is desirable, the above proposed plan would do much toward making it possible and practicable." Thus it will be seen that he does not commit himself on the question. This discretion that he exercises is, in our judgment, wise. It takes more than one swallow to make a summer, and it will take vastly more than theoretical agreements reached by a few leaders to weld the several bodies of American Methodism into a harmonious whole. Let the brethren not go too fast until they hear from the rank and file of the Church in Georgia, Mississippi, Alabama, Texas, and the other Southern States. It is never well for captains and generals to get too far in advance of the main body of the army. Such rashness is liable to involve them in trouble.

### PERSONAL AND OTHER NOTES.

March has been the Advocate's banner month for many years. We trust that our friends will see that it again proves so.

Miss Marie Meek, of Lexington, Miss., now a student at Whitworth College, was the guest of Mrs. R. A. Meek, of this city, during Mardi Gras week.

Dr. W. F. McMurry is expected to attend the Vicksburg District Conference, which will convene in the Washington Street Church of that city next week.

Rev. J. R. Jones, presiding elder of the Jackson District, attended the meeting of the Executive Committee of the Memphis Hospital Board of Trustees, which met in the Bluff City on March 1.

Rev. J. J. Garner, of Lula, Miss., sent us another fine lot of subscribers last week. The Advocate now reaches all of his official members, and finds its way into a large number of the homes of this good charge.

Professor Charles Lane, of Atlanta, Ga., the noted lecturer, has recently been filling some engagements in the Mississippi Delta. As a humorist he has few equals. He is also a Methodist preacher, and a good one.

Rev. J. I. Hoffpauir, of Eunice, La., in remitting for a club of subscribers, adds his strong commendation of the Advocate. Our earnest desire is that the paper may be genuinely helpful to all our preachers and people.



Mrs. Elizabeth McKnight, who died about a year ago, gave \$600 to the churches of Colfax, La. Two hundred dollars were given to the foreign missionary work of the M. E. Church, South, of which she was a member.

Mrs. G. W. Musser, of Gayle, La., in remitting for her own subscription, sends \$1.50 for our Helping Fund. This is a most kindly act which will add to the pleasure of some one who has not been able to take the Advocate.

Rev. W. N. Dodds, of the Baldwin charge, North Mississippi Conference, was recently the recipient of a generous pouncing. He promises to add to the good list of subscribers which he has sent us, for which we thank him.

Bishop Murrah dedicated the First Methodist Church at Greenville, Miss., last Sunday. Much credit is due Rev. W. S. Lagrone, the pastor, for wiping out the indebtedness on this structure, which was of several years' standing.

Rev. T. V. Peters is pleased with the status of his work at Slidell, La. He has had seven accessions since Conference, and an encouraging interest is being manifested. He has our thanks for service rendered the Conference organ.

Iuka, North Mississippi Conference, is added to our "Honor Roll." The efficient pastor of that live charge, Rev. W. L. Graves, recently sent us a list of subscribers which places the Advocate in the home of every one of his official members.

Prof. W. H. Underwood, a layman of our Church at Denham Springs, La., was an appreciated caller at the Advocate office on Thursday of last week. The editor regrets not having had the pleasure of meeting him on account of absence from the office.

Dr. E. S. Fulton, who was recently married to Miss Eva Jacks at McGehee, Ark., is a son of the late Rev. Jesse Fulton, and a brother of Revs. J. B. and R. V. Fulton, of the Louisiana Conference. We pray heaven's richest blessings upon the young couple.

Success is attending the labors of Rev. T. J. O'Neil, the faithful presiding elder, and his associates in the work in the Newton District. He has just finished his first round of quarterly conferences, and reports the charges generally to be in a prosperous condition.

Rev. R. V. Fulton, of Denham Springs, La., is mindful of the interests of the Conference organ in his rounds. He has lately been sending in some names to be placed on our subscription files, and says "there are more to follow." We extend our hearty thanks to this faithful worker.

From Utica, Miss., Rev. C. M. Crossly, ever a good friend of the Advocate, sent us an additional list of subscribers on the 3d inst. This places his charge on the "Honor Roll." We acknowledge ourselves his debtors, and pray that a large measure of success may attend his labors.

An appreciated caller at our office on Tuesday of last week was Brother B. F. Goza, of Magnolia, Miss. He does not forget the Advocate when he comes to the Crescent City, and we are always pleased to see him. He spoke in terms most commendatory of his pastor, the Rev. H. B. Watkins.

The Shreveport District Conference will be held this year in First Church, Shreveport. The date, as has been announced, is April 18-20. With Bishop Murrah to preside and so capable and energetic a presiding elder as Brother Singleton to get things in readiness, the occasion will doubtless be a memorable one.

Bishop E. D. Mouzon was the guest of honor at a banquet given at Mansfield College on March 4. The occasion was a very happy and inspiring one. A full account will appear in next week's Advocate. The Bishop preached at the Methodist Church on Sunday, and needless to say, his message was strong and uplifting.

Those who are familiar with the work of Methodism in New Orleans do not need to be told that the article in last week's Advocate, "A Beautiful Life of Service," had reference to Mrs. Lilly Meekin, who is connected with the Mary Werlein Mission. She is indeed an angel of mercy as she ministers to the needy of this city.

We acknowledge our indebtedness to Rev. L. E. Wicht, of Washington, Miss., for a list of seven subscribers. He states that his work is somewhat scattered, but that he is serving a pleasant people. The adversary is on the ground to combat his efforts, but he is not discouraged. He is planning for a great service on Easter Sunday.

Cabanne Church, St. Louis, is flourishing under the efficient ministry of Dr. Theo. Copeland, who is well known in Mississippi and Louisiana. The Sunday school is large and growing, the congregations are the most satisfactory in the history of the church, and more than 250 were present at the League service on Sunday evening, Feb. 26.

Dr. F. H. Thompson, a zealous layman of Bogue Chitto, Miss., in renewing his subscription to the Advocate for another year, takes occasion to say

some very kind things concerning the paper. He states that he considers it almost indispensable to all lovers of Methodism. Certainly a church paper is a part of the equipment of the well-informed Methodist.

Rev. J. H. Ingram has begun his fourth year at Glen Allan with flattering prospects. He says, "The people seem to have an increasing love for the Church and its work. I have organized an Epworth League with a goodly number of members. The outlook is better than it has been since I came here. I now have the Advocate in the home of every official, both at Glen Allan and Murphy."

Under date of March 4, Rev. J. W. Honnoll, of Tunica, Miss., writes: "We have just closed a good meeting at Robinsonville. There were several happy conversions and four accessions to the Church. Brother L. P. Wasson did the preaching, to the great satisfaction of all. He is one of the best gospel preachers of his age that I have ever heard. Much good has been done."

Rev. W. D. Wendel in a personal note to the editor states that extensive improvements are being made on the parsonage at Hernando, Miss. He also kindly invites us to the Sardis District Conference which is to be held in his church May 10-14, and offers to provide for our entertainment in the hospitable home of our long-time friend, Dr. W. S. Weisinger. As a tempter Brother Wendel is a pronounced success.

Rev. H. F. Tolle, of the Lake charge, Mississippi Conference, was a caller at the Advocate office on March 1. He reports progress on his work. An addition is being made to the church at Lake to accommodate the growing Sunday school. At Concord, where a society was recently organized, a church is being built, and the church at Lawrence is being repainted. The Lake Camp Meeting promises to be a great occasion this year.

The following brethren have recently sent us lists of subscribers, for which they have our sincere thanks: R. Bradley, Rocky Springs, Miss.; A. F. Moore, Arkabutla, Miss.; J. T. McCafferty, Leland, Miss.; W. J. Porter, Lanesville, La.; J. C. McElroy, Slate Springs, Miss.; J. M. Massey, Oak Ridge, Miss.; R. H. Bamberg, Vernon, La.; M. L. Ward, Dumas, Miss.; A. L. Davenport, Houlika, Miss.; W. L. Broome, University, Miss.; T. E. Gregory, North Carrollton, Miss.; R. H. B. Gladney, Macon, Miss.

Through the kindness of Mississippi's foremost Methodist layman, Major R. W. Millsaps, the editor has been favored with a ticket to the luncheon to be given in honor of Mr. Roosevelt in Jackson next Saturday, and, Providence permitting, he expects to attend. He has long entertained great admiration for this distinguished scholar and statesman, who is the first citizen of the nation, and counts it a great privilege to have this opportunity of being present at the reception given him at the Mississippi capital.

Referring to the Advocate, Mrs. L. B. Freeman, of Buntyn, Tennessee, the widow of the late Rev. R. N. Freeman and a daughter of Rev. W. P. Barton of blessed memory, says: "I read it and lend it, and send marked copies to distant friends. No Methodist home can afford to be without it." For these kind words from the Volunteer State, we are profoundly grateful. Our only purpose in our present laborious work is to make a paper that for righteousness and for Methodism, and which will carry a blessing wherever it goes.

That "noblest Roman of them all," the Rev. D. L. Cogdell, wrote a few days since for a list of our subscribers at Belzoni, Miss., and added: "We are delighted with our new home and people. Mrs. Cogdell has never been better pleased at any time. A warm welcome has been given us, and we are still the recipients of many kindnesses. The salary has been increased, and our congregations are fine—some had to go away for the want of room at a recent night service. We will have our meeting the last of April, and Rev. O. L. Savage will be with us."

We thank Mrs. W. W. Scales, Jr., of Starkville, Miss., the accomplished president of the Woman's Home Mission Society of the North Mississippi Conference, for an invitation to the annual meeting of that organization which is to be held at Iuka on May 20-24. We should be happy indeed to be present, but there is a stretch of many miles between New Orleans and the little city of healing waters where our sisters will this year gather, and the editor has calls and duties not a few. We trust that their conference will be overshadowed by the Holy Spirit, and make for the progress of the kingdom.

Rev. L. A. McKeown, of Shaw, Miss., forwarded us a few days since a list of 12 subscribers from that live Delta town. Among those renewing is Brother Morgan, the genial and fraternal pastor of the Baptist Church, who is loved wherever he is known both for his own sterling qualities and his work's sake. Brother McKeown also calls our attention to the fact that Brother G. W. Faison, one of the most superior laymen in the Greenville District, is sending the Advocate to his sons who are away at school. This is Methodism of the genuine stripe. If we had more of it, it would be better for the Church and the world. It is needless to say that the Shaw charge

continues to prosper. McKeown's leadership is a guaranty of that.

Rev. J. D. McWhorter, of the Inverness charge desires us to state that his address is Isola, Miss., instead of Inverness as it appears in the Conference Minutes. He has just moved into the new parsonage at the former place.

Thousands are dying of starvation in China. It is said that one cent will keep a person alive for a day in that country. Let our pastors and Sunday school superintendents bring the crying need of these sufferers to the attention of their people and give them an opportunity to make an offering for their relief. Remittance may be made to Major R. W. Millsaps, Jackson, Miss., or Mr. J. R. Bingham, Carrollton, Miss., who have been designated to act for the Red Cross Society in Mississippi. We are not informed as to who represents this organization in Louisiana, but the Advocate will see that any money forwarded to it for this cause is properly applied.

Rev. E. C. Sullivan has lately been doing some fine campaigning for the Advocate on the Ebenezer charge in the Durant District, and he thinks his work has a good prospect of going on the "Honor Roll" soon. It is needless to say that we appreciate his efforts in behalf of the Conference organ. Brother Sullivan serves a good people. No county in Mississippi has a finer citizenship than Holmes, and there is no choicer community in it than that of Ebenezer. Some of the first preaching we ever tried to do was in our church there, and we can testify to the patience and kindness of the people.

#### A SUGGESTIVE PROGRAM FOR OUR FORWARD MOVEMENT MISSIONARY CAMPAIGN.

By the action of the Louisiana Conference Board of Missions with the concurrence of the presiding elders, this campaign is to be carried on in every charge of the Conference during the entire month of March.

(1) Let the campaign begin at once and be completed in four weeks.

(2) Let the pastor carefully select for his missionary committee as many of his most consecrated, efficient laymen as are needed.

(3) Let this committee meet with the pastor one evening in each week for prayer and instruction. Let them read together, and discuss "The Decisive Hour" by Mott (50 cents, Smith & Lamar, Nashville, Tenn., or Dallas, Texas.)

(4) Let all the women of the church meet on Monday afternoon of each week for prayer and the study of "Korea in Transition" (50 cents, Smith & Lamar.)

(5) Let each Sunday school adopt our "Missionary Policy in the Sunday School." (Write Dr. E. H. Rawlings, 810 Broadway, Nashville, Tenn.)

(6) Let the pastor's sermons and prayer meeting addresses during the four weeks all be of a missionary character, instructing, leading to deeper consecration, inspiring to greater zeal and liberality.

(7) During the last two weeks let the missionary committee make an every member canvass for a liberal contribution from every member for missions. Let this include all the benevolences if thought best, but let the goal in every instance be ALL ASSESSMENTS IN FULL, AND AN EXCESS FOR MISSIONS.

(8) Let us all pray earnestly for a revival of the true spirit of missions: to begin in our own hearts, to permeate our entire conference, to so awaken all of Christendom as to make its influence felt to the remotest regions of earth.

Your fellow-servant in our Lord's great harvest-field,  
WM. H. COLEMAN,  
Chairman of the Board.

#### THE ROLL OF HONOR.

Our "Honor Roll" continues to grow. Four charges are added this week—Lula and Lyon, Iuka, Utica, and Glen Allan. The list now stands as follows:

Mansfield, La., Rev. A. W. Turner, pastor.  
Bogalusa, La., Rev. J. M. Alford, pastor.  
Tunica, Miss., Rev. J. W. Honnoll, pastor.  
Lumberton, Miss., Rev. T. W. Adams, pastor.  
Ruleville, Miss., Rev. O. L. Savage, pastor.  
Homewood, Miss., Rev. W. W. Graves, pastor.  
Houston, Miss., Rev. R. P. Neblett, pastor.  
Seventh Avenue, Meridian, Miss., Rev. J. A. Wells, pastor.  
Shaw and Merigold, Miss., Rev. L. A. McKeown, pastor.  
Moorhead, Miss., Rev. W. V. Shearer, pastor.  
Holly Springs Circuit, Miss., Rev. W. L. Broome, pastor.  
Lula and Lyon, Miss., Rev. J. J. Garner, pastor.  
Iuka, Miss., Rev. W. L. Graves, pastor.  
Utica, Miss., Rev. C. M. Crossly, pastor.  
Glen Allan, Miss., Rev. J. H. Ingram, pastor.

All of the officials of the churches in the above charges are reported as being subscribers to this Advocate.



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## Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

**WARREN THOMAS WINDHAM** was born August 4, 1839, in Sumpter County, Ala., and died February 24, 1911, at his home near Moselle, Miss. Brother Windham was brought to Mississippi when quite a child. He married Miss Emily Jane Ingram, August 4, 1858, who survives him. He served through the Civil war. He was converted and joined the Methodist Church at the close of the war. He had been a steward for the last twenty-five years, and a more faithful one never lived. The Church will miss him. He was always at his place, never grumbling, striving to do more. He was deeply religious. He never tired of talking of the good things of God. He was his pastor's friend and counsellor, loyal to the Church and all her institutions. He will be missed as a citizen. We all loved him. Simple, true as steel, strong, unyielding with sin, he fell asleep and has found the Christ he loved and worshipped. His pastor, **J. C. CHAMBERS**, Ellisville, Miss.

The subject of this sketch, **SISTER WINNA McCOY**, was born in Prentiss County, November, 1891; was married to Brother Charles McCoy, January 23, 1910; died February 10, 1911. Just fifteen days before her death she was moved to the home of her widowed mother, Sister Rebecca Blyth, where the loving hands of mother and two sisters did all that could be done, but alas! the summons came and she had to answer. A voice we loved so much is stilled; a place in the home is vacant that never can be filled, and our hearts are sad; but we believe that he in whom we believe doeth all things well. Her sad regret was that she could not live to join the Church, but her faith was pure and trusting, looking for the unseen hand to prepare the way. Well might she say, "I have fought a good fight, I have finished my course, I have kept the faith." May God comfort the sorrowing ones, is our sincere prayer. **T. G. ADAIR**.

**MRS. MARY ELIZABETH WAIN-WRIGHT** passed to her reward Feb. 8, 1911. She had been a resident of New Orleans for forty-two years. About twenty-five years ago, at a revival conducted by the then evangelist, Mr. Sam Small, she was converted and united with the Church. Her membership was afterwards transferred to Carondelet Street Church and there continued until the end of her life. For years she had been an invalid, suffering at times the most intense agony. All during her sickness she evinced the spirit of a child of God. When physically unable to give attention to the care of the household, she devoted the little strength she had to prayer, song and reading of Scriptures. She contemplated the close of her mortal life with calm resignation. No fear nor misgiving disturbed her mind. Sometimes she did not know whether she was in or out of the body. She de-

clared that angels stood around her bed, and she rejoiced in God. She was possessed of a kind, benignant nature. Her neighbors loved and honored her. She leaves behind her devoted husband, who greatly mourns her departure. **S. H. WERLEIN**.

Resolutions of respect adopted by the Eureka Quarterly Conference in memory of Brother J. W. Jones. Whereas, an all-wise Providence saw fit to call from labor to reward our brother, **J. W. JONES**, on Dec. 20, 1910, therefore be it resolved, by the members of the Eureka Quarterly Conference, in quarterly conference assembled, first, that the community has lost an honored and valuable citizen, the family a kind and affectionate father and husband and the Church a devoted and consecrated member, efficient superintendent and faithful steward; second, that we bow in meek submission to the will of the Father and mingle our tears with those of the stricken family; and pray God's richest blessings upon them; third, that a copy of these resolutions be spread on the minutes of the quarterly conference, a copy furnished the bereaved family and a copy forwarded to the New Orleans Christian Advocate for publication. Signed: **C. Wesley Baley, P. C.; S. T. Herod, R. T. Keys, H. W. Kimbrel, W. R. Wilson**.

A beautiful little bud has been plucked from the garden of this world and transplanted in the paradise of our Lord to bloom in the bright beyond. Little **FLORA LOUISE DAVIS**, infant daughter of Mr. Charlie M. and Ruby Davis, was born May 2, 1910, and died Feb. 20, 1911. Her stay with father and mother in this world was of short duration; but, alas! how soon are the fond hopes of loving parents blighted by the cold, chilly hand of death! Her short little life was by no means devoid of good. She left the impress of her sweet little life on the fond hearts of her parents and grandfathers; they will never forget those tender little cheeks and sweet little smiles. No, never! Her two grandmothers preceded her to the better clime and she is now with them in the better land, shining in the presence of the king. It is hard indeed to part with those whom we love, but God's will, and not ours, be done. Our sympathies are with the parents, for while they cannot call their little darling baby back, they can go where she is; weep not, for she is at rest. The funeral services were conducted at the Hopewell Church by the writer on February 21 at 11 o'clock a. m., where a large concourse of people were gathered together to pay tribute to the memory of this sweet babe, after which the form of little Flora was laid to rest in the old home cemetery, to await the resurrection morning. The child's friend, **HILARY WESTBROOK**, DeSoto, Miss.

**JAMES McGEHEE** was born in Hancock County, Miss., April 16, 1831, and grew to manhood and married Miss Eliza Stewart in the year 1856. To them were born twelve children. Sister McGeehee and one child preceded him to the other side. Mr. McGeehee was a good citizen and a faithful husband and father. For some reason he never joined the Church, yet he was a church-goer. He will be greatly missed in his community. He leaves eleven children, fifty-four grandchildren and thirty-three great-grandchildren. May God comfort his loved ones and friends! May they look beyond the cloud of grief and by faith see the smiling face of him who is our all in all! **P. H. HOWSE, Ex-Pastor**.

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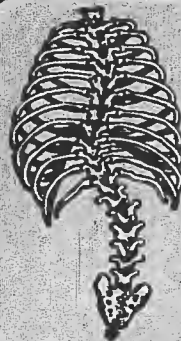
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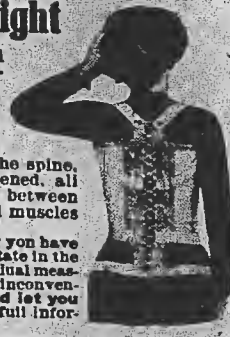


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## Tidings from the Field

### Eureka Circuit, Sardis District:

I suppose a short report from Eureka circuit will be of interest to some. We are doing very well so far. We have been hindered somewhat in our work by sickness in our family. I hope that I will be able to move right along with my work from now on. I have only six appointments and eight Sunday schools. Most of these schools have gone into winter quarters, but will soon be in full blast. I am planning and praying for a revival at every church on our work. Our first quarterly conference was held on February 23, and the churches all made good reports. Rev. W. M. Young, our efficient presiding elder, was on hand and preached a most excellent sermon, to the profit of those present.

C. WESLEY BAILEY, P. C.

### Coldwater, Miss.:

I send you my card report. We have met with or visited nearly all our people on the work. Everything is moving on hopefully. Our Sunday school is trying to put on new life; our prayer meetings are good. Both missionary societies are prospering and our Epworth League is growing in interest and numbers. Our people work quite harmoniously in all the departments of church service. Our official board is made up of liberal minded men. They have provided liberally for their pastor and provided for all our conference assessments, notwithstanding the raise in so many of these claims. We are working, hoping and praying for a great year on the Coldwater charge. Come to see us and your old friends.

D. W. BABB, P. C.

### DeSoto, Miss.:

On February 25 the Rev. W. H. Lewis, our presiding elder, came to our place and we had our first quarterly conference here on Saturday at 2 p. m. DeSoto, Salem, Mannassas and Cooper's Chapel were represented at this quarterly conference and made very good reports. Brother Lewis remained over Sunday and preached three able sermons while he was with us. They were appreciated by all who heard him. The Woman's Home Mission Society met on February 27 and planned to purchase a new stove for the new parsonage, and also to have a pump put down to give us water conveniently. Bro. R. R. Hodges and others are making an effort to complete the parsonage. The work is moving along smoothly on all lines. I expect to send in a list of subscribers in a few days to The Advocate. I'm still praising God for victory.

HILARY WESTBROOK,  
Pastor.

### Wilson, La.:

We have just closed a great meeting at Wilson. I had with me Bro. D. E. Kelley, of Purvis, Miss., and his brother, John, of Gloster, who with his cornet led the choir in the singing. We had good preaching, good singing, and notwithstanding the cold weather, we had a fine attendance from beginning to the end. The merchants closed their stores so as to give all a chance to be present. We had fifteen accessions to the Church, making twenty-five since I came, and more will follow as a result of this meeting. There were twelve family altars erected, a men's prayer meeting organized, nine new subscribers to The Advocate secured and our Sunday school will increase 50 per cent. The church membership has been

greatly revived and in fact the whole town stirred as never before. The Lord is wonderfully blessing us in our work here and we are happy in his service. Pray for us.

F. N. SWEENEY, P. C.  
February 27, 1911.

### Okolona Circuit, North Miss.:

We are beginning our third year's work on this charge in fairly good shape. Our first quarterly conference was held early in the year. It goes without saying that it was a success. Its convening with Union Church, the membership of which know how to entertain on such occasions, together with the helpful sermon preached by our beloved presiding elder, Rev. J. H. Felts, who for the third year is in charge of this district, made it an occasion long to be remembered. With so wise a leader we predict for the district the best year of the three. We are endeavoring to make our part of it so, anyway. Last Sunday, February 26, was a red-letter day with us on the circuit in Sunday school work. Brother Fred J. McDonald, Jr., our very efficient secretary of the Chickasaw County Sunday School Convention, went out with us, and after preaching by the pastor, made very interesting and helpful Sunday school talks and assisted in organizing a school at New Hope in the morning and one at Union in the afternoon. With such men superintendents as Brother Sidney Birmingham of New Hope and Brother George H. Phelps at Union, we expect these schools to live and prosper. We are planning to organize Sunday schools at the other churches soon. The Okolona circuit is only half its original size, being now composed of Egypt Church and with three west of the M. & O. Railroad. We are few in numbers—a little more than 100—but plucky and determined. The division of the charge was affected at the last annual conference, after a very unsatisfactory experiment last year, in which the West Side suffered much. But we are planning, hoping and praying for great things this year.

MILLARD A. BURNS, P. C.

### WHAT FOLKSONGS ARE.

One of the finest pleasures in the world is derived from singing. Even savages make an effort to sing by uttering weird notes as they beat on queer drums and dance around their war fires. In ancient times, before there were any pianos, people sang sometimes to the clapping of their hands, and often to the accompaniment of crude instruments which looked like old-fashioned guitars, violins, or harps. Their songs told of battles, love, harvest-time, hunting and other events in their lives. Before men knew how to write and print music, songs were preserved by being treasured in the memory of the people. Every country had its own peculiar songs which were passed down from father to son, sometimes through hundreds of years. In more modern times, interested people have from time to time printed collections of these songs of the different nations, and nowadays there are many enthusiastic collectors who are printing these songs so that we may all know them. This kind of music is called folk-songs. These include the songs which the "folk," or people, sing and treasure in their heart and memory.—From Mabel Lyon Sturgis's "Folk Songs for Boys and Girls" in March St. Nicholas.

To pray together, in whatever tongue or ritual, is the most tender brotherhood of hope and sympathy that men can contract in life.—Madame de Stael.

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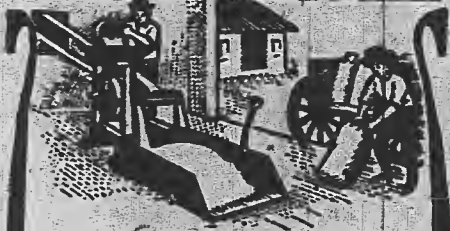
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Carbonate of Lime	97.32	per cent
Carbonate of Magnesia	1.60	" "
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100.05 per cent  
From this it will clearly be seen that Georgia Marble is the nearest to purity in its chemical properties of any of the marbles in use for general purposes, being composed of 97.32 per cent carbonate of lime.

A test of the crushing strength of Georgia Marble was made by Mr. J. B. Johnson, Prof. of Civil Engineering and Director of Testing Laboratory of the Washington University, and reports: "Six three-inch tubes were tested upon a U. S. Standard Riehle Testing Machine of 100,000 pounds capacity. I was only able to break four of the specimens. The other two stood 120,000 and 109,300 pounds respectively without crushing; which was a much greater load than the machine should be allowed to carry. The lowest test was 76,200 pounds, or 8,330 pounds per square inch, but since two of these specimens remained uncrushed, it is perhaps fair to say that the average crushing strength is not less than 10,500 pounds per square inch. This is equivalent to 750 tons per square foot. The fractures showed a remarkably uniform composition without seams or lines of cleavage."

Mr. Johnson, in his absorption test of Georgia Marble, states further: "A three-inch cube was soaked in water twenty-four hours and then weighed, it was then dried over a steam coil at a temperature of about 215 degrees Fah. for twenty-four hours and weighed again, and as shown by the accompanying certificate, the absorption is but six one-hundredths of one per cent. This is by far the smallest absorption I ever knew any building stone to have." The heat-resisting qualities of Georgia Marble under the most severe test shows that it will withstand heat to upward of 1,000 degrees Fah.

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## POSTPONE COMMITTEE MEETING.

In order to accommodate several interested persons, the meeting of the Committee on General Conference Entertainment for 1914 has been postponed from March 29 to April 5, 1911.

No change in the place nor the hour for the meeting.

THOMAS B. KING,  
Chairman, No. 8, North Front Street,  
Memphis, Tenn.

No one really knows the richness of Christ's love who has not tried to love and serve men as he did.—J. A. Clapperton.

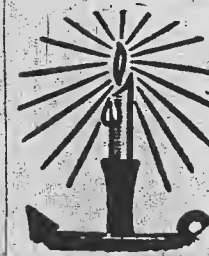
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Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

## GILMERTURPENTINE CUP COMPANY



New departure turpentine. Principal is excluding the air. Obtained from 3-4 inch hole in sap of tree. Does not injure or kill the timber. Can turpentine same timber 100 years. Cannot be injured by fire or freezing. Saves 50 per cent.

evaporation and 50 per cent. labor. Products several grades above old method. Increases profit 300 per cent.

OFFICE: N. E. Corner Royal & St. Francis Streets. Mobile, Ala.



### 10 DAYS FREE TRIAL

We ship on approval without cost deposit, freight prepaid. **DON'T PAY A CENT** if you are not satisfied after using the bicycle 10 days.

**DO NOT BUY** of tires from anyone at any price until you receive our latest art catalogs illustrating every kind of bicycle, and have learned our unheard of prices and marvelous new offers.

**ONE CENT** is all it will cost you to write a postal and everything will be sent you free postpaid by return mail. You will get much valuable information. Do not wait, write it now.

**TYRES, Coaster - Brake rear wheels, lamps, sundries at half usual prices.** Mead Cycle Co., Dept. 8-305 Chicago

**THIS O.I.C. SOW WEIGHED 932 LBS. AT 23 MONTHS OLD**

**IONIA GIRL**

I have started more breeders on the road to success than any man living. I have the largest and finest herd in the U.S. Every one an early developer, ready for the market at six months old. I want to place one hog in each community to advertise my herd. Write for my plan. "How to Make Money from Hogs." C. S. BENJAMIN, R.F.D. 27 Portland, Mich.

## The Epworth League.

Deep strike thy roots, O Heavenly Vine;

Within our earthly sod! Most human and yet most Divine—The flower of Man and God.

Apart from thee all gain is lost, All labor vainly done; The solemn shadow of thy cross Is better than the sun.

Our friend, our Brother, and our Lord,

What may thy service be? Nor name, nor form, nor ritual word, But simply following thee.

—Whittier.

Topic for March 12. The Equipment (Eph. vi, 14-17; II Cor. x, 3-5.) Hymns 428, 494, 506.

1. The Might of Our Weapons.—"The weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds." It is a glorious equipment which the Lord provides. We may go forth to spiritual conflict with the full expectation of triumph over our foes, because God has given us weapons to fight with which they cannot resist. Even the feeblest may use them with such power that the enemy must flee. With modern rifles even a company of boys could stand off a horde of savage foes armed with bows and spears. So the devil must flee when we resist him, because he has nothing with which to meet our spiritual weapons. The main question always is as to whether we are in fighting mood.

2. The Armor of God.—What Paul has to say in description of the Christian's armor is worthy of much meditation. There are lessons here that we do well to heed. Truth, righteousness, the gospel of peace, faith, salvation and the Word of God are what he mentions as constituting our armor. These all have to do with character. We cannot secure our safety by that which is merely outward. That which brings truth and righteousness and peace brings also security. But these come to us from within. They are not generated within. This armor is not of our own making. It comes from God; for all the truth and salvation that give us safety reach us through the grace of God.

3. Completely Armed.—It is the whole armor of God that we are urged to put on. Emphasis must be placed upon the thought of completeness. We ought to seek after a complete Christian character, because only in such completeness do we find a safeguard for that which we have already acquired. A half-finished building is useless. We should be fully armed and leave no defenseless spot, or else that will be the place where the enemy will make his attack. When a man is thrust through the heart it is no help to him that he has a helmet on his head. This is your only safety, that you guard every point. You should strengthen not only that which is already strong, but that which you know to be weak. It is at the weak point in his battle line that the wise general masses his troops. If there is any weak place in our defenses we may be sure that it has not escaped the watchful eye of our foe. He will surely attack us there, and there we should meet him with the weapons that God has provided for us.—New York Christian Advocate.

Rev. J. B. Fulton, of Greensburg, La., states that the League at that place is wide awake and helpful.

Rev. J. H. Ingram reports the organization of a League at Glen Allan, Miss. It will be live and flourishing with this energetic pastor to give it encouragement.

The Sunday schools of Texas will take up a collection for Epworth-by-the-Sea on Sunday, March 12. Money is needed to cover the expense recently incurred in improving this splendid property.

Rev. A. S. Lutz, of Homer, has an active Senior League and a Boys' League with a Scouts attachment. He thinks the Scout feature is a good one and will prove to be a source of strength to the League work in the future.

The Oklahoma Leaguers have secured a tract of ground of forty odd acres adjoining the town of Sulphur which they are dividing into lots of 25x125 feet, to be sold at \$100 each for the first one hundred, with advance on others. The citizens of Sulphur have contributed \$2,500 in cash toward the enterprise, and committees are now working out plans for the needed buildings and improvements. James E. Savage, in writing of the movement in a recent issue of the Western Methodist, says: "It is expected to make this not only a League Assembly, but a great Methodist Assembly for the State, where every phase of church work will be represented.—Texas Advocate.

### TEXAS AVENUE LEAGUE, SHREVEPORT.

Brother J. C. Rousseaux began his work here among the young people of his church at Texas Avenue by interesting them in reorganizing their chapter of the Epworth League, which had been asleep about a year. They at once assured him of co-operation and planned a program which was well rendered at the evening preaching hour, the pastor being on the programme only for a "Practical Short Talk," which was on the Epworth League, and the benediction. They reorganized with twenty-five members. There has been an increase of attendance and interest each meeting. The officers are as follows: President, Mr. S. P. Peters; First Vice-President, Mrs. J. C. Rousseaux; Second Vice-President, Mrs. A. Y. Renfro; Third Vice-President, Mr. Emmette Shaw; Fourth Vice-President, Mr. T. L. Blaylock; Secretary, Mr. Thad Mitchell; Treasurer, Miss Alvernon Marshall.

SADIE J. LINGLE, Louisiana State Secretary.

### A Tribute.

"Whenever any one asks me what the Epworth League has done, I say that the Epworth League has made good."—Bishop Mouzon.

Thomas Jonathan Jackson Christian, a grandson of General "Stonewall" Jackson, is now a cadet at West Point, and will be graduated in June. There is also at West Point a Robert Edward Lee, the first of that name since General Robert E. Lee was there.—St. Louis Advocate.

## Physician Said Appendicitis

### Gall Stones Expelled by the Great Kidney Preparation.

I thought I would do you a favor and let you know what Dr. Kilmer's Swamp-Root has done so far for me.

About one year ago I was taken sick with a terrible pain in my right side. My family physician pronounced it appendicitis. About two weeks ago I received your Almanac and read in it about weak kidneys, and my back hurting me so much, I thought I would try your Swamp-Root and to my great astonishment, after using one bottle, I expelled three gall stones, which weighed 135 grains—just think of it. My kidneys are not well yet, and so I have concluded to continue with Swamp-Root. Mr. Schwake, the druggist, thought that it never was appendicitis and that the doctor had made a mistake. It was no doubt, gall stones that caused the trouble, or they would not have come away so soon after commencing with Swamp-Root.

I shall always praise Dr. Kilmer's Swamp-Root to all those who suffer from kidney, liver and bladder troubles and am very thankful that I ever discovered such a worthy remedy. I feel confident that it will cure me entirely of all kidney and liver trouble.

MRS. MARY J. SCHNITTGER, 1502 15th St. and 5th Ave., Nebraska City, Neb.

Personally appeared before me this 31st day of August, 1909, Mrs. Mary J. Schnittger, who subscribed the above statement and made oath that the same is true in substance and in fact.

A. P. YOUNG, County Clerk, LOUIS STUTT, Deputy.

Letter to Dr. Kilmer & Co., Binghamton, N. Y.

### Prove What Swamp-Root Will Do For You.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. It will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

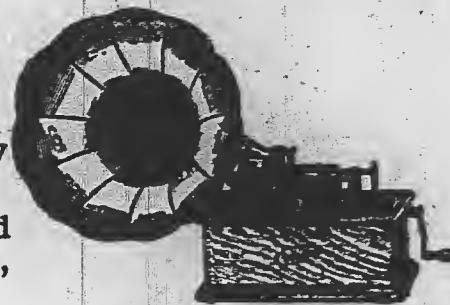
The author of a good deed is the one who receives its sweetest fruits.—Duclos.

**Dropsy** CURED. Shortness of breath relieved in 36 to 48 hours. Reduces swelling in 15 to 20 days. Call or write. COLLUM DROPSY REMEDY CO., Dept. B, 522 Austell Bldg., Atlanta, Ga.

## Your Credit is Good.

Pay a small amount down; Balance in small monthly payments;

Select outfit and records, and we will send to your address, All Charges Prepaid.



### OUTFIT No. 9

1 Fireside Phonograph (Combination type), 4, 2 Minute Edison Records, 4, 4 Minute Edison Records.

\$25.40

### OUTFIT No. 11

1 Standard Phonograph (Combination type), 6, 2 Minute Edison Records, 4, 4 Minute Edison Records, 1, Record Carrying Case.

\$34.25.

No Security Required. No Interest Added.

No advance over cash price.

Write for full information and Catalogue.

NATIONAL AUTOMATIC FIRE ALARM CO., OF LA.

Distributors of Edison Phonographs.

614 GRAVIER STREET - - - NEW ORLEANS.



## HEISKELL'S

Ointment is a wonder worker on a rough and pimply skin. One application soothes and heals, and a few more work a cure.

Heiskell's Medicinal Toilet Soap aids a skin cure by keeping the pores open. If you are troubled by blackheads, tetter, rash or any local inflammation of the skin, use Heiskell's Ointment.

Write for our new booklet, "Health and Beauty."  
JOHNSTON, HOLLOWAY & CO.,  
531 Commerce St., New Orleans.

## OINTMENT

### One Year's Free Trial

THERE is but one way to buy a first-class high-grade piano or organ and save money and that is the Cornish way. We make all our own instruments

You select your own terms.



at our own factory—sell direct to the consumer at our factory prices—give you a year's free trial and let you pick all the middleman's fat profits.

Now here is our offer: Send for our large handsome free piano and organ book—pick out any instrument you want and we will ship it direct to your home for a full year's free trial. You'll be under no obligation—you will not be tied up in any way. If the piano is not exactly as you think it should be ship it right back at our expense.

## Cornish Pianos and Organs

are the finest instruments made and on account of our "selling direct to the consumer" cost you least. They have the sweetest and richest tones—most elaborate and handsome cases—the most up-to-date designs—and are built to last a lifetime. No piano or organ could be better no matter what you may pay. And we give you a full year's free trial to prove this—to prove the value of the Cornish instruments.

### You Take No Risk

The Cornish Bond is your protection. This we send with every piano or organ that leaves our factory and it binds us absolutely to every statement and guarantee we make. It states that you can have a year's free trial—can choose your terms of payment—can have two years' to pay and that we will pay the freight if you so desire.

### Free Book

Send for the beautiful free Cornish book today. It shows the most complete line of pianos and organs in the world. It shows the best instruments for the least money and at terms anyone can easily arrange to meet. We will also send our book showing letters from 5000 satisfied Cornish users and there are more than a quarter of a million of them. It shows how you can save piano money. Write for this handsome free book today and say whether you are interested in a piano or organ.

Cornish Co. Washington, New Jersey  
Established Over A Half Century

### Western Plow Attachment

Greatly Improved—Patented  
Makes a SULKY FLOW of any Walking Plow.

Plowman rides, handles plow by levers and has absolute control how ever hard the ground. Saves horses; fits right or left hand, wood or steel beam plows. New model has greatly improved lever adjustment. Simple to handle.

WESTERN IMPLEMENT CO., 713 Park St., St. Louis, Mo.

## 10,000 SEEDS 100c.

We want you to try our Prize Seeds this year and have selected 50 best varieties and put up 10,000 seeds especially to grow Prize Vegetables and Flowers. They will produce more than \$25. worth of Vegetables and 10 bushels of Flowers.

Seeds	Best Varieties	pkts.
2,500 " Lettuce	1 " "	1
500 " Onion	2 " "	1
1,000 " Radish	3 " "	1
200 " Tomato	4 " "	1
2,500 " Turnip	5 " "	1

Flowers: 1 Grand Flowering Varieties  
In all 10,000 Seeds, and our new Seed Book with a 1c Credit Check good for 10c selection, postpaid, 10c.  
FAIRVIEW SEED FARMS, Box 122, Syracuse, N. Y.

### QUARTERLY CONFERENCES.

#### NORTH MISS. CONFERENCE.

##### Greenville Dist.—Second Round.

Hillhouse	Mar. 12, 13
Murphy	Mar. 18, 19
Malvina	Mar. 25, 26
Cleveland	Mar. 26, 27
Alligator	Apr. 2, 3
Arcola	Apr. 8, 9
Leland	Apr. 9, 10
Dubbs	Apr. 15, 16
Lyon	Apr. 16, 17
Belen	Apr. 23, 24
Friar's Point	Apr. 25
Robinsonville	Apr. 29, 30
Shipmans Chapel	May 4, 5
Clarksdale	May 7, 8
Deeson	May 14, 15
Merigold	May 21, 22

The district conference will be held at Rosedale, May 12, 13, 14.

W. W. WOOLLARD, P. E.

##### Oxford Dist.—Second Round.

(In part.)

Taylor, at Taylor	Mar. 11, 12
Paris, at Palestine	Mar. 18, 19
Water Valley, Main St.	Mar. 18, 19
Water Valley, First Ch.	Mar. 26, 27
Pine Valley, at Wyatt's	Apr. 1, 2
Coffeetown, at Gray Rock	Apr. 8, 9
Duck Hill, at The Plant	Apr. 15, 16
Grenada Ct., at Sparta	Apr. 22, 23
Aberdeen, at Mt. Zion	Apr. 29, 30
Oxford	Apr. 30 May 1

Other announcements will follow later. Bishop McCoy will be with us at the district conference in Charleston in May. He hopes to give the date within the next few days.

J. E. CUNNINGHAM, P. E.

##### Sardis Dist.—Second Round.

Batesville Station	Mar. 11, 12
Olive Branch, at Mineral Wells	Mar. 18, 19
Mt. Pleasant, at Union	Mar. 25, 26
Coldwater, at Love	Apr. 1, 2
Hernando and Horn Lake, at Horn Lake	Apr. 2, 3
Cockrum, at Palestine	Apr. 6
Pleasant Hill, at Lewisburg	Apr. 7
Byhalia, at Emory	Apr. 8, 9
Oakland, at Tillatoba	Apr. 15, 16
Lake Comorant and Hinds, at Eudora	Apr. 22, 23
Como	Apr. 29, 30
Long Town, at L. T.	May 6, 7
Courtland, at Chapel Hill	May 13, 14
Tyro	May 17
Senatobia	May 20, 21
Wall Hill, at Bethel	May 27, 28
Arkabutla, at Harmony	May 31
Eureka, at Eureka	June 3, 4
Crenshaw, at Crenshaw	June 10, 11

W. M. YOUNG, P. E.

##### Corinth Dist.—Second Round.

E. Booneville Ct., at Gilmore's Ch.	Mar. 11, 12
Mooreville Ct., at Oak Hill	Mar. 18
Mantachie Ct., at Center Star	Mar. 19, 20
Jonesboro Ct., at Camp Ground	Mar. 25, 26
Ripley & B. M., at Blue Mountain	Mar. 26, 27
Corinth Ct., at Gaines Ch.	Apr. 1, 2
Rienzi Ct., at Rienzi	Apr. 8, 9
Belmont Ct., at New Hope	Apr. 15
Tishomingo Ct., at Salem	Apr. 16, 17
Booneville Ct., at Oak Grove	Apr. 22, 23
Dumas Ct., at Wells Chap.	Apr. 28
Ripley Ct., at Mt. Pleasant	Apr. 29, 30
Dry Run Ct., at Mt. Pisgah	May 6
Guntown & B., at Pleasant Valley	May 7, 8
Hatchie Mis., at Crums Chapel	May 13, 14
Kossuth Ct., at Kossuth	May 14, 15
Myrtle Ct., at Ebenezer	May 20, 21
Baldwyn Ct., at Lebanon	May 27, 28
Sherman Ct., at Chester	June 3, 4

District Conference at Myrtle, May 19-21. Bishop J. H. McCoy will preside.

BEN. P. JACO, P. E.

##### Columbus Dist.—Second Round.

Mathiston, at Lagrange	Mar. 11, 12
Shuqualak, at Salem	Mar. 19, 20
West Point	Mar. 24, 26
Mashulaville, at Hashuqua	Apr. 1, 2
Macon	Apr. 7, 9
Brooksville	Apr. 9, 10
Columbus, First Ch.	Apr. 14, 16
Columbus, Second Ch.	Apr. 16, 26
Sturgis, at Bethel	Apr. 22, 23
Starkville	Apr. 29, 30

Starkville Ct., at Smyrna	May 6, 7
Mayhew, at Sessums	May 7, 8
Crawford	May 13, 14
Cochran	May 20, 21
Columbus Circuit	May 27, 28

The District Conference will convene in Sturgis, April 19, at 9 a. m. Bishop James H. McCoy will preside. We expect a large attendance. We earnestly request every pastor to have the Home and Foreign Missionary assessments paid in full by the District Conference.

J. E. THOMAS, P. E.

##### Aberdeen Dist.—Second Round.

Houlka, at Houlka	Mar. 4, 5
Palestine, at Camp Grd.	Mar. 11, 12
Pontotoc	Mar. 12, 13
Pittsboro, at Tabernacle	Mar. 18, 19
V. and C. City, at C. City	Mar. 19, 20
Buena Vista, at Macedonia	Mar. 25, 26
Houston	Mar. 26-27
Smithville, at Paine Memorial	Apr. 1, 2
Amory and Nettleton, at A.	Apr. 2, 3
Okolona Ct., at New Hope	Apr. 8, 9
Okolona	Apr. 9, 10
Verona, at Palmetto	Apr. 15, 16
Shannon, at Pleasant G.	Apr. 16, 17
Nettleton Ct., at Carolina	Apr. 22, 23
Greenwood Spr's, at P. G.	Apr. 29, 30
Prairie, at Strong	May 6, 7
Wren, at Grady's Chapel	May 13, 14
Derma, at Derma	May 20, 21
Montpelier, at Mantee	May 27, 28
Tremont, at Mt. Pleasant	June 3, 4
Fulton, at Friendship	June 4, 5

JAMES H. FELTS, P. E.

##### Winona Dist.—Second Round.

Moorhead, at Sunflower	Mar. 25, 26
Itta Bena	April 2
Greenwood, 7:30 p. m.	April 2
Schlater, at Schlater	April 7
Inverness, at Isola	April 9, 10
Winona	April 16
Mars Hill, at Gore Springs	April 19
N. Carrollton, at Longview	April 21
Carrollton, at Smith's Chp.	Apr. 22, 23
Winona Circuit, at Bluff Springs	April 29, 30
Belzoni, at Swift	May 4
Ruleville, at Ruleville	May 5
Lambert, at Lambert	May 7, 8
Tutwiler, at Dublin	May 14, 15
Webb, at Webb	May 16
Indianola, at Fairview	May 20, 21
Kilmichael, at Stewart	May 26
Bellefontaine, at Lebanon	May 27, 28
Eupora, at Mabin	May 29
Slate Springs, at Cross Roads	May 31
Minter City	June 4

District Conference at Webb, May 17-19, Bishop W. B. Murrah presiding.

E. S. LEWIS, P. E.

### TRY MURINE EYE REMEDY

for Red, Weak, Weary, Watery Eyes and Granulated Eyelids. Murine Doesn't Smart—Soothes Eye Pain. Druggists Sell Murine Eye Remedy, Liquid, 25c, 50c, \$1.00. Murine Eye Salve in Aseptic Tubes, 25c, \$1.00. Eye Books and Eye Advice Free by Mail. Murine Eye Remedy Co., Chicago.

## The Motor Way

Commencing Thursday, Dec. 1st,

### The YAZOO & MISSISSIPPI VALLEY R. R.

Will Inaugurate a MOTOR CAR

Service Between

### New Orleans & Baton Rouge

Leaving New Orleans.....6:55 a. m.

Arriving Baton Rouge.....9:45 a. m.

RETURNING

Leave Baton Rouge.....4:00 p. m.

Arrive New Orleans.....6:50 p. m.

Cars Leave Union Station, Howard Avenue and Rampart Street.

Nothing but hand-baggage will be handled on these cars.

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## LA GRIPPE BAD COLDS NEURALGIA

Quickly cured by Johnson's Chill and Fever Tonic. Drives every trace and taint of Grip poison from the blood. 50 cents if it cures—not one penny if it fails. At all drug stores.

## FERRY'S SEEDS

To grow the finest flowers and most luscious vegetables, plant the best seeds. Ferry's Seeds are best because they never fail in yield or quality. The best gardeners and farmers everywhere know Ferry's seeds to be the highest standard of quality yet attained. For sale everywhere.

FERRY'S 1911 Seed Annual  
Free on request  
R. M. FERRY & CO.,  
DETROIT, MICH.

### INDIVIDUAL COMMUNION CUPS

UNBREAKABLE

POINTED TOP STYLE

(CAN BE STERILIZED)

Requires no tipping back of the head—no washing by hand—no breakage.

Write for Illustrated Catalogue.

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TORONTO CANADA

### SEWING MACHINES.

SINGER SEWING MACHINES ARE BETTER THAN ANY OTHER MAKE. LIGHT RUNNING AND EVERLASTING. PRICES TO SUIT ALL PURSES. WE SELL NEEDLES AND PARTS FOR ALL MAKES OF SEWING MACHINES. WE HAVE THE BEST OIL IN LOUISIANA. SEE THE DARNER DEMONSTRATED AT OUR 1011 CANAL STREET STORE. IT IS THE BEST DARNER, AND NO HOUSEHOLD IS COMPLETE WITHOUT IT.

## EARLIEST COTTON IN THE WORLD



## SIMPKINS PROLIFIC COTTON SEED

can be had from the originator in car lots at \$1.10 per bushel, \$1.15 less than car lots, put up only under his "Trademark". Why take cheap so called "Simpkins" Seed and suffer loss at harvest time? Order now while you can get them

FROM  
W. A. SIMPKINS,  
RALEIGH, N. C.

## Fish Bite

Like hungry wolves any time of the year

if you use Magic-Fish-Lure. Best

fish bait ever discovered. Keeps you busy

pulling them out. Write to-day and get a

box to help introduce it. Agents wanted.

J. F. Gregory, Dept. 1, St. Louis, Mo.

ESTABLISHED 1858

## CHURCH AND SCHOOL BELLS

Write for SPECIAL DONATION PLAN Cat. No. 57

THE C. S. BELL COMPANY, HILLSBORO, O.

## BLMYER BELL

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

OTHER OTHER BELLS

SWEETER, MORE DURABLE, LOWER PRICE.

OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

AMERICAN INSTITUTE, 554 Grand Ave., Kansas City, Mo.

FITS CURED NO CURE NO PAY—IN

other words you do not

pay our small professional fee

until cured and satisfied. German

American Institute, 554 Grand Ave., Kansas City, Mo.



## Obituaries.

**MISS MARY GERTRUDE MANNING**, daughter of Brother and Sister Manning, was born March 16, 1893, and died Feb. 19, 1911. She professed faith in Christ in August, 1907, and joined the Methodist Church, South, of which she lived a faithful member. She leaves a father and mother, three sisters and two brothers to mourn her. Their loss is her eternal gain. She called her friends around her bed and told them good-bye, and asked them to meet her in heaven. She sang a song and at last fell asleep in Jesus. We hope to meet her some sweet day in the haven of rest. God bless the broken-hearted family!

R. C. KENNED, P. C.

**ANDREW WARD SKELTON** was born in May, 1830, in Newton County, Ga., and died Feb. 13, 1911, at his home four miles north of Kosciusko, Miss. In 1866 he was married to Mrs. Lucy Bell. Of this union there were born three children, all of whom, with his aged wife, are left to mourn his departure. We were not permitted to be with Brother Skelton during his last illness, but are told that he bore his sufferings with a Christian fortitude and even after he became speechless he would look upward and smile, as if to say "All is well with my soul." His remains were laid to rest in the Marvin cemetery to await the call of his Master, whom he had served for thirty years, being a member of the M. E. C. S. at Marvin Chapel. A good man and citizen has gone; God has gathered a well-ripened soul into the garner of his eternal kingdom. We extend our deepest sympathy to the bereaved ones; may they be able to see God's righteous and eternal will being done and see the face of Jesus even through their tears!

O. P. ARMOUR,  
Pastor Kosciusko Circuit.

**JOHN WELLS RUTLAND** was born June 3, 1830, near Huntsville, Ala. He moved to Shelby County, Tenn., in 1840 and was married to Miss Sallie Elin, of Olive Branch, Miss. He next moved to Eudora, DeSoto County, Miss., where the two children, Eugene and Stephen, were born. The devoted wife died and was laid to rest. Brother Rutland was married the second time to Miss Minnie Brooks of Smith County, Tenn., and moved to the Plum Point neighborhood in DeSoto County, Miss., in 1872. In addition to the two sons mentioned above, three sons, Charley, Jay Brooks of Memphis, Tenn., and Ed. Wells, and the widow, who live on the old home place, survive our departed friend and brother. Brother Rutland was in many respects a wonderful man. His long pilgrimage of nearly eighty-one years has covered a period of time remarkable for its achievements, not only with reference to our own country, but with reference to the entire world. During his entire life John Rutland was intensely interested in the material and spiritual prosperity of his Church. He joined the M. E. Church, South, at Bradley's Chapel in Shelby County, Tenn., at the tender age of 12 years, under the faithful old preacher and pastor, Brother Muller. He was a steward in the Methodist Church from 19 years of age till a few years previous to his death. He was relieved of that because of his growing feebleness. He was a trustee of the Horn Lake M. E. Church, South, for forty-five years. Brother Rutland was always a friend of his and a Mason of the highest grade. He was a Confederate soldier under Forrest—true to his country, his Church and his God. May God richly bless the widow, the children and the grandchildren, and all the dear ones, is the earnest prayer of their pastor,

W. D. WENDEL.

**MRS. MARY L. ANDERSON**, the subject of this sketch, was born in Bienville Parish, La., March 27, 1849, where she continuously resided until her death, Dec. 11, 1910, in the town

of Alberta, and was buried by Rev. Thos. Martin of Ringgold, La., in the Ebenezer Cemetery. She was happily married to J. T. Anderson on Aug. 19, 1875, and was the mother of eight children, five of whom, with her husband, survive her. In early life Slater Anderson was converted and joined the M. E. C. S. and lived in it until after her marriage with Bro. Anderson, who was a Baptist. She then united with the Baptist Church, in which she lived a faithful Christian life for many years and until the early part of 1910, when she again united with the M. E. Church, South. Sister Anderson was a beautifully consistent example and pattern of "holiness without which no man shall see the Lord." She went home to a rich reward after a prolonged sickness and great suffering for many months. She never was able to attend church but once or twice after coming back to us. In the death of Sister Anderson the Church has lost a loyal, consecrated member; the husband, a faithful wife, the children a good mother and the community, a faithful, kind friend and good neighbor. Our loss is her eternal gain. May her loved ones follow her as she followed her Master and Lord, and meet her in the Father's house on high! Her pastor,

JOHN G. SLOANE.

### FROM BROTHER LEWIS.

(The following personal note to the editor is printed, though not written for publication, because we feel that it will interest many of our readers. We trust that Brother Lewis will pardon us for taking this liberty).

Dear Bro. Meek:

Permit me to thank you most heartily for your kindly reference to me in last week's issue of The Advocate. I am not worthy of such words of praise. The ushers tell me that the congregations are increasing at First Church every Sunday. In fact, almost every available space is filled at the morning hour. I have made 700 pastoral visits and received 69 members thus far, eight of them on profession of faith; 741 were present at Sunday school a recent Sunday. I need the prayers of the brethren. A great responsibility rests upon me. We now have 1,590 members. I wish you would come to see us.

Most cordially,

T. W. LEWIS.

Memphis, Tenn., Feb. 24.

**TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.**  
Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form for grown people and children. 50c.

### EASTER BELLS.

How many of our subscribers are wishing, perhaps planning, to make the coming Easter Sunday a double celebration, combining a Bell dedication with a jubilation "He Is Risen?" Church bells are surely a part of Christianity; what church pastor, trustee or worker but considers a bell as indispensable as the hymn book or any other accessory. The bell is Christianity's invitation—the call of the Church to worship, and we would suggest to those of our friends who are wishing or planning a bell purchase, that before they make such a move they ask for the special plan of sale offered by the C. S. Bell Company of Hillsboro, Ohio, who for 53 years have manufactured the highest grade of steel alloy church and school bells.

### THE MODE OF BAPTISM Settled at Last.

Long debated subject now made clear. Differences, fading like stars before the rising sun, will soon be gone forever.

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Will also carry stock of the above varieties cotton seed in New Orleans, La., to supply Louisiana buyers. All orders from Louisiana should be addressed to Mr. J. B. Fain, P. O. Box 1818, New Orleans, La., and all orders or inquiries from Mississippi should be addressed to

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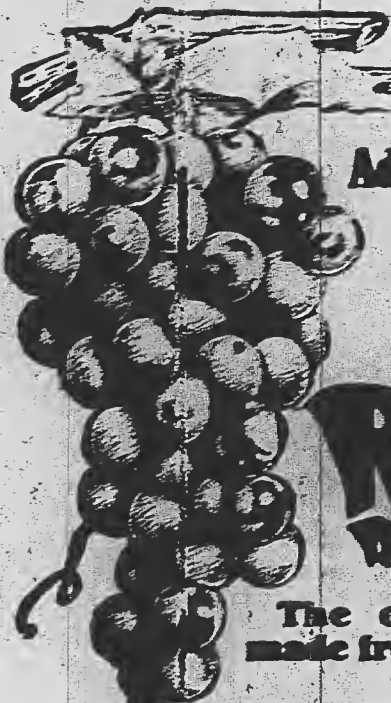
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of Tartar

No Alum—No Lime Phosphates

## The Sunday School.

### NOTES AND SUGGESTIONS.

By Miss Elizabeth Kilpatrick.

An adult Bible class uses this motto for 1911:

Just as I am, young, strong and free,  
To be the best that I can be,  
For truth, righteousness and love,  
Lord of my life, I come.

A book from the heart of a Methodist parsonage, full of help for 2d dresses and Sunday school talks is called "Wireless Messages," by C. N. Broadhurst (Berrell, \$1 net). The book is really on "Prayer," but is most helpful along many other lines.

Teachers would do well to write to the World's Sunday School Publishing Co., Detroit, Mich., and other houses, for leaflets on such subjects as: "How to Prepare a Lesson," "Holding the Boys and Girls," "A Word at the Start," "Sunday School Teachers' Don'ts," "Little Things for Sunday School Teachers." These can be procured for from one to five cents. Have one read at teachers' meeting or distribute them among the teachers for home study or prayerful consideration and assimilation.

This beautiful morning resolve, right from the heart of Bishop John H. Vincent, is a fine beginning to any day: "I will try this day to live a simple, sincere, patient life, repelling every thought of discontent, self-seeking and anxiety; cultivating magnanimity, self-control and the habit of silence; practicing economy, cheerfulness and helpfulness. And as I cannot in my own strength do this or even with a hope of success attempt it, I look to thee, O Lord Jesus Christ, my Savior, and ask for the gift of thy Holy Spirit."

An editorial in the Sunday School Times says: "No one is very long interested in anything to which he does not give himself in costly fullness. It is not the old phrase, 'He lost interest and turned away,' but 'He turned away and lost interest.' Interest is a return on an investment; we cannot withdraw our investment and expect the interest to continue. The only cure is to re-invest." In this busy, commercial age, when every investment is made to pay its highest per cent, when waste even is reborn into new materials and products, surely we cannot afford to lose that highest and best interest on the investment of spiritual power, good deeds and honest teaching.

College men are doing a great work in the Sunday school. In Oxford, Miss, three of the fellows go out every Sabbath afternoon to a country home close by and in the room of the house they hold the service. One acts as

superintendent, one teaches the infant and next larger class, and one takes the intermediates. They carry a corner and lead the singing, and how their warm, clear voices ring out full of joy and inspiration! These fellows are healthy, fun-loving and merry-hearted, but have, best of all, in their hearts the great throbbing desire to help somebody. And they did not wait for the somebody to be found and brought to them, but went out and sought the opportunity.

The teacher of the small class, or a class in a village or country Sunday school, sometimes hesitates to attempt class organization, because he fears he cannot find among his members a sufficient number with the experience and the initiative to make efficient class officers. As a matter of fact, there could hardly be a stronger argument in favor of class organization. Nothing will more readily develop members into earnest, ready workers than the systematic carrying out of plans in which they have a definite, responsible part. Much may be done, too, in overcoming a lack of training and of interest, by carefully planning the preliminary steps of the organization. Have an installation service, no matter how elaborate or simple. Dr. Hamill has prepared such a service, which is well worthy of trial. Have a cabinet meeting regularly—the greatest corporation or the smallest business could not run smoothly without thus talking over and planning things to be placed before the body of the class in a suitable, brief and attractive way.

The Sunday school at Fellowship, on the Glenmora Charge, has been reorganized, with Mr. A. Hinson, a public-spirited Methodist, as superintendent. As a member of the School Board from his ward, he has done good service for the younger generation in promoting educational interests, and he takes hold of the Sunday school in the same spirit, buying a copy of Lawrence's "How to Conduct a Sunday School" the first thing. The day of reorganization he secured as co-workers Miss Della Boham for the home department, Mr. Musgrove, teacher for the young men's Baracca class, Mrs. McArthur, superintendent of the cradle roll, and Mr. A. N. McArthur, secretary.

### THE SUNDAY SCHOOL TEACHER.

The following are some of the things a Sunday school teacher must do if he would attain to a high degree of efficiency.

1. He must prepare the lesson carefully. This means that he must have wisely selected lesson helps.

2. He must save the life and guidance of the Holy Spirit in teaching his class. This means that he must make use of prayer.

3. He must be punctual and regular in attendance. If he is not, his example is better to have a bad effect upon the pupils.

4. He should show himself in earnest in teaching the lesson, keeping in mind the fact that to help the members of the class spiritually should be his chief aim.

5. If any in the class are unmoved he should be burdened for them and tactfully try to win them to Christ. Only a soul-winner measures up to the standard as a Sunday school teacher.

6. He should be interested in the members of the class throughout the week as well as on the Sabbath. He should cultivate their acquaintance and show that he keeps them in remembrance. If one of them becomes ill, he should visit him, and in other ways show his sympathy and concern.

7. He should walk every day as a disciple of Christ. Only a consistent piety has the saving quality. Paul's direction to Timothy, the young minister, applies with equal force to the Sunday school teacher: "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt save both thyself, and them that hear thee."

### Evidence Produced.

The world is so skeptical nowadays, that when one makes a statement, he is immediately asked for evidence. Here is ours. Dr. Jno. R. Phelps, Dorchester, Mass., writes: "Send me a new supply of Gray's Ointment. I have the courage of my convictions, and am not ashamed to say that I use it in my practice." But better evidence still that "Gray's Ointment" will cure cuts, bruises, boils, burns, sores, poison oak, blood poison, ulcers and skin eruptions of every kind is the actual test, so send your name and address to Dr. W. F. Gray & Co., 894 Gray Building, Nashville, Tenn., and they will send you a free sample that you may be your own judge as to the efficacy of "Gray's Ointment," or it can be supplied by any druggist at 25c per box.

### A CORRECTION.

Dear Brother Meek: In the obituary of Mrs. Adrienne Gibson, published in this week's paper, I should have said that she was the daughter of David and Jane Gibson, instead of Daniel and Jennie Gibson. Please publish this correction and oblige.

Yours faithfully,  
JAS. G. GALLOWAY.  
Crystal Springs, March 4, 1911.

### ALEXANDRIA DISTRICT CONFERENCE.

The Alexandria District Conference will be held at Boyce, La., March 31 (7:30 p. m.) to April 4th. The opening sermon will be preached Friday, March 31, at 7:30 p. m., by Rev. J. A. Alford. The following committees will serve the conference:

Orders—F. N. Parker, Wilson Moore and F. M. Freeman.

Admission—H. W. May, A. R. Hoffpauir and C. F. Sheppard.

License—R. H. Harper, G. D. Purcell and J. H. Hall.

Quarterly Conference Records—H. W. Ledbetter, F. J. McCoy, J. H. Montgomery.

PAUL M. BROWN, P. E.

### Household Economy

How to Have the Best Cough Syrup and Save \$2. by Making It at Home.

Cough medicines, as a rule, contain a large quantity of plain syrup. If you take one pint of granulated sugar, add 1/2 pint of warm water, and stir about 5 minutes, you have as good syrup as money could buy.

If you will then put 1/2 ounces of Pinex (fifty cents worth) in a pint bottle, and fill it up with the Sugar Syrup, you will have as much cough syrup as you could buy ready-made for \$2.50. It keeps perfectly.

And you will find it the best cough syrup you ever used—even in whooping cough. You can feel it take hold—usually stops the most severe cough in 24 hours. It is just laxative enough, has a good tonic effect and taste is pleasant. Take a teaspoonful every one, two, or three hours.

It is a splendid remedy, too, for hoarseness, asthma, chest pains, etc.

Pinex is the most valuable concentrated compound of Norway white pine extract, rich in guaicol and all the healing pine elements. No other preparation will work in this formula.

This recipe for making cough remedy with Pinex and Sugar Syrup is used and prized in thousands of homes in the United States and Canada. The plan has often been imitated but never successfully.

A guarantee of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex or will get it for you. If not, send to The Pinex Co., 236 Main St., Ft. Wayne, Ind.

### QUARTERLY CONFERENCES.

New Orleans Dist.—Second Round.

Carrollton Ave .....	Apr. 2, 3
Second Church .....	Apr. 2, 4
Plaquemine .....	Apr. 9
Algiers .....	Apr. 10
Parker Memorial .....	Apr. 15, 16
Louisiana Ave .....	Apr. 16, 17
St. Tammany .....	a. m. Apr. 23
Slidell .....	p. m. Apr. 23
Felicity .....	Apr. 27, 30
First Church .....	Apr. 30 May 1
Donaldsonville, at V .....	May 7
Mary Werlein .....	May 8
Covington .....	May 14
Epworth .....	May 17
Rayne Memorial .....	May 21, 22

J. M. HENRY, P. E.

### Aches and Pains

"No remedy that I have used has been so sure a cure for pain of every kind as Dr. Miles' Anti-Pain Pills. They are a sovereign remedy for pain."

MRS. H. BRADEEN,  
Rapid, Maine.

Pains are in the nerves—all feeling is: headache, toothache, neuralgia, sciatica, rheumatic pains, backache, etc.—They're all there, but in different parts.—It's nerve trouble.

Dr. Miles' Anti-Pain Pills

relieve the nerve irritation, and the pain subsides—that's all, no derangement of the stomach, no disagreeable after-effects. That's why they are so popular with those that use them.

The first package will benefit; if not your druggist will return your money.

### TRIUMPH COTTON

Early, healthy, large boll 38 to 40 per cent lint. The Government's choice in Boll Weevil territory. Price \$1.00 and \$2.00 per bu. F. O. B. here.

### MOSBY CORN

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# NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58—No. 11.

"Prove All Things; Hold Fast That Which is Good."

WHOLE No. 2874.

ROBERT A. MEEK, Editor.  
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, LA., THURSDAY, MARCH 16, 1911.

CHAS. O. CHALMERS, Publisher.  
Office, No. 512 Camp St.

## RAISING UP A GENERATION OF NON-CHURCH-GOERS.

By D. B. F. Randolph, D.D.

One of the "live" topics of the day is, "Why the Men Do not Attend Church." A liver topic, so to speak, would he, why the people, men and women, don't attend church. We have small congregations; great masses of the people do not attend at all; many only attend now and then, or on special occasions; and we have many honorary members who only pay us a visit once in a while, taking no interest whatever in the maintenance of the public worship of God, or in the proclamation of the gospel for the salvation of the world. Why is it?

A variety of answers might be given to this more important inquiry, but no one ever seems to give the great reason, next to the indifference of sin; namely, that we have been for some time, and are now engaged in raising up a generation of non-church-goers. The present generation is not being brought up to attend church. To put it positively, the Protestant Churches are generating non-church-goers like so many incubators on a chicken farm.

The children and youth are being brought up to attend Sunday school; there are few persons in the community who have not attended Sunday school regularly at some time and for years together; but they are being brought up not to attend church at all. While it is true that most of our converts and members are secured through the Sunday school, it is also true that the great mass of our Sunday school children, under sixteen years of age, converted and unconverted, do not appear but incidentally, or accidentally, in our public services.

We have only to look over our Sunday morning congregations to find, in most places, that the children are very conspicuous by their absence. We have seen quite a substantial congregation on a clear and delightful Sunday morning, and in it only one, single, solitary, isolated and scared looking child. We have seen a Christmas Sunday morning congregation, with an elaborate and entertaining musical program, when the subject and its treatment could not fail to interest the children, when, indeed, all the children should have been there, and when it looked as if the children were not expected to worship God in his temple.

In most places neither the church, nor the Sunday school, nor the home seems to have any influence with the children in the matter of church attendance; nor do they appear to desire any. The home does not encourage the attendance of the children, for various reasons: it is not convenient; they are restless and annoying; the day school, with its unnecessary and merely ornamental branches, demands all the energy our boys and girls possess; while the Sunday school, one hour in the week, is offered and accepted as the all-sufficient substitute for the public worship of God, and, too often, for all other religious education. And what are the children doing on Sunday morning, the brightest and best of all the hours of the Heavenly Father's day, while their parents, perhaps, are engaged in sacred worship? While some are preparing their Sunday school lessons, are not many of them engaged with the highly colored and vulgar pictures of oversmart children displayed in the Sunday newspapers, so highly educational? and would it not be fair to say that most of them are simply killing time like multitudes of intelligent and prosperous grown-ups, who were raised in the same manner and acquired the habit early?

If the people never acquire the church-going habit in their childhood and youth, how can we expect them to attend church habitually when they come to man-

hood and womanhood? Where did the children get their religious education before Sunday schools were started?

Are we not here facing one of the greatest weaknesses of the twentieth-century Protestantism? The Roman Catholics are making no such mistake; observe the congregations coming out of their churches from nine o'clock mass. Why was the present Pope hailed by a company of church dignitaries recently, at Seton Hall College, as the greatest representative of the "Eucharistic God," simply because he had lowered the age at which the children should attend the celebration of the Mass to seven years?

Will anything ever compensate us for the loss to our children of that most profoundly impressive of all religious lessons, the reverence and worshipfulness of the Sunday morning service; the sight of father and mother and the prominent men and women of the community reverently worshipping God; the hearing of our great hymns, in mighty choruses, expressing the highest religious experience and inspiration; and listening to the devotional exposition of the Scriptures by men trained and set apart for the purpose? This is the "Children's Church," and any meeting of any sort that takes its place is out of place. It will be found that the children can usually repeat as much of the average sermon and tell the text as well as their seniors.

Many of us recall that when we were children we should as soon have expected to go without our Sunday dinner as without the Sunday morning service; and not at all because our parents drove us to the house of God; we have no hard things to say of their earnest endeavors to bring us up good men and women; but it was simply a matter of course that everybody in our house, who was out of bed and able to go out of doors, would go to the public worship of God on Sunday morning, the great service of the day.

Is there anything in the statement of the inspired writer, that when Jesus came to Nazareth, where he had been brought up, he entered, as his custom (or habit) was, into the synagogue on the Sabbath day? Does not this indicate that our blessed Lord himself, arrived at the years of manhood, and far beyond his majority, habitually attended church because he had acquired the habit in his childhood? We venture the statement that if this matter were attended to by the church as it should be, we should double our congregations in a decade by our own natural development.—New York Christian Advocate.

## FAILURE OF "LIBERAL" THEOLOGY.

That "liberal" theology has made an almost utter failure in Germany is asserted by one of its leading spokesmen in a liberal religious organ. It consists too much of mere negation, he thinks, and has no strong faith in anything. The masses have rejected it, and the educated have accepted it only in small numbers. Practically it is a failure, and he demands a reconstruction along new lines, with new ideals and new methods. This courageous liberal is Rev. Dr. Rittelmeyer of Nuremberg and he writes in the *Christliche Welt* (Tubingen): Here are the main points of his argument:

Let us ask honestly what results modern theology has attained practically. As far as the great masses of workmen are concerned practically nothing has been gained. They either do not understand it or they distrust it. All the public discussions and popularization of modern critical views have not found any echo or sympathy among the ranks of the laboring people.

And how about the educated classes? It has long since been the boast and hobby of advanced theology that it and it alone will satisfy the religious longings of the educated man who has broken with the

traditional dogma and doctrines of orthodox Christianity. But what are the actual facts in the case? It is a fact that there are a considerable number among the educated who thankfully confess that they can accept Christianity only in the form in which it is taught by the advanced theologian. But how exceedingly small this number is! A periodical like the *Christliche Welt*, the only paper of its kind, has not been able to secure more than five thousand subscribers, although its contributors are the most brilliant in the land of scholars and thinkers; while periodicals that are exponents of the older views are read by tens and even hundreds of thousands. There are whole classes of society among the educated who are antagonistic to liberal tendencies in religion. Among these are the officers in the army and the navy, practitioners of the technical arts and of engineering, and almost to a man the whole world of business. It is foolish to close our eyes to these facts.

What is the matter? asks this writer. What is the weakness of liberal and advanced theological thought? These are some of the answers:

"One trouble is that modern theology has entirely grown out of criticism. Its weakness is intellectualism; it is a negative movement. We can understand the cry of the orthodox, that advanced theology is eliminating one thing after the other from our religious thought, and then asks, What is left? True, we answer, God is left. But is it not the case that the modern God-Father faith is generally a very weak and attenuated faith in a Providence and nothing more? And on this subject too we quarrel among ourselves, whether a God-Father troubles himself about little things only or about great things, too, such as the forgiveness of sins. We do the same thing with Jesus. We speak of him as of a unique personality, as the highest revelation of the Father, and the like, but always connected with a certain skeptical undercurrent of thought; but we do not appreciate him in his deepest soul and in the great motives of his life. He is not for modern theology what he is for orthodoxy, the Savior of the world and the Redeemer of mankind."

Quite naturally this open confession of a pronounced liberal attracts more than ordinary attention. The liberal papers, including the *Christliche Welt* itself, pass it by without further comment, but the conservatives speak out boldly. Representative of the latter is the *Evangelische Lutherische Kirchenzeitung* of Leipzig, which says:

"The psychological and spiritual solution of Rittelmeyer's problem is not so hard to find. The soul of man cannot live on negations. To stir the soul there must be positive principles and epoch-making historical facts, such as are offered by the scriptural teachings of Christ and his words. There can be religious life only where there is faith in him who is the truth and the life. Liberal theology has failed because it has nothing to offer."—From the *Literary Digest* of February 25.

It is a noble and great thing to cover the blemishes and to excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues upon the housetop.—Robert South.

If you are looking for that which is best in the men and women with whom you come in contact; if you are seeking also to give them that which is best in yourself; if you are looking for friendship which shall help you to know yourself as you are and to fulfill yourself as you ought to be; if you are looking for a love which shall not be a flattering dream and a madness of desire, but a true comradeship and a mutual inspiration to all nobility of living—then you are surely on the ascending path.—Henry Van Dyke.



## Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

### DIRECTIONS:

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if this date is not moved forward at least three weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

### HOW GOES THE BATTLE?

By Rev. C. W. Carter.

Napoleon had laid his plans wisely to crush the Austrians at Marengo. All preliminary skirmishes had turned out as he had planned. The enemy, hemmed in by the swollen Po and French army, would become an easy prey to his consummate skill and the valor of his soldiers. But the Austrian general determined to cut his way out, and such was the fury with which he fought, that when Napoleon reached the field he saw his once victorious legions in confusion and the Consular Guard giving way and the well-planned victory turning to a dire defeat. Just at this juncture young Desaix, who had but lately returned from Egypt to join the First Consul, came sweeping on the field at the head of his cavalry, and halted on the hill where Napoleon stood watching with glittering eye the defeat of his army. There was in that squadron a drummer-boy, who had followed Desaix in the campaigns of Egypt. As the column halted, Napoleon shouted, "Beat a retreat!" The boy did not move. "Gamin, beat a retreat!" The boy grasped his drumsticks and said: "Sire, I do not know how to beat a retreat. Desaix never taught me that, but I can beat a charge that will make the dead fall into line. I beat it at the Pyramids, at Mt. Tabor, at the bridge at Lodi. May I beat it here?" Napoleon, in deepest distress, said to Desaix: "We are beaten! What shall we do?" "Do! Beat the enemy. It is only three o'clock, and there is time enough yet to win a victory. Gamin, beat the old charge of Mt. Tabor and Lodi!" And the squadron, following the gleaming sword of the young general and keeping step to the furious roll of the gamin's drum, swept down upon the Austrians, and the first line was hurled back upon the second and then both were driven back over the third. Desaix fell dead in the first volley, but the line never faltered, and the gamin marched right on in front beating his furious charge. Over the dead and wounded, over breastworks and fallen foe, over cannon belching out their fire of death, that drummer-boy, beating his charge, led a beaten army to a victory that has been a wonder to military science.

The Louisiana Conference Board of Missions has planned a missionary campaign during this month of March. The preliminaries were settled at Alexandria by the Board, the battle has been joined and we are in the midst of the fight. The foe we are engaged with has never been known to yield. It is a foe that will resolutely and with utter desperation cut its way through all opposition and will be actually hacked to pieces and die in its own gore before it will cry for quarter. We fear that many of our members do not comprehend the nature and power of this foe with whom we have joined battle. What is it we are fighting for, anyhow? Why have the 33,564 Methodists of Louisiana been called out upon this battle? Who is it this great army of Methodists has marched out against? Dear readers, it is nothing more nor less than our own selfishness. The spectacle we present to the world during this month of March, establishes the fact of the prevalence of selfishness among our people. The fact that we have undertaken a special campaign to raise the sum of sixty-five cents per member to carry on the work of the Lord, whom we profess to love, blazons our selfishness out before the whole world. Our rule has been: "Dollars for self—dimes for God." It will prove our ruin if we do not crush out of our hearts the selfishness that prompts such a rule of action. The call of the Mission Board means, not merely that we should raise the pitiful sum assessed, but that we shall fight the battle in our own hearts and beat down our selfishness and wrench from its miserly grip the Lord's money.

Reader, how goes this battle in your own heart? Don't you know that it is a case of life or death with you? Spiritual life or spiritual death? And with these alternatives in view and your spiritual forces beginning to waver and fall into confusion, will you, like the defeated French Consul, order a retreat to be beaten? "Up, man! Rise, woman! The month is but half gone! There is time enough to win the victory of a lifetime! Beat the charge that will wake up your dead energies! Storm the breastworks of selfishness! Plant the banner of loyalty to Christ

upon the ruins of the temple of covetousness and let it wave as a signal of your devotion and heroism in the cause of God as against self.  
Natchitoches, La., March 9, 1911.

### THE SITUATION IN A NUTSHELL.

By Rev. John Tillerry Lewis.

World's inhabitants (approximately).....	1,500,000,000
Confucianists (approximately).....	256,000,000
Roman Catholics (approximately).....	230,866,000
Hindus (approximately).....	190,000,000
Mohammedans (approximately).....	176,000,000
Pagans (approximately).....	170,000,000
Protestant Christians (approximately).....	144,000,000
Greek Catholics (approximately).....	98,000,000
Jews (approximately).....	14,000,000

From the above figures it will be seen that there are about 1,000,000,000 heathen on the earth. Of that incomprehensible number of men who are ignorant of Christ and his gospel there have been allotted to American Protestantism 500,000,000 souls to whom we are expected to reveal the Savior in this generation. The leaders of the M. E. Church, South, have accepted 40,000,000 of the number allotted to the Protestants of America as our just and reasonable share of this great work. Will we or will we not confirm the decision of our leaders regarding the souls of those who must look to Southern Methodists alone for the light of truth? Like the Greeks who appealed to the disciples, there are millions of heathens who are saying to the Christian world to-day, "We would see Jesus." They are seeking God, and God is seeking them; but neither can find the other until Christians make a channel through which the Holy Spirit can work to the enlightenment and salvation of those who abide in darkness. For 1900 years God has waited for means and men with which to save the world, and he is waiting still. It is as unmistakably the God-appointed duty of laymen to obey the last command of our Lord as it should be the pleasure of ministers to devote their lives to the advancement of his Kingdom. The missionary who has left home, kindred and friends, that he might carry the light of life to the benighted sons of God, is under no more obligation to deny himself and family the pleasures and comforts of his home land than is the layman under obligation to conduct his business as the steward of God. Many missionaries are even now at their God-appointed post of duty, and more are but awaiting means to go. But those at the front must suffer and those who are ready must delay their going, all because God's children refuse to pay into his treasury the tithes and offerings long past due.

The M. E. Church, South, is maintaining forces in China, Japan, Korea, Brazil, Mexico and Cuba. But the forces in none of the fields are adequate to meet the demands made upon them. Our leaders are overwhelmingly hampered and hindered from doing what the situation demands of them by the small amount of money that our great and wealthy Church places at their command. Some say the demand made upon us is too great, but the fact is our horizon is too pitifully small. The smallness of our horizon is due to the narrowness of that circle, religiously speaking, in which we think and live. All "wide-awake" Methodists think in world-wide terms about everything, except their religion. Of course there are a few who think thus relative to God's Kingdom, but the number is all too few. Thus far, as a Church, we have dealt with the missionary question only as children. If ever we expect to put into our missionary operations the strength, the wisdom and the energy of matured manhood, it is high time we were at it. Why our delay in taking the world for Christ, anyway? Do we wait because of the poverty-stricken condition of the Protestant world? Such a question is not worthy of even passing consideration. Do we wait because of the want of human hearts to carry the message? A survey of the spirit and purpose of the Student Volunteer Movement will negative this question. Is our halting due to closed doors against things western on the part of the heathen? For answer to this inquiry I quote from "The Decisive Hour in Christian Missions," by John R. Mott:

"Throughout the non-Christian world there are unmistakable signs of the awakening of great peoples from their long sleep. Through the whole of Asia a ferment is in process, which has spread from the intellectual leaders and is fast taking possession of the masses. It affects over three-fourths of the human race, including peoples of high intelligence and ancient civilization. The leaders are concerned with the question of enlightenment, of intellectual and social freedom, of economic development and national efficiency. In all history there has not been a period when such vast multitudes of people were in the midst of such stupendous changes, economic, social, educational and religious. As we survey the unparalleled situation in these lands the question is forced upon us, 'What is to be the issue of it all?'"

The heathen are fast appropriating the things, industrial and educational of the Western world.

In the light of Western teaching they are rapidly losing faith in their ancient gods. At this crucial hour in the history of their transformation, if we fail to give them "The God of our Fathers," there is nothing left them but agnosticism and infidelity. It is a thousand times better that we live upon this globe with unambitious, uneducated heathen than it is that we live in the midst of those same heathen after they have become ambitious, educated, heartless agnostics with aspirations to world-wide dominion.

As we face the situation, in the light of the foregoing facts, it seems that there are but two alternatives before us: Either obey God's command, "Preach the gospel to every creature," and thereby produce universal happiness and well-being, and save our souls at last; or else pass God's command by unheeded, and thereby project our posterity into a semi-heathen civilization that will have less of happiness than the world now knows and more of the spirit of "greed for gain" than the mind of man has yet imagined, and besides damn our own souls. The molding of the future civilization of earth is now within the power of the Christian world; the shaping of its destiny is intrusted, largely, to the Christians of this generation. God has never before placed upon man so large an opportunity as the one that looms up before the Christians of to-day. Never before has there been such an abundance of light, such a desire for light, nor yet so many who are anxious to "bear witness of that light," as there are to-day. There is but one thing lacking, and that is money with which to finance the great campaign of taking the world for Christ. The stewards of God have money in abundance, but the check books are not at God's command. Quite frequently has God drawn checks for his part of the profits of earth, only to have same protested and returned to him marked, "No funds." Certainly it is not thus in every case; but, reader, can you plead "Not guilty?" I do not mean can you say, "Not guilty." Any man can claim as much, but who of us can righteously plead "Not guilty?"

For another's dereliction of duty no man is directly responsible. It is more emphatically true that no man can negative his own obligations by citing another's failure to do duty. Each must stand or fall upon the deeds of his own life. Many of us quiet our own conscience with the thought of failure in another's life, but God judges by no such imperfect standards. Seeing, then, that our duty to God and to the heathen is altogether an individual obligation, let us meet that duty with the same thought and care that we exercise in meeting the other obligations of life.

### LET THE WHOLE CHURCH FALL INTO LINE.

By Bishop Walter R. Lambuth.

The call to go forward has just been sounded by the senior secretary of the Board of Missions. It is the blast of a trumpet. It is a call to action and admits of no delay. Let every presiding elder swing his forces into line. Let every pastor take up the subject of missions with his people at once, press the collections in a systematic canvass, publicly and privately, personally and through his missionary committee and secure returns, even if the subscriptions are not all paid, and remit the cash to the conference treasurer on or before the 31st of March, the end of the fiscal year of the General Board of Missions.

This matter is one of supreme importance. To fail is to embarrass the Board with a heavy interest account; it may be to imperil the health and life of some faithful missionary at home or abroad; and will in all probability jeopardize the holding of some important post upon the foreign field. My colleagues, Bishops Hoss, Candier and Mouzon, will bear me out in this. Bishop Mouzon was recently obliged to dismiss valuable workers in Mexico for lack of funds, and I will be forced to abandon three places in Brazil this year and return five young candidates for the ministry to their homes, if the small additional sum of \$800 is not forthcoming.

This is no time to beat a retreat. We do not know how. Dr. Pinson well says, "The watch-fires blaze on every height. The world is astir. It is a time for optimism, faith and courage. To fail to meet the challenge that rings clear and loud in every voice of our times, would be to dishonor our traditions, and render us unworthy a place in the ranks of the fearless followers of the Great Leader. We must stand in our place on the front line and bear our part. Forty millions of souls wait for the gospel at our hands."

Cuba under the leadership of Bishop Candier is shot through and through with Methodism. Mexico is stirring with a new sense of individual liberty and awakes to a larger consciousness of national life. It is a great and important field. Japan, under a wise leadership, places increased emphasis upon the moral and religious bases of thought and action, while China in seeking to discover herself, constitutes the most gigantic missionary problem of the century. The most thoughtful men of Brazil are turning to Protestantism for education and religion, and echo the words of President Faunce of Brown



University—"Religion without education is superstition, and education without religion is futile and dangerous." The organization of a new Annual Conference in that field, the establishment of a great central mission in Rio de Janeiro, the strong hold our women have upon the mothers of Brazil through their splendid schools and the recent and unparalleled offer of the control and management of an agricultural and industrial school in the state of Minas, constitute a situation which inspires us to our best to meet the demands.

As to Korea, words are inadequate. Already Seoul with its 250,000 has more Methodists than a number of cities in the United States of the same size. During the month of September there were three thousand additions to the Methodist Episcopal Church alone in that city, and in October ten thousand men and women decided for Christ. At this rate Dr. Heber Jones claims that a church of a million members can be gathered in the next five years. We must re-enforce or fail utterly to indoctrinate the membership and train the native helpers. Fail in this and our native church will be a rope of sand. If we do our duty in the hour of this magnificent opportunity we will have saved a nation in our lifetime. Is it not worth while?

Let not one day be lost. Victory is in sight. We have come this far by forced marches. We are within reach of the goal in Korea and Cuba. There is a long campaign before us, for Ethiopia stretches out her hands, and we must enter the Dark Continent within a year.

Now is the time for a charge. Shall it not be in the spirit of the Scotch Guards in the Ashanti expedition, when volunteers were called for in the perilous assault upon the enemy's works from which few could expect to return and live? "Any man," said the Colonel, "who will volunteer will step one pace to the front." He turned his back, so as not to embarrass them in their decision, for no man was under compulsion to go. He wheeled and faced the line again. It was without a break. His eye flashed and his face reddened with anger as he exclaimed, "The Scotch Guards, and not a volunteer!" Whereupon a soldier stepped from the ranks, saluted and said, "Colonel, the whole line stepped forward."

Christ is in the van. He calls to the pastor in the pulpit, and to the laymen in the pew; to the candidate in training and to the missionary on the field. "Follow me!" Let everything give way. Let the whole Methodist line move forward.

#### THE VANDERBILT CONTROVERSY.

By Rev. G. B. Winton, D.D.

Since Bishop Hoss, though taking three columns to reply to one, mentions only two of the points previously raised, it will be seen that this discussion has about spun itself out. I may not now be any more convincing than was he (absit omen!) but I will at least be briefer.

To prove that I have shifted ground in regard to the report of the Vanderbilt Commission, he quotes in full my "cover-page filler." He then searches its glittering generalities with a compound microscope for evidence that I meant to approve the Commission's report. Does he find it? The case is respectfully submitted. I commended the spirit of the Commissioners, but I was careful not to say that I accepted or approved their work. Parts of their pronouncement I objected to most pronouncedly. I saw, however, that in so far as it bore upon the practical work of administering the University's affairs it would probably not be seriously objected to by the Board of Trust. I therefore echoed the hope of the Commissioners that their report might mark the end of controversy. How sincere I was in that may be seen in that I did not again refer to the whole subject in the editorial columns of the Christian Advocate. I also discouraged correspondents of that paper from bringing it up. For this I was in due course tried, condemned and executed. But let it be noted still that all this warfare that has disappointed the hopes of the Commission originated not with the Board of Trust and its friends, but with those who have assumed the role of critics of the Board.

The bearing of the decisions of the Courts of Tennessee in regard to the Presbyterian University at Clarksville upon the statute of 1895 is not any more apparent now that the Bishop (after much urging) cites the language of those decisions than it was before. The Chancery Court of Appeals referred to the statute, it is true, but expressly excluded it as a basis for its decision. The Supreme Court of the State did not so much as refer to it (so it transpires that the information given me by my lawyer friend was correct), but declared the rights of the Presbyterian Synods to elect trustees to be "according to the plan of union adopted by the Synods originally co-operating in the establishment of said University." Evidently that "plan" included express provisions for the election of trustees. Where is there any such provision in the acts of the Annual Conferences which had to do with the beginnings of Vanderbilt University? There is none. On the contrary, the first Board of Trust adopted as one of its early acts (in 1873) a resolution with a preamble in these terms: "Forasmuch as the charter of Vanderbilt

University confers upon the Board of Trust the exclusive right and power to fill vacancies that may occur in its own body, and as this power cannot be delegated to any other body of persons whatsoever; therefore, be it resolved," etc. This action of the Board went unchallenged; not a single Annual Conference lifted up a word of protest.

The charge that in quoting from the Vanderbilt Charter I omitted essential words is a bit of unworthy quibbling. Without expressly saying it, Bishop Hoss leaves the impression on his readers that the words omitted describe the "petitioners" as "representatives of certain Annual Conferences." Here is the quotation with those words restored and italicized: "The Court, upon inspection of the designs and objects of said corporation, finds nothing therein contained to be against public policy or good morals or in conflict with the constitution and laws of the State or of the United States, is pleased to grant the prayer of the same, and doth hereby order and adjudge and decree that the petitioners be declared a body politic and corporate," etc. The only point I sought to make was that it was the "petitioners" that were declared a body corporate and politic. In the interest of brevity I omitted a few phrases which, I submit, neither alter nor abrogate the point I sought to establish, nor in any way intimate that the "petitioners" were "representatives" of anybody or anything.

Another quibble, scarcely deserving attention, is the apparent denial (not made in form for excellent reasons) that the attorneys of the Bishops have twice asked for more time. The facts are these: The lawyers of the Board of Trust are taking ample time to prepare and print a reply to the elaborate petition of the Bishops—a petition which was some six months in the making—touching the right of the General Conference to elect trustees. But deeming the Peabody matter to be of an altogether different complexion, they gave notice early in November that they were ready to move that the petition on that issue be separated from the rest, and that, if this was done, they would move the immediate dissolution of the temporary injunction in so far as it affected the relations between the George Peabody College for Teachers and Vanderbilt University. The attorneys of the Bishops asked that argument be postponed. Some weeks later, the time having expired, they asked for another delay, this time frankly admitting that it was their purpose to recommend to the Bishops the withdrawal of that part of their petition. Soon afterward (Dec. 21) the College of Bishops did come together and did withdraw their petition. Why should Bishop Hoss fancy that I have been eaves-dropping their executive sessions if I infer that they took this action "under pressure from their attorneys?"

#### THE MULBERRY TREETOPS ASTIR.

By Rev. Robert B. Downer.

Shortly after the establishment of David's authority over Israel as their king, the Philistines came in battle array to wage war. David inquired of God if he should go and attack them. The answer was: "Fetch a compass behind them, over against them, and when thou hearest the sound of a going in the tops of the mulberry trees, then thou shalt bestir thyself; for then shalt the Lord go before thee to smite the Philistines." The twentieth century adversaries of Zion, inside and outside, are a mighty host, well organized, boastful and proud of their numbers and resources, while Zion seems satisfied to be able to "hold the fort" behind in-trenchments.

Notwithstanding all the expenditure of money in the building of imposing and costly church edifices, sending the gospel to heathen lands, raising the standard of ministerial education and also vast numbers of college graduates filling her pulpits, the small net increase of late years indicates that "holding the fort" against the fearful odds in battle array against Zion is no small achievement. The Bishops of Southern Methodism are not pleased at the outlook, and wisely have called the Church to plead with the Lord of hosts for divine aid. The first Sabbath in 1911 was selected by them for all pastors to preach special sermons on the need of a great revival and to make the record of said year memorable on account of souls saved and added to the Church. Where ministers have held special revival services since Jan. 1, encouraging reports of increase of membership have been given out. (See postcard statements in Nashville Christian Advocate). The same Advocate, in a late issue, contains a special article from Bishop Mouzon, giving his views as to method of procedure in securing a revival. He dwells pointedly upon the agency of prayer meetings and gives emphasis to witnessing in public, to a confession of blessings received. He thinks that we need a revival of testimony giving. (I hear the sound of a going in the mulberry tops.) Ah, brethren, there was a time when pastors knew the avowed spiritual status of every member of his charge, through the agency of personal inquiry in the fireside talks of pastoral visits, the testimony on love feast occasions and reports of class leaders; but today, where is the pastor that is posted as to

the regeneration and spiritual attainments of his membership?

How important it is to remember that the minister's obligation demands that he "present every man perfect in Christ Jesus!" Preaching for twelve months in a general way no doubt affords great help to hearers in a general way, and the preacher may find some comfort for not having accomplished the task by laying the blame on our "time limit." O, for a revival of testimony giving!

Not long since, a prominent pastor wrote the New Orleans Christian Advocate that twenty-five women of his charge had banded themselves under a covenant vow to pray specially for a revival in their church, when in the springtime Bishop Mouzon is expected to come as evangelist. (Again I hear the sound of a going in the mulberry tops.) May God abundantly pour out his spirit upon that praying band, and may their example be emulated by the female members of every charge! As God's word says, "If I regard iniquity in my heart, the Lord will not hear me." It is to be hoped that no unhallowed incense will be offered on God's altar of prayer. Get your own hearts cleansed from all sin and pray for the baptism of "the Holy Ghost with fire," then when received you can make "the effectual, fervent prayer that availeth much."

In my childhood in New Orleans a band of five godly women—Sisters Canoe, DeRush, Downer, Brown and Deacon—consecrated themselves as helpers of the ministry, ready to pray in public, visit the sick, "the highways and hedges," and do any work assigned them. O, how unctuous were the prayers of those women, when called on to pray when the altar was crowded with penitents groping their way to Christ! And though no church historian may have given any special mention of the assistance they rendered, yet I know that Methodism in its infancy in New Orleans received great aid from this band of godly women. Bishops Candler and Mouzon have been advertised as intending to help in special meetings; this will cheer Brother Halsey Werlein, who advocates that our bishops set the pace to bring on the needed revival, thereby saying, "Follow us as we follow Christ." It takes time to get into position to get behind the enemy, but a cleansed spiritual body of godly men and women will not have long to wait for "the sound of a going in the mulberry treetops," when Jehovah will assume command and the enemies of Christ be vanquished.

Individual heart cleansing and putting on of God's armor is the need of the present hour. The opportunity to gain stars for our crown is before us, and may soon pass. Hear Edward Garrett as he says: "And when it is all over and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, then we shall see that instead of needing a larger field we have left untilled many corners of our single acre, and that none of it is fit for the Master's eye were it not for the softening shadows of the Cross." Welles Ave., Jackson, Miss.

#### A CHANGE OF HOSPITAL DAY.

At a meeting of the Executive Committee of the Methodist Hospital, held in Memphis on March 1, it was learned that the Baptists, who are now building a hospital in Memphis, had appointed the fifth Sunday in April as their hospital rally day, and coming so close to the first Sunday in May, as agreed upon by the Methodist Hospital executive committee, that in deference to the Baptists the Executive Committee has changed its Methodist rally day from the first Sunday in May to the first Sunday in June. We have in this movement about 225,000 Methodists. May we not set the standard to be raised on that day to at least \$1 per member? What a nice sum this would be to turn over to your board of trustees with which to commence this noble Christian work! We have the money and "We can if we will." In the meantime make all remittances to Mr. John R. Pepper, treasurer, Memphis, Tenn. JOHN H. SHERARD, Chairman.

Sherard, Miss

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## Church News

The time of the Mississippi Laymen's Meeting at Jackson has been changed from March 14 and 15 to Thursday and Friday, March 24 and 25. This was done on account of a conflict in date with similar gatherings elsewhere.

Columbia University (New York) has arranged for a series of sermons on "Christian Citizenship" in the college chapel. They will be delivered on succeeding Sabbaths at 4 p. m. by distinguished ministers of various denominations.

It was recently announced that Trinity College would send a committee to Washington to invite President Taft to deliver the Commencement address at that institution. Evidently the North Carolinians prefer the presence of a high official to a speech this year.

The Methodist Episcopal Church has a hospital valued at \$500,000 at Guthrie, Oklahoma. Bonds to the amount of \$150,000 have recently been issued for its enlargement and improvement. In connection with it a nurses' home and training school are maintained.

Rev. F. B. Meyer, of London, is planning to give a week to Chicago, under the auspices of The Moody Bible Institute, beginning June 4. Special meetings will be arranged for ministers, and in the same connection a conference of open-air work for the summer will be held.

Rev. J. H. Cloud, a deaf mute minister of St. Louis, is said to have preached the funeral sermon of another deaf mute in Kansas City on March 4. From this it would seem that the gospel can now be proclaimed by means of the sign language, as well as in the various audible tongues of earth.

The Western Christian Advocate, of Cincinnati, says: "There are only two States in the Union where the Church membership reaches fifty per cent. of the population—Massachusetts, with fifty per cent. thirty-five of which are Roman Catholic, and Rhode Island, with fifty-three per cent., forty-one per cent. of which are Roman Catholic."

February 19th was "Southern College Day" in Jacksonville, Florida. Bishop Morrison occupied the pulpit of the First Methodist Church at 11 o'clock, delivering a stirring and eloquent sermon, and Dr. Dickey, the President of Emory College, preached to the Springfield congregation at the same hour. A collection was taken which was said to be quite creditable, though the amount was not made public. Dr. Hilburn, the president, is bestirring himself to place our Florida Methodist College upon a substantial footing.

Dr. H. B. Johnson, who is in his fourth year on the Dyersburg District, Memphis Conference, has made a notably good record as a presiding elder. During the three years of his incumbency there have been 1,949 additions of profession of faith and 1,328 by certificate, making a total of 3,277. The assessments for ministerial support have increased from \$16,415 to \$22,145, and the aggregate excess on the various Conference collections is \$3,924—a little more than \$1,300 annually. The average salary of the preachers of the district is \$915.50.

The Richmond-Times Dispatch continues to asperse the character of Dr. James Cannon, who is one of the ablest and best known Methodist ministers in Virginia. This led the citizens of Blackstone, Dr. Cannon's home town, to issue a few days since a statement paying high tribute to his integrity and worth, and indignantly resenting the unwarranted attack made upon him. It is said that Dr. Cannon's efficient work for prohibition is what has so stirred up the liquor organs of the Old Dominion. But they will not be able to injure this courageous man with right-thinking people. Thrice armed is he who lives for God and fights the foes of humanity.

An interesting lawsuit has developed in Massachusetts concerning the proposed sale at auction by C. F. Libbie & Company, of Boston, of some of Mrs. Eddy's private letters, which are said to have been written to a cousin in 1876. Application for an injunction restraining the sale was made by Mr. Henry M. Baker, the executor of Mrs. Eddy's estate, and temporarily it has been granted. The case will be argued before the Superior Court of the State in the near future. On one side it is contended that the letters were not confidential, that they are not literature, and that Mrs. Eddy while living claimed no literary property in them. On the other it is held that a person has no right to make public the contents of a private letter passing between friends and relatives. Dr. Buckley, the editor of the New York Christian Advocate, thus comments upon the points at issue: "There are two sides to that question without doubt. However, the consent of the executors of the will of the writer (since deceased) must be obtained before publication of the letter, history and biography in many cases will be so cir-

cumscribed as to become the innocent purveyors of erroneous statements and partial conclusions. On the other hand, if the receivers of letters, written by persons since deceased, may in all cases be allowed to publish them, vast harm in a few instances would follow. But in such a case animosity might be so strong in the family to which the writer belonged that the survivors would not consent to the publication of letters, even though it would be necessary to do so to vindicate the deceased from diabolical slanders."

The General Board of Education of the Methodist Episcopal Church, South, will meet in Montgomery, Ala., April 6-9, and in connection with its sessions an important educational conference will be held. The program arranged for the occasion has just been issued by Dr. Stonewall Anderson, the secretary of the Board, and both in scope and in the names which appear upon it is an admirable one. Among the subjects to be discussed we note the following: "The Debt of the Nation to the Church College," by Bishop J. C. Kilgo; "The Place of the Church in the General System of Education," by Dr. H. N. Snyder; "The Ideal Church College for Men," by Bishop J. H. McCoy; "The Appeal of the Church College to Men of Wealth," by Bishop E. E. Hoss; "The Ideal Church College for Women," by Miss Mary N. Moore; "The Education of the Ministry and the Church College," by Bishop W. A. Candler. To Dr. James Cannon, who has made such a gallant fight for the maintenance of the rights of the Church in connection with Randolph-Macon College, has been assigned the theme, "The Ability and Duty of the Church, South, to Own, Control, and Support Her Colleges." That he will deliver a ringing message on this subject, may be regarded as a certainty. We note that Dr. L. W. Cooper, the distinguished president of Whitworth College, is also down for a part in the discussion. On Sunday at 11 o'clock Bishop Wilson will preach at the Court Street Church, and Bishop Candler will occupy the pulpit of the Dexter Avenue Church at the same hour. The visiting ministers will also preach to other congregations in Montgomery and the near-by towns.

### THE CRISIS IN TEMPERANCE REFORM.

The present hour, it is admitted by all careful students of the situation, is a critical hour in temperance reform. The temperance wave which five years ago many believed was sweeping all before it seems to have spent its force and to be receding. The liquor men who three years ago were in a panic over the threatened destruction of their business today are rejoicing over their many victories. The statistics of the internal revenue collector show that during the last forty years the consumption of intoxicating liquors has increased at a steady and uniform rate, except in several periods of general depression. During the past two years not a single State has been added to the prohibition column; but during this same time an amendment providing for state-wide prohibition has been defeated in a number of commonwealths. In Maine the legislature, by a large majority, has voted to re-submit the prohibitory amendment to the people, and many things indicate that a terrible battle is to be fought in this old stronghold of prohibition.

In face of all this the temperance forces stand with broken line and divided in council. There are many organizations of one kind and another, but each is doing that which is right in its own eyes, with little regard for its neighbor workers. Unless something is done at once all of the gains of the past five years are likely to be swept away. Worse than that, some large sections of the country are certain to be lost from the temperance column.

Sunday, March 19 and May 21, are set apart as Temperance Sundays in the Sunday schools of America. For years in many schools the Quarterly Temperance Lesson has been ignored where it has not been shunned by the officers and teachers. We have sadly neglected the work of systematic gospel temperance instruction, with the results indicated above. In this time of crisis and danger let every church and school in the land make an effort to retrieve the day. At the earliest opportunity let the pastor call the officers and teachers together and seek to enlist and arouse them; let them all plan to make these two great days in behalf of temperance. By some such action as this we may be able to arouse and crystallize the sentiment of the people. In addition to this, steps should be taken by the leaders of the churches and temperance organizations of the country to hold a "generals' council of war" and plan a systematic, comprehensive, positive, statesmanlike policy of action. It is not yet too late to save the day; but the hour is critical and calls for immediate and united effort.

SAMUEL L. BATTEN.

Chairman of the Social Service Commission of the Northern Baptist Church.

### LOYAL TO THE GOSPEL.

Dr. J. W. Lee, the pastor of St. John's Church, of St. Louis, visited England last summer and in a letter to the St. Louis Christian Advocate thus refers to the preaching that he heard in the Mother Country:



Its double strength cuts the coffee bill in two; its superior quality gives it a value double its price.

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"One could never tell from any sermon I have heard in England this summer that there was such a thing as evolution, higher criticism, advanced thought, or a new day dawning in religious history. It has been a joy to hear sermons in which Christianity was not defended, but the truth of it declared. It was my privilege once to hear Voltaire quartered and obliterated at a camp meeting on a hot night in the woods of Murray county, Ga. The preacher belonged to the local ranks, he weighed over two hundred pounds, and he seemed bent on putting Voltaire and Tom Paine out of business to a company of poor country people who had never heard that such men had lived. It occurred to me then that the minister was wasting time and breath. One cannot keep from being impressed in the sermons he hears here with the complete absence from them of any reference to those who have contrary opinions. The preachers seemed to feel it their duty to preach the positive gospel of the Lord Jesus Christ, as if no such people as Celsus, Voltaire, higher critics, new light champions, or advanced thinkers, so-called, ever lived."

Last Sunday, for instance, I attended service in a little Wesleyan Methodist chapel in Chertsey, out in the country twenty-five miles from London. There was first a hymn, then a short invocation, followed by reading a chapter from the Scriptures, then another hymn, followed by a five minutes' sermon to the children in the audience, then another hymn, followed by a longer prayer, then a second lesson from the Scriptures, then another hymn, followed by the sermon. The minister was a Rev. Westlake, the superintendent of the circuit. The regular circuit preacher was just leaving for another field, having served out his three years. The superintendent made a beautiful reference to the work of the pastor, and then read a text from the writings of St. Paul, and proceeded to deliver one of the most spiritual sermons I ever heard. It was simple but direct, and impressed me as a message straight from heaven. I noticed that when each person found his seat, he bowed in silent prayer. Not a word was spoken by one to another until after the benediction was pronounced. Then the conversation was low and subdued, as if they all felt they were in the house of God. Some of the people approached our party, and expressed the hope that we had enjoyed the service, and that we would return to the evening service."

If you have a thing to do, do it, and get it off your mind, and then it won't bother you.—General Gordon.

The supreme happiness of life is the conviction of being loved for yourself, or, more correctly, being loved in spite of yourself.—Victor Hugo.

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## Secular News and Comment

The bonded debt of Mississippi is \$1,842,899. This is probably smaller than that of any other State in the Union.

Guifport has been chosen as the meeting place for the Mississippi Intercollegiate Oratorical Association. The meeting will be held May 11-13.

France has adopted Greenwich time as its standard. This necessitated setting all the time pieces in France back 9 minutes and 21 seconds.

Col. J. D. Hill was elected president of the Louisiana Sugar Planters' Association on March 9, at the annual meeting in the city of New Orleans.

Judge Frederick Speed, grand secretary of the Masonic Grand Lodge of Mississippi, died at his home in Vicksburg on March 10. He was one of the best known Masons in the South.

Judge W. B. Somerville was, on March 7, elected associate justice of the Supreme Court of Louisiana to succeed Justice Francis T. Nicholls, who has announced his intention to retire.

The plant of the Lafin Rand Powder Company, in Pleasant Prairie, Wis., was wrecked by an explosion on March 9. At least one life was lost, and the property loss is estimated at \$1,500,000.

The appropriations of the late Congress, according to the figures of those whose business it is to keep account of such things, amount to \$1,025,489,662. As the billion dollar mark has been passed, we probably shall soon have to increase our standard of extravagance.

The Supreme Court of the United States has unanimously decided that the corporation tax levied by Congress in 1909, which has been in dispute ever since, is constitutional and valid. This means the addition of more than \$25,000,000 annually to the revenue of the government.

The State of Utah has received a check for \$798,546.85 signed by Mrs. Mary W. Harriman. This amount represents the five per cent. inheritance tax on stock of the Union Pacific Railroad worth \$15,980,937, belonging to the estate of the late E. H. Harriman. The railroad was incorporated in Utah.

A strike of the white firemen on the Cincinnati, New Orleans and Texas Pacific Railroad (Queen and Crescent) has been declared on account of a dispute as to the status of the negro firemen. It is thought that the strike is a move in the direction of the ultimate elimination of the negro fireman altogether.

Rear Admiral John C. Fremont, commandant of the Charleston Navy-yard, for thirty-six years in the active service of the United States Navy, died suddenly of heart disease on March 7. Admiral Fremont was in command of the battleship Mississippi on her trip up the Mississippi river to Natchez some years ago.

Ex-President Roosevelt has been greeted by large crowds on his present tour. On Saturday of last week he was in Jackson, Miss., and New Orleans, where he delivered characteristic speeches, emphasizing especially the elements of good citizenship. He is to-day probably the most notable private citizen in the world.

America is the greatest wood using nation in the world. Statistics show that Germany uses 37 cubic feet per head of the population annually, France 25 feet, Great Britain 14, and the United States 230. The quantity of wood cut in this country is approximately three times the growth. From these figures, it is evident that, unless there is conservation of our forests, we shall in the comparatively near future face a lumber famine.

It is reported that the hotel keepers of London, on the eve of the coronation ceremonies, are preparing to raise their rates enormously. In order that they may get every dollar possible out of their patrons. It is estimated that probably 500,000 visitors will be in London at that time. The innate selfishness of human nature is illustrated in this action of the hotel men. The same charge is brought against the New Orleans hotels in connection with the Mardi Gras celebration.

The development of the agricultural resources of the South is dependent very largely upon the small farmer—the man who cultivates a few acres thoroughly. One difficulty in the way of this development in some sections has been the unwillingness on the part of the owners of big plantations to break them up into small farms. From reports in the newspapers we judge that this difficulty is gradually being removed. Some of the largest land owners in

the Mississippi Delta are selling farms of ten and twenty acres to desirable immigrants.

### DEDICATION AT GREENVILLE.

By J. D. Barbee.

Greenville has been highly favored during the last seven or eight years by the presence and ministry of our chief pastors. When you, Mr. Editor, were our pastor the eloquent and much beloved Galloway opened our new church with two matchless discourses in the presence of congregations which taxed the capacity of the building. Two years ago Bishop Hoss, whose primacy in American Methodism cannot be questioned, preached for us two sermons of wonderful power. Last summer Bishop McCoy, one of our youngest Bishops, a remarkably brotherly man and utterly unspoiled by his early honors, edified and charmed all hearers with the messages which he bore. And on Sunday, the fifth of the current month, our own Bishop W. B. Murrah dedicated our church, preaching two sermons of great power which displayed him as a pulpit star of the first magnitude. For dignity of utterance he reminded me of Bishop McTyler; and there were great passages in both his discourses that would adorn the deliverance of any man.

On Sunday afternoon Bishop Murrah was the celebrant at a remarkable and unusual baptismal service, when he dedicated to the service of God and the Church the grandson and the great-grandson of Bishop McTyler, Holland N. McTyler III, and George F. Archer III, the son and grandson of Mrs. H. N. McTyler, Jr., that queenly woman so well known throughout Southern Methodism, who is visiting her daughter, Mrs. George F. Archer, Jr., of Greenville.

Mississippi has never been without great sons to represent her in both State and Church. In the days that are past she had Prentiss, Davis, Lamar, Walthall, and George, and now she has several able men to utter her voice in the councils of the nation; in other days she had Paine and Galloway in the high priestly circle, and she has found a worthy successor to them in Murrah.

The dedication of our church marked the consummation of the devoted labors of many of our brethren of the North Mississippi Conference. Begun by that tireless toiler, John E. Thomas, it was continued under the successive administrations of S. B. Myers, J. E. Cunningham, N. G. Augustus, R. A. Meek, J. R. Countiss, and W. S. Lagrone, the "divine optimist" of our Conference, who very quietly and quickly raised and paid the debt of about \$1,500 at the beginning of his second year as pastor. The chairman of our Board of Stewards publicly announced that this was the most noteworthy achievement in the recent history of the congregation.

Brother J. T. McCafferty of Leland, Brother T. M. Bradlev, of Rosedale, and our honored presiding elder, W. W. Woodard, favored us with their presence on this occasion; but it was a matter of universal regret that you, Mr. Editor, who are so much beloved in this community, should have found it impossible to be present.

Greenville, Miss.

### PROMPT COLLECTIONS.

By Rev. W. W. Pinson, D.D.

We have been calling attention in our correspondence to the necessity for prompt collections and the forwarding of all available missionary funds to the treasurer before the 31st of March. After this year our fiscal year will end with December instead of with March, as heretofore. In order that we may wind up this year's business in as good shape as possible it will be necessary for the whole Church to respond to this appeal. We are sure if the necessity were fully realized there would be a united effort to meet the demands. We must not only wind up our year's business at this time, but we shall have to go through the summer months when there is very little income and shall be under the necessity of borrowing heavily in order to carry our budget till the fall income is available. Every dollar we receive now saves interest and also gives strength and encouragement to the work. We cannot too strongly urge upon all concerned the importance of seeing that all that can be collected, both on the regular assessments and on specials, shall be forwarded at once to the Conference Treasurers, that they may have it in hand before the end of March.

The numerous responses we are receiving from pastors and presiding elders and lay leaders are exceedingly encouraging. They indicate an earnestness and an activity that promise progress. The Every-Member Canvass is being widely adopted, and we believe it will result not only in a greatly increased missionary income, but also in a reduction of the worry and friction that so often result from other methods of raising funds. In addition to increasing the number of givers and the amount they severally contribute, the establishment of the habit of weekly giving has its effect upon all the benevolences and swells the income for current expenses. This has been thoroughly demonstrated in all the churches of all denominations where it has been tried. With the co-operation so heartily indicated

on all hands we hope to come to our annual meeting in May with a good showing for the first year of the quadrennium. However, this will be determined from a financial standpoint largely by the amount received during the month of March, and this will depend upon the thoroughness with which collections are made and the promptness with which the amounts collected are forwarded. For this we must rely upon our leaders who have in former years so nobly stood by the needs of the Board.

### A BIG MAGAZINE CONSOLIDATION.

Through an amalgamation just effected, three well-established and well-known publications are hereafter to be published by one company, although no change in the policy or personnel of editorial management is to take place. The Crowell Publishing Company, owners of Woman's Home Companion and Farm and Fireside, takes over the American Magazine and will publish it in conjunction with its other two publications. Mr. George H. Hazen, is president of the Crowell Publishing Company; Mr. H. J. Fisher is general manager. This amalgamation will make for increased efficiency and influence in the case of all three of these publications.

### MODES OF THE HEAVENLY LIFE.

By Rev. Walter G. Harbin.

Rev. C. E. Dickey, M.A., B.D., has the following to say of this book in the Central Methodist Advocate: "I have just finished reading the book, 'Modes of the Heavenly Life,' by Rev. Walter G. Harbin, Haynesville, La., and I have never read a more fascinating book of the kind. My heart was strangely warmed as I read the stirring messages from the graphic pen of this gifted pastor-evangelist. The book is a series of five sermons on the work of the Holy Spirit. The author has given the world a small book that will long abide. It is truly said, 'No one can read it without being stirred to holier aspirations,' by Dr. R. A. Meek, in the introduction. The book may move you to tears as it did me. It is sure to make you want to be a better person and inspire you to greater and more heroic service for our Master. The style is easy and inviting to all classes of readers. The English is good, the diction is pure and the illustrations are well chosen and captivating. The book is modern and yet sound and Biblical. The one sermon on power is worth the price of the entire volume."

Price, 75 cents, postpaid. Order from C. O. Chalmers, 512 Camp St., New Orleans, La.

### AL-E-THE-IA.

Mrs. C. C. Miller, of Hammond, La., wants the services of an honest, hustling boy or girl in every city, town and community in the Southern States. She will give liberal terms to these boys and girls to sell her temperance story. Read the following letter. Do like that honest, energetic little fellow, write to Mrs. Miller.

1414 23 Ave., Meridian, Miss., Feb. 8, 1911.

Mrs. C. C. Miller,  
Hammond, La.,

Dear Mrs. Miller:—I have been successful in selling your books and now send in my order.

Please send me fifty and I will send you the money in a few days as I will collect the money as I deliver the book.

Mother read the book and said that it was very fine. Brother LaPrade read it and recommended it so highly that it helped me to sell a great many.

I am a member of the W. C. T. U., and am a boy, but they let me join. I would like to meet such a woman as could write such a good book.

Please send my order just as soon as you can, because I want to deliver them Saturday.

Yours truly,

BANKS KENNEDY.

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In order to help our friends circulate the Advocate, and to bring the paper within reach of our subscribers at the very lowest possible price, we have granted the privilege of a rate of \$1.25 in clubs of five or more. Although we continue a club rate as a privilege, yet where our agents desire it, they may retain 10 cents commission on each subscription, to cover expense of remitting, etc. We reserve the right to give the paper, to poor persons, on recommendation of their pastors, for \$1. Other than this, there will be no deviation from the conditions herein stated.

It costs us 10 cents to collect a personal check. We therefore request our friends, when making small remittances, to send by money order or registered letter, or by bank exchange. Any bank will give exchange on New Orleans or New York for the asking. This is the popular way of sending money without cost.



## DANIEL GEORGE WASHINGTON ELLIS.

By Rev. G. S. Harmon.

The days of the years of the pilgrimage of Daniel George Washington Ellis were four score and four years, and for three score years he walked with God, and he was not, for God took him.

That was a long time to live. He touched five generations, and lived through great and stirring times both in Church and State.

D. G. W. Ellis was born in Jackson County, Ala., Jan. 10, 1826. His father, Jesse W. Ellis, was a prominent Methodist preacher in Alabama in the early days, and his mother, Mrs. Hannah Murphree Ellis, was one of those pious women characteristic of early Methodism. The family was a large one, consisting of seven boys and five girls. Brother Ellis survived them all.

Three of his brothers were Methodist preachers, serving in Alabama and Texas; the eldest brother, John, and Holland N. McTyre were contemporary pastors in Mobile. During his early childhood the family moved to Blount County; thence to Coosa County and settled near Wetumpka, Ala. He acquired a good English education in the common schools, and taught for several years. He was endowed with a fine mind and added to his store of knowledge by wide reading, diligent study and close application. While never a college man, there were few of his co-laborers who were better equipped mentally than he. He was a great student. He loved his books and called them his tools. He was indeed a master workman.

Brother Ellis was converted and joined the Church at a camp meeting in Blount County, Ala., when he was 11 years old, under the pastorate of Rev. Walter H. McDonald. His own statement was that he fell away and led a very wicked life for a number of years. When he was about 25 or 26 years old, and after his marriage, he was reclaimed in a meeting held at Wetumpka by Rev. Josiah Barker, and there was never a lapse in his Christian experience from then to the close of his life.

Brother Ellis was united in matrimony to Miss Virilla E. Woodruff, at Wetumpka, Ala., Sept. 26, 1850. For forty-six years they walked together in love and accord, a large part of the time sharing the joys and sorrows of the itinerant life. She was a true helpmeet. While he was pastor at Estabutchie, his last active charge, she left him for the heavenly home, April 18, 1896. Seven children blessed their union, of whom five still remain—Wm. L. of New Orleans; George W., of Lucedale; Mrs. Nora Mars and Misses Mattie and Kittie, of Meridian.

The constant companionship, unselfish devotion and tender ministrations of the dear daughter, Mattie, were touching and beautiful. "Many daughters have done excellently, but thou excellest them all."

For several years after his conversion at Wetumpka the "Woe is me if I preach not the gospel" was upon him. He was merchandising profitably and it meant sacrifice and loss, but he counted the loss as gain for Christ. "Yea, doubtless, he counted all things but loss, for the excellency of Christ Jesus his Lord."

He was licensed to preach and recommended for admission on trial by a quarterly conference in Louisa County, Ala., 1855. Rev. A. S. Dickinson, P. E. He was admitted on trial into the Alabama Conference the same year. He served two charges, one in Cherokee County and one in Coosa County, and then moved to Mississippi, with the intention of going to Texas with one of his brothers, but for some reason changed his mind and settled near DeKalh, in Kemper County, where he taught.

Desiring to resume the active ministry, he served the DeKalh circuit as supply during the year 1870, and in December of that year was admitted into the Mississippi Conference at the session held at Crystal Springs under the presidency of Bishop D. S. Doggett.

He was ordained deacon at Meridian in 1871 by Bishop H. H. Kavanaugh.

Admitted into full connection at Brandon, 1872.

Ordained elder at Hazlehurst in 1874 by Bishop Paine.

He served faithfully and fruitfully the following charges: DeKalh, 1871, 72, 73; Spring Hill, 1874; Philadelphia, 1875, 76; Waynesboro, 1877; Wayne Circuit, 1878, 79; Paulding, 1880, 81; DeKalh, 1882, 83, 84, 85; Carthage, 1886, 87, 88; Madison, 1889, 90; Caseyville, 1891; Decatur, 1892; Daleville, 1893, 94, 95, and Estabutchie in 1896. He was superannuated at Port Gibson, December, 1896.

From that time he made his home in Meridian. On Nov. 13, 1901, he was married the second time to Mrs. Rebecca Baggett, at Ellisville. She was a sweet-spirited, Christian character and they lived happily together until the time of her death, Oct. 2, 1908.

Early in the morning of May 21, 1910, he "Swent through the gates into the city" and "had right to the tree of life."

Such in brief is the life history of this apostolic man, but who can estimate its worth to the Church and the world?

Personally, Brother Ellis was builded on a large mould—in his prime he was massive. His clear

grey eyes were bright and kindly in expression, and there was always a benignity and placidity upon his countenance indicating the deep inward peace and joy.

In personal habits he was simple and unostentatious. A modest, quiet man, chaste in thought and language. Never self-assertive—he was not voluble; when other men were garrulous he was thinking great thoughts. When in the active work he was rarely heard on the floor of the Conference, but when he did speak his words carried weight. His home life was simple, beautiful and well ordered. The fragrance of it abides with his children; his blessed memory is enshrined in their hearts. They "Rise up and call him blessed."

D. G. W. Ellis belonged to the real apostolic succession; a personal knowledge of Jesus Christ, a clear and unmistakable call to the ministry, with the seal of the Holy Spirit upon his labors.

He was a really great expositor—whatever a text had in it came out under his searching analysis. He was a rare sermonizer and a systematic preacher. His preaching was the finished product of matured thought and earnest prayer. He disdained lack of preparation for the pulpit. I once heard him deplore what he termed "scrappiness" on the part of preachers in preparing sermons, and said that no preacher should attempt to expound the word until his oil was well heated. As a logician he had few equals. He was a master of the forensic art; in debate his thrusts were keen as Damascus blades, yet always tempered with courtesy. In delivery he was cool and deliberate; never became excited; never ranted; never lost control of himself—his speech was clear and concise; he knew words and chose them well; he had that rare and much to be coveted gift of "packing" his sermons; could say much in few words. And his was true pulpit eloquence—lucid, fervent, earnest.

Paul's admonition to Timothy to be "Sound in doctrine" was heeded by Brother Ellis. He had unquestioning faith in God's word. There was never an uncertain sound from his trumpet. When he spoke it was with the authority of "Thus saith the Lord." His sermons were largely doctrinal. He held to the old statements of faith. He took the old paths the fathers trod. He believed in and preached a full gospel—the depravity of the race; the sinfulness of sin; the atoning merit of an immaculately conceived Christ; repentance, faith, justification, regeneration; the witness of the Spirit; entire sanctification and glorification. He held to the original and correct Wesleyan Biblical teaching, and there was a warmth and mellowness about it that reached the heart, demonstrating the Spirit's presence and power. There was one element of his preaching that we all might imitate—the elimination of self and the exaltation of the blessed Christ.

"He held the lamp of truth that day  
So low that none could miss the way;  
And yet so high, to bring in sight,  
That picture fair—the World's Great Light;  
That, gazing up—the lamp between—  
The hand that held it scarce was seen.

"He held the pitcher, stooping low.  
To the lips of little ones below;  
Then raised it to the weary saint.  
And bade him drink, when sick and faint!  
They drank—the pitcher thus between—  
The hand that held it scarce was seen.

"He blew the trumpet soft and clear,  
That trembling sinners need not fear.  
And then with louder note and hold,  
To raze the walls of Satan's hold!  
The trumpet coming thus between—  
The hand that held it scarce was seen.

"But when the Captain said, 'Well done,  
Thou good and faithful servant—come!  
Lay down the pitcher and the lamp,  
Lay down the trumpet—leave the camp—  
The weary hands could then be seen,  
Clasped in those pierced ones—naught between."

His was a fruitful ministry; the seal of the Holy Spirit was upon it. Many were converted wherever he labored, and a number of young men, influenced by him, were called to preach. Several of them are active workers in our Conference, while others have answered "roll call" on the other side and are now rejoicing with him in the Glory Land! He was ever a friend and helper of young preachers; they were singularly drawn to him. There are a chosen few who bulk large in my own life, and among them is enshrined the name of D. G. W. Ellis. In my early ministry we were thrown much together and only the Heavenly Father knows what his affection and fellowship have meant to me.

Brother Ellis was great in prayer. He knew the Lord intimately and communed with him much, and his public petitions were the result of the inner life—spiritual, powerful, searching—the "inwrought" prayer of "the righteous man," and they "availed much." During the fourteen years between his superannuation and glorification he was accounted the "best pron" of the East End Church, not so much for his activities, though they were many, as for his praying force. He longed for a great revival at East End and in Meridian, and while he was not permitted to see it, his prayers are bottled up, and

some day God will unseal them upon the people there.

It was a glorious privilege to be with him in a season of devotion; the room would resound with his glad acclaim. I count myself specially favored to have been with him much in prayer the last few weeks of his life. With his hand on my head and his deep voice in unctuous prayer,

"Heaven came down our souls to meet,

While glory crowned the mercy seat."

Brother Ellis' personal experience was rich, deep, abiding. His faith was Gibraltar-like. He was perfectly satisfied with his religion and his Lord.

The two epochs of grace are given here in an extract from his written testimony—

"I was converted in May, 1851, in Wetumpka, Ala., while standing on my feet during the singing of the hymn beginning 'When I can read my title clear' etc. I had been seeking salvation for some days and just at the time the change came was not struggling, but calmly listening to the singing of the hymn. It does not seem to me as I now remember it that it was a sudden change, but that it gradually stole upon me, and consisted in sweet peace in the profoundest depths of my soul, where shortly before had been disquiet and distress. My emotions were so different from what I expected that I did not at the time accept the change wrought in me as the blessing I had been seeking, but supposed it might be the prelude to it. In less than half an hour the assurance of my adoption through the witnessing Spirit became so strong that I shouted aloud the praises of my redeeming Lord." Passing over in the record his account of his call to preach and his conflicts of heart over the doctrine and experience of sanctification, he adds:

"In February, 1897, Brother and Sister Hall conducted revival services in East End Methodist Church, Meridian, Miss., while Bro. George H. Galoway was pastor. I was impressed the first services I attended with my need of deliverance from carnality—I was sure that I was not wholly sanctified and equally sure that I ought to be and could be by meeting the human conditions. I was urged to seek it, and bowed at the altar for that purpose. For two days and nights I continued in earnest prayer for the blessing. This too was a time of struggle; the devil tried to induce me to abandon the attempt because of its great cost. But I bless God that he enabled me to pay the price, while kneeling in the East End Church with a number of the brethren around me. The moment I said in my heart, 'Yea, Lord, I give up all for thee—family, friends, reputation, influence, the strength of my life,' I felt assured of the blessing of entire sanctification through faith in the all-cleansing blood. The Spirit shone upon the work and I knew what to call it. There resulted peace so sweet, so heavenly, so profound, that it defies description. Joy spontaneously bubbled up from the great deep of my soul and I felt I was completely blessed. After all these years the joy and peace abide, and I can bless God for the conscious presence of the Comforter while I write these lines. That February morning of the year 1897 I entered upon a new experience as marked in its features as that which characterized the experience entered upon at my conversion in 1851, forty-six years before. To God belongs the praise, the glory and the power now and forever. Amen!"

It was a rare privilege to hear his testimony. Congregations were profoundly impressed and deeply stirred when he told it. And his daily life was a beautiful exemplification of it. He came as near living the thirteenth chapter of First Corinthians as any man who ever walked among us. I saw him under the severest testings and he came forth unscathed, richer and stronger spiritually. He was indeed a holy man, one of the saintliest I ever knew.

His last years were among his best ones, and were passed peacefully and happily amid the companion-

(Continued on Page 7.)

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### THE GIFT ALL MAY GIVE.

One gave a gift not bought with gold,  
For gold he seldom had,  
A precious gift to one most dear,  
And who received was glad.

He gave the gift to other friends,  
He gave with happy heart.  
To each and all it carried joy,  
'Twas of himself a part.

Nor wrapped, nor sealed, 'twas postage free,  
Where'er the gift was sent,  
And always reached, without delay,  
The one for whom 'twas meant.

He gave the gift to those in need,  
He gave it more and more,  
Yet, though full oft he gave the gift,  
It but increased his store.

And many be who need the gift,  
And for it daily pine,  
For wealth is powerless to bestow  
This precious gift divine.

How blest to give, and blessed, too,  
Are those who Love receive,  
And more than gold this Pearl of Price,  
This gift that all may give.

—Della Hart Stone, in the Methodist Recorder.

### THE THING SHE DIDN'T SAY.

"I think the very meanest thing you can say, sometimes, is just nothing at all!" said Prue Elder, with a decided nod of her auburn head.

The girls gave a shout of laughter. "How can you say anything mean when you say nothing at all?" asked Bessie Snow.

"Well, I'll tell you. I was staying up at Aunt Riah's last summer, you know, getting strong after typhoid fever. All the girls were nice to me, because they knew I couldn't play, or even read very much, and needed to be entertained. I never knew before that girls could be so nice. I got to love them all.

"There was one in particular. Her name was Alice Otis, and you'll all know her, I hope, because she's coming to visit me next vacation.

"At first I thought Alice rather odd. She is very quiet, and she would have been hard to get acquainted with, only that she was sorry for me because I had been ill, and took particular pains.

"I just can't tell you all the things Alice did for me. She had a pony and cart, and almost every day she used to take me for a drive. Then she would bring me flowers, and read to me, and even play and sing for me, though I found out afterward she would hardly ever do that for any one—she is so timid.

"Well, there was a crowd of girls that call themselves 'the stickers,' because they always stick together. They are a little bit—just the least little bit—noisy and slangy, but after all, they were good-natured and popular, and I—well, to tell the truth, I felt flattered that they took me into their bunch and seemed to like me.

"One day we were all out on Aunt Riah's porch with our fancy work—all 'the stickers,' that is, and myself. Alice Otis' name was mentioned, and they all begun at once to talk about her. 'Oh, the stuck-up thing!' they said. 'She is just as prim and horrid as she can be! She won't be anything if she can't be the whole show,' and all that sort of thing. And what do you suppose I said—I, after Alice had been such an angel to me, and after I had learned so well how shy she is, and how hard it is for her to make up with people? I didn't say one word! That's why I said a little while ago that sometimes the meanest thing one can say is nothing at all."

"I believe you are right, Prue," said Bessie. "I have had some experiences like yours, and I don't believe that even foolish or unkind words could make me more ashamed of myself."

—The King's Builders.

### WHILE BILLY COUNTED TEN.

Billy had what he called "an awful temper," and when he was angry I am sorry to say that he looked quite different from the smiling, polite little boy who usually lived in the big brown house on the corner. When the "awful temper" took possession of Billy, people almost thought another boy had come to take his place, and often his mamma cried and felt very badly over the things Billy did.

"Now, Billy," said his mother, taking both his hands in hers and looking very sad after Billy had been in a rage because Jack had lost his top. Jack had borrowed the top from Billy, and quite by accident had lost it, but Billy was very angry about the matter, and stormed about until even lame grandma had limped into the sitting room to see what could be the matter. "Now, Billy, you must

promise me that you will count ten very slowly every time you are tempted to be angry to-day, or I shall have to send you to your room. We must do something with this wicked temper of yours."

Hardly had Mrs. Foster left the room when Molly, the maid, came through the room with her arms full of clean clothes, and her dress brushed over the block house Billy was building. Billy turned very red in the face, and was about to say something loud and angry when he remembered his promise.

"One—two—three," counted Billy, and then he thought of the jam turnover Molly had made for him that morning. "Four—five—" He could hardly count when he remembered that at that very moment Molly was boiling paste for his new kite. Over at Joe Porter's, cross Emma would not allow the children in the kitchen at all, while Molly was always kind to Billy and Jack and little Eleanor. Billy forgot all about the ruined block house and turned to build another much bigger and better.

"Billy! Billy!" called little Eleanor, "I've had such an accident. I upset a glass of water and part of it ran on your Indian suit. I'm awfully sorry."

Billy scrambled to his feet, for that Indian suit was the pride of his heart, and he was afraid water would ruin it. "One—two—" he began, thinking how careless Eleanor always was, when suddenly he caught sight of the marbles his little sister had given him only yesterday for his birthday. She had saved every cent for weeks and had gone without her favorite red-and-white peppermint sticks to buy those lovely, clear agates, and now he was angry with her. "Three—four—" How dear and sweet Eleanor always was, and how much she loved Billy. There she stood, with tears in her eyes, looking at the Indian suit, and it had only a very little water on it after all. That time Billy never got to ten, for he put his arms around his sister and said, "Never mind, Eleanor. The suit isn't hurt at all. See! It will soon be dry."

And that is the way things happened all day while Billy counted ten. Never once did the "awful temper" get ahead of him, and when he was tucked into bed that night he whispered to his mamma that it had been a very happy day.—Hilda Richmond, in S. S. Times.

### REV. D. G. W. ELLIS.

(Continued from page six.)

ship of his books and periodicals, and the fellowship of his kindred and friends. He was never absent from the sanctuary except when ill, and his presence was a benediction to pastor and congregation; his closing prayers eloquent with fervor, adoration and praise; oftentimes the people said, "It was better to hear him pray than the other preach." He never refused a call to declare the word, and the people were uplifted and strengthened when listening to his ripened, spiritual messages. He preached in the Holy Ghost.

"Precious in the sight of the Lord is the death of his saints." Truly it was so with Brother Ellis. He was mellow and ripe for his translation. There was no special ailment, just a dissolving of the tabernacle of clay—"The time of his departure was at hand." He knew it and talked joyfully of it. He said one day, "You brethren will have to give me up, pretty soon," and as we talked of his going he rejoiced with joy unspeakable and full of glory. And it was invariably the case when he spoke of his departure. It seemed almost wrong to weep; and yet when I looked upon the massive form growing daily weaker and knew the blessed spirit was brushing the dew on Jordan's bank, I could but exclaim, "My father, my father, the chariot of Israel and the horsemen thereof."

His passing was triumphant. "He was sanctified by God the Father, and preserved in the Lord Jesus Christ," and there was laid up for him "a crown of righteousness which the Lord, the righteous judge, gave to him that day."

On Sunday afternoon, May 22, his funeral was held from the East End Church, conducted by the writer and Brothers W. H. LaPrade, C. M. Chapman, J. A. Wells and I. L. Peebles, pastors of the Meridian churches, and the body was laid to rest in the beautiful Rose Hill cemetery.

### A GREAT DAY AT MANSFIELD COLLEGE.

Saturday, March 4, 1911, was an important day for Mansfield College. It was an epoch-making day. A banquet was given at the college for the board of trustees and a number of invited guests, the guest of honor being Bishop E. D. Mouzon, of San Antonio, Texas.

At 2:30 o'clock the whole student body, together with the faculty, board of trustees and the guests, marched to the spacious dining room, where the feast was spread. During the festivities a number of vocal selections were given by the college girls, under the splendid leadership of Mrs. Egan, directress of music in the college. Bishop Mouzon responded to the toast, "The Necessity of Girls' Schools," which was delightful and inspiring. Bishop Mouzon is an affable gentleman and a splendid after-dinner speaker.

After acquitting themselves with credit at the sumptuous feast, the members of the board retired to the college library, where the business meeting was held. Besides the members of the board, the following visitors were present: Guest of honor, Bishop E. D. Mouzon; Mr. R. T. Moore, Rev. P. M. Brown, presiding elder of the Alexandria district, Rev. P. O. Lowery, Sunday school missionary, and Rev. A. W. Turner, pastor of the Mansfield Methodist Church.

Bishop Mouzon gave an instructive talk and some timely advice in reference to maintaining the Mansfield Female College, and stressed the importance of the Methodists of Louisiana supporting it with unyielding loyalty. He said he saw no reason why this school should not be made one of the best schools for girls in the South.

The purpose of the meeting of the board of trustees was to employ a commissioner of education for the college. Every member of the board was enthusiastic and of the same mind, and the following resolutions were unanimously passed:

"Be it resolved by the board of trustees of the Mansfield Female College, that a committee of three, the president of the board, Mr. D. G. Petty, Mr. R. T. Moore and Mr. N. W. Williams, be elected to call on Rev. James Thomas and secure, if possible, his services as commissioner of education for Mansfield College, offering him \$4,000 per year, an office, traveling expenses and house rent, making such guarantee of the same as shall be suitable to Mr. Thomas."

The trustees and the people of Mansfield are enthusiastic and determined to put the Mansfield Female College on a firm financial foundation, and to make it one of the leading colleges in the South. The step which they have taken proves conclusively that they mean what they say and will carry successfully into effect the plans they have inaugurated.

A. B. PETERS, President.

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# Christian Advocate.

ROBERT A. MEEK, Editor.

H. T. CARLEY, Asst. Editor.

CHAS. O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS  
AS SECOND-CLASS MAIL MATTER.

OFFICE: 512 CAMP STREET, NEW ORLEANS.

## TERMS:

One Copy, one year, \$1.50; eight months, \$1.00. To  
preachers of all Denominations, \$1.00.

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Rev. W. W. Woodland, Rev. H. S. Spragins.

## Editorial.

### PREPARING FOR A REVIVAL

At this time when so much is being written throughout the Church concerning a great spiritual awakening, what are you doing to light the revival fire in your own community? As we have before remarked in these columns, a great meeting that stirs and saves the people never comes by accident. It can be brought about only through the joint agency of the Holy Spirit and human effort. Causes are generally hidden, and to discover them and trace them along their lines of operation back to their genesis, is seldom an easy task. But we do not hesitate to affirm that wherever there has been a revival of power and deep religious influence, although they may not have proclaimed the fact, there have been men and women who were profoundly concerned for the state of Zion and who wrestled with the Lord in prayer in the still watches of the night. From the secret closets of humble saints have come the mighty spiritual forces which through the centuries have blessed and uplifted the race.

How is the revival to be promoted? Let the pastors get the burden of the Church's need fully upon their hearts, and then let them seek to lay it also upon the hearts of the Christian people of their charges. Let prayer circles be formed, let the services of the sanctuary be made thoroughly evangelical, and the subject of a spiritual awakening discussed until the saving of souls is recognized as the supreme mission of Christ's representatives in the world. Should personal work be done? By all means. Individual effort to reach men should never cease. House-to-house visitation is one of the most effective methods of approaching and impressing the unsaved. Nor need this be confined to the pastor. Such campaigning for the Master by spiritually minded persons, if tactfully done, is sure to yield gracious results. Should a special series of services be conducted? In most cases undoubtedly this is wise. Nor is it a good idea for pastors to postpone their meetings too long. The time element is to be considered, but it is easy to attach more importance to it than it deserves. We have known ministers to let the whole year slip by waiting for a favorable season to hold protracted services. There will come no period when there are not obstacles in the way. When the "great door and effectual" was opened to Paul at Ephesus, about it were gathered many adversaries.

One word of warning: Do not drift along doing little or nothing, and expect some minister from a distance to come to your charge and conjure up a revival. To pursue such a course will be to fail in nine cases out of ten. God's usual method of saving the people of a community is through the church of that community. If the visiting brother comes and succeeds, it will be because he manages to enlist the Christian people of the locality. And let the workers in no field become discouraged. The Divine ear is still open, and the arm of Jehovah is as mighty to save as in any preceding age. Where the disci-

ples earnestly pray and faithfully labor, they will not wait long for the "time of refreshing from the presence of the Lord."

### THE PROJECTED MEMPHIS HOSPITAL.

We are much pleased by the encouraging news which has reached us concerning this important enterprise. For three years we served as one of the commissioners who were seeking to get this movement under way, and jointly with others, wrestled with the obstacles tending to delay and defeat it which arose one after another. Because of being so far away, we requested to be excused from further work on the Commission at the last session of the North Mississippi Conference and the brethren kindly granted the exemption. But our interest in the project has not in the least abated. On the contrary, we feel profoundly concerned for its success and are delighted to know that an agent is soon to be put in the field and that from every point of view the outlook for the undertaking is highly gratifying.

Our Church has delayed far too long her entrance into this important and necessary field of philanthropy. The Methodist Episcopal Church has a number of such institutions in the leading cities of the country; the Presbyterians also have several and are busily engaged in promoting the establishment of others, and the Baptists likewise have caught a vision of the need for work of this character and are bestirring themselves to plant and consummate such enterprises in strategic centers. But, though our denomination has used this arm of service with great effectiveness in its missionary operations in other lands, it has been slow to bring it into requisition in the home field. It is true that the primary and highest work of the Church is to minister to the spiritual man; but healing the stricken body opens the door of opportunity for the nobler task of healing the sin-sick soul. This was the Master's method, and we may well follow his great example. There is no better time to sow the seeds of gospel truth in unregenerate hearts than when they have been softened and mellowed by the hand of affliction. If we would accomplish the utmost possible for God and humanity, we must make use of every conceivable avenue of approach to men that we may reach and save them.

At present we have in operation in the United States the Wesley Hospital in Atlanta, Ga., and there are two others which will likely be opened in the near future—the Barnes Hospital of St. Louis, which is to have a site and buildings worth approximately a million dollars and an endowment of an equal amount, and the Galloway Hospital of Nashville, Tenn., for which a subscription of \$52,000 has been raised. But these are but a beginning. We need many others to meet the requirements of our large and widely scattered membership. Instances are on record where Methodist ministers or members of their families have lain ill in the charity wards of Roman Catholic institutions, because in their poverty no other recourse was left them. Such occurrences are a shame and reproach to a denomination of the numerical strength and wealth of ours. It is high time we were making ready to care for our own people in seasons of distress and calamity.

It scarcely needs to be said that Memphis is an ideal place to plant such an institution. It is a Protestant city of 150,000 people and growing rapidly. In it Methodism is the leading denomination and remarkably strong. The railroad facilities are exceptionally good, and it is readily accessible from every quarter. The medical skill available there is probably equal to any in the South. The people in the territory co-operating in the movement are closely allied with the municipality both commercially and socially. And the four Conferences committed to the project, having a membership of 200,000, are abundantly able to carry it forward to completion. The fact that among those leading in the enterprise are a number of the finest business men to be found anywhere should also awaken a feeling of confidence and optimism. The task could not possibly be entrusted to wiser and safer hands. We, therefore, earnestly hope that the Methodists of Mississippi will heartily support this movement, and that when June 1, which has been named as "Hospital Day" ar-

rives, every pastor from the Tennessee line to the Mexican Gulf will make a strong appeal to his people in behalf of this cause. We have before us no more important work than this, and none which will tend to give greater strength to our Church in the territory concerned in the years to come. Let us not falter in the face of such an opportunity, but seize it and write a chapter in the history of our denomination that will reflect credit upon us throughout all the future.

### SCRIPTURE IN THE CONGRESSIONAL RECORD.

We are not an admirer of Congressman Macon, of Arkansas, though he recently proclaimed himself a Methodist upon the floor of the House, a recommendation which ordinarily carries considerable weight with us. His style of oratory resembles rather too closely that of another notorious son of Arkansas in the other branch of the national legislature who bears an illustrious name, but is illustrious in nothing else. But while we entertain no admiration for Mr. Macon, we note that his service in Congress has aided in the circulation of Holy Scripture. The way in which it has done this is explained in the following statement which we quote from the New York Weekly Witness:

"One comes across some strange things in the Congressional Record. Among the amusing incidents in recent numbers is the inclusion of three chapters of the Bible—the 19th and 26th of Exodus and the 2d of Luke. These were incorporated in the Record at the request of Mr. Bennet, of New York, for fear somebody might think that no one in the House of Representatives knew that the Song of the Angel, "Peace on Earth, Good Will to Men," was not made at Mount Sinai, for it was at Mount Sinai that the member for Arkansas, Mr. Macon, had referred to it as being sung in his speech against the recognition of Commander Peary."

### DEATH OF MRS. J. P. HANEY.

The distressing news has just come to the Advocate of the death of Mrs. J. P. Haney, wife of Rev. J. P. Haney, of the Louisiana Conference, at Clinton, La., on March 11. Sister Haney was a most excellent woman, filling in every way the responsible position of an itinerant Methodist preacher's wife. Both in the home and the larger life of the community in which she lived, she measured up to the highest standard of Christian womanhood. We learn with great regret that Brother Haney has been confined to his bed for several weeks. Let prayer be made for this home into which such great sorrow has come.

### PERSONAL AND OTHER NOTES.

Miss Mollie Higginbotham, of Mer Rouge, La., is one of the Advocate's best friends. We are greatly indebted to her for a recent list of 21 subscribers.

The presiding elder, Dr. J. M. Henry, announces that the New Orleans District Conference will convene at the Carrollton Avenue Church, Tuesday evening, March 28, at 7:30 p. m.

A large list of subscribers just received from Rev. T. M. Bradley, Rosedale, Miss., places his charge on the "Honor Roll," and brings us under many obligations to this energetic pastor and his good people.

Rev. G. H. Galloway, Missionary Conference Secretary for the Mississippi Conference, requests us to say that he is ready to help the brethren in their missionary campaigns. His address is 1802 N. State St., Jackson, Miss.

We extend our sincere sympathy to Rev. and Mrs. A. A. Bernard in the loss of their little girl by diphtheria a short time since. In such time of trial the faith of the Christian is triumphantly vindicated. Brother Bernard is the efficient pastor of our Church at Covington, La.

"Everything is moving along very nicely," writes Rev. J. B. Randolph, our pastor at Como, Miss. This is not intended as a news note, for it can be no news to those who know Brother Randolph and the excellent people of that delightful little city. We heartily thank him for a list of 25 subscribers to the Advocate.

Rev. H. B. Vandenburg requests us to say that his postoffice address is Eunice, La. The name of his charge is Church Point. In Brother Vandenburg's interesting account of his work in a recent number of the Advocate the name of his postoffice instead of the name of his charge appeared in the title. We



beg pardon for any confusion that may have resulted.

Rev. J. L. Nabors, of Starkville, Miss., recently sent us a good list of subscribers, with a promise to send more soon, for which he has our hearty thanks. Substantial progress is being made in his work.

Rev. L. Carley, of New Augusta, Miss., has sent us some subscribers, for which he has our thanks. Brother Carley is beginning his second year on his present charge, where he has rendered splendid service.

Brother N. Crocker, of Tremont, La., writes that the Advocate has been a welcome visitor to his home for 35 years. The Advocate treasures these old friends, and prays the blessings of heaven upon them.

We regret to learn that a siege of measles in his family has kept Rev. W. E. Akin, of the Bonita charge, Louisiana Conference, closely at home during the past month. We thank him for his promise to begin an active campaign for the Advocate soon.

The Woman's Board of City Missions, of New Orleans, will hold its Annual Meeting at First Church, on Wednesday, March 22, beginning at 11 o'clock a. m. Luncheon will be served at the church and the meeting will continue throughout the afternoon.

The Advocate prospers through the work of the women, as does every other department of the Church. Some of our largest lists of subscribers have been sent in by these devout workers. We thank Mrs. R. M. Theriot, of Kosciusko, Miss., for her recent interest in our behalf which resulted in 11 subscribers.

The Jackson District Conference will meet at Capitol Street Church, Jackson, Miss., April 26-28. We thank the aggressive presiding elder of the district, Rev. J. R. Jones, for a cordial invitation to be present. We rejoice to hear that the Lord's cause prospers in that field.

Rev. L. E. Crooks, of the Downsville charge, Louisiana Conference, is a good friend of the Advocate. We thank him for a recent club of subscribers. He states that he is doing all he can for the paper. Our brethren bring us under many obligations by their interest in our work.

Rev. J. T. Leggett, the capable presiding elder of the Brookhaven District, takes occasion to exhort for the Advocate in his rounds. We thank him for his interest in the Conference organ and for his kind words concerning the paper. We are glad to learn that the work is prospering on the district.

Rev. J. W. Booth, the popular pastor of Algiers Methodist, was at the Advocate office Monday to turn over an offering which his congregation had made Sunday night for the famine sufferers in China. The editor will take great pleasure in forwarding the amount, \$5.08, to the proper authorities.

Rev. J. D. Harper sends us from Winnfield, La., a check for \$14 to be applied to the famine sufferers of China. We are glad to note the interest that is being taken by our people in relieving that stricken region, and will gladly see that any funds sent to us for that purpose, reach the proper authorities.

Rev. R. O. Wier, of Donaldsonville, La., under date of March 13, writes as follows: "At our last Conference I pledged to raise \$25 for Mansfield College. Yesterday I took the collection at Plattenville and raised \$26." Excellent! Let all the brethren remember their pledges and do likewise.

Rev. A. G. Hall, of Crenshaw, Miss., writes that he is trying to interest his people in the church paper, and in proof of his words, sends us a list of subscribers, for which we thank him. One of his churches, Mastodon, is now on the "Honor Roll," and he hopes soon to have the entire charge so.

Rev. J. F. Owen, of the Poplar Creek charge, North Mississippi Conference, is happy in the work. He writes that the first quarterly conference was the best in the history of the charge. The pastor's salary has been increased, and the outlook is bright. We thank Brother Owen for a fine list of subscribers.

First Church, Water Valley, Miss., is moving steadily forward under the capable leadership of Rev. J. H. Mitchell. The Sunday school has reached a high state of efficiency. A payment of \$500 has just been made on the church debt, and it is hoped to pay the entire debt this fall. We congratulate all concerned.

Rev. W. A. Bowlin, in sending us a fine list of subscribers, for which we thank him, requests us to state that his postoffice address is now Amory, Miss., instead of Smithville, as heretofore. The change is due to the fact that the parsonage committee has located the parsonage at Amory, where it is hoped to build soon.

Dr. Howard Key, a son of Bishop J. S. Key, and a well known minister, was killed in a runaway accident at Columbus, Ga., on March 13, and his wife was seriously injured. This sad news will cause great sorrow throughout a wide circle of friends and acquaintances of the deceased.

From Rev. W. A. Perry, Vaughan, Miss., we learn that the outlook on his charge for a revival is most hopeful. Congregations are good, and the interest in the work of the Church is growing. The church buildings at Dover, and at Fletcher's Chapel, have

recently been repaired. We thank Brother Perry for his continued efforts in behalf of the Advocate.

Coahoma charge, North Mississippi Conference is another addition to our "Honor Roll" this week. Rev. H. M. Young, the devoted pastor, recently sent us a list of 14 subscribers from that work. He says he serves a heroic band of people who are loyal to their pastor, and that the outlook for the year is splendid. We rejoice with him over this happy situation.

Rev. W. L. Blackwell, of Hermanville, Miss., in enclosing a list of subscribers, writes as follows: "We are moving along fairly well on our work; congregations are large and attentive on services of the Sabbath. Our first quarterly conference will be held at Hermanville on March 25-26, instead of March 18-19, as previously announced. This by agreement of the presiding elder and all concerned."

Rev. J. E. Sampley, in sending us another list of subscribers recently, says the Harrison charge is now within two of the "Honor Roll," and he has several new subscribers promised. We trust soon to be able to add this work to the list of those whose every official takes the Conference organ. Brother Sampley has been most diligent in his efforts to extend the circulation of the Advocate, and he has our sincere thanks.

Brother M. G. Dubard, of Bew Springs, Miss., is another of the old friends of the New Orleans Christian Advocate. He began taking the paper in 1872, when he established a home for himself, and has been receiving it regularly ever since. He says it is an established feature of his home. We thank him for his kind words concerning the present editor, and pray that sustaining grace may be given him as he passes through heavy sorrow.

We have received the program of the Local Preachers' Association of the Oxford District, North Mississippi Conference, which will hold its meeting at Bethlehem Church, on the Coffeerville charge, March 25-26. The subjects for discussion are all important ones and we believe good will come from their study. We trust the occasion will be both profitable and interesting. Rev. D. M. Gean is president of the Association and Rev. J. M. Wyatt, secretary.

Rev. Robt. Selby, the popular and accomplished pastor of our church at Moss Point, Miss., was a pleasant caller at the Advocate office on Monday. He stated that the program for the Seashore Divinity School had been completed. Bishops Hoss, Candler and Mouzon will each spend three days at the School, and other specialists will have charge of the various departments. The outlook for the School is most encouraging. Methodism has no more diligent worker than Brother Selby.

Rev. E. Blizard, of the Red Banks charge, North Mississippi Conference, states that all his officials now take the Advocate, and we place him on the "Honor Roll." The growth of the "Honor Roll" is an encouraging feature of the work to us, not only because it means increased circulation for the Advocate, but because it means a larger interest and a more intelligent interest in the work of the Church on the part of the officials. We believe great good will result from this movement.

In a personal note from the presiding elder, Rev. W. B. Jones, we learn that the outlook on the Seashore District is most hopeful. A recent meeting at Bond, in which the pastor, Rev. W. J. Ferguson was assisted by the Conference evangelist, Rev. D. E. Kelley, resulted in 43 accessions to the church, and Rev. E. L. Whiddon, of Escatawpa, has received about 20 members on his charge. The District Conference will meet at Long Beach, May 9-12. We thank Brother Jones for an invitation to be present.

In addition to those mentioned elsewhere, the following have sent us subscribers recently, to whom we tender our sincere thanks: Rev. L. A. McKeown, Shaw, Miss.; Rev. W. J. Dawson, Morton, Miss.; Rev. H. P. Lewis, Jr., Montrose, Miss.; Rev. E. C. Sullivan, Ebenezer, Miss.; Rev. M. R. Jones, McDonald, Miss.; Rev. G. W. Gordon, Vaiden, Miss.; Rev. T. J. Durrett, Buena Vista, Miss.; Rev. J. W. Dorman, Itta Bena, Miss.; Rev. Hal Spragins, Greenwood, Miss.; Rev. J. T. Griffin, Shelby, Miss.; Rev. J. J. Garner, Lula, Miss.; Rev. A. S. Byrd, Satartia, Miss.; Rev. S. L. Pope, Senatobia, Miss.; Rev. J. I. Hoffpauir, Eunice, La.; Rev. Thos. L. Porter, Sweetman, Miss.

#### A CHEERFUL RELIGION.

True Christianity makes its spiritual subjects cheerful. False religions never make their subjects cheerful. The pagan religions have always kept their devotees in a gloomy and unsatisfied condition. It is the Christian religion, having place and power in the believer's heart, that makes him happy and hopeful, and, therefore, cheerful. But there are professed Christians who do not fairly represent true religion. The most of the time they look demurely; there is an appearance of sadness; they seem to be in a desolate state of mind. Here is an incident which carries a lesson of much significance: "During a series of meetings, in which the pressure upon the unsaved was very strong by reason of the death penalty being constantly held over them, there seemed to creep over the entire work a feeling of gloom and depression. The work

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was ably handled and much good was done; whether more might have been accomplished with other methods is an open question. At any rate, an incident in the meetings is worth recording. Two girls, of about twelve and fourteen, met each other in the hall of the building; one was entering the audience-room, the other was quietly walking out. 'Are you going in there?' was the question asked by the outgoing girl. 'Certainly,' was the response. 'Why not?' 'I shall not go in there again,' said the girl, as she moved away. 'They are so sad in there.'

The writer of this incident says: "On examination it was discovered that no young people were won to Christ in that meeting; no children were gathered in. Usually the results are mainly in the gathering of young people." Too much gloom appeared in those meetings, and it was not a recommendation of the Christian religion. There ought to be deep seriousness in meetings for conversions. A measure of solemnity should pervade them; but there ought to be a marked degree of manifest cheerfulness. Christians, in such meetings, should exhibit the joy of salvation. No frivolity should be indulged in; but a holy gladness is befitting, not only at such times, but at all times. Paul urged Christians to always be in a state and habit of rejoicing. By such means, the true life is attractive.

C. H. WETHERBE.

#### SPECIAL TELEGRAMS.

Rev. P. D. Hardin appointed Financial Agent of Whitworth.

A special dispatch to the Advocate, dated Brookhaven, Miss., March 13, says:

"Bishop Mouzon appointed Rev. Paul D. Hardin Financial Agent of Whitworth, with \$10,000 from Brookhaven and \$10,000 from the Lampton Bros. The future is bright. Hardin brings enthusiasm, energy and ability to his office. Thousands of cultured daughters of the college are praying that the glory of the latter college will exceed that of the former. I. W. COOPER, President."

Montgomery Church Pays Missions Assessment in Full.

A special dispatch to the Advocate, dated Colfax, La., March 13, says:

"Montgomery Church, of the Alexandria District, Louisiana Conference, has paid the mission assessments in full. Who next?"

PAUL M. BROWN, P.E."

#### THE ROLL OF HONOR.

This week we add to our "Honor Roll" Rosedale, Miss., Coahoma, Miss., and Red Banks, Miss. The complete list is as follows:

Mansfield, La., Rev. A. W. Turner, pastor.  
Bogalusa, La., Rev. J. M. Alford, pastor.  
Tunica, Miss., Rev. J. W. Honnoll, pastor.  
Lumberton, Miss., Rev. T. W. Adams, pastor.  
Ruleville, Miss., Rev. O. L. Savage, pastor.  
Homewood, Miss., Rev. W. W. Graves, pastor.  
Houston, Miss., Rev. R. P. Neblett, pastor.  
Seventh Avenue, Meridian, Miss., Rev. J. A. Wells, pastor.  
Shaw and Merigold, Miss., Rev. L. A. McKeown, pastor.  
Moorhead, Miss., Rev. W. V. Shearer, pastor.  
Holly Springs Circuit, Miss., Rev. W. L. Broome, pastor.  
Lula and Lyon, Miss., Rev. J. J. Garner, pastor.  
Iuka, Miss., Rev. W. L. Graves, pastor.  
Utica, Miss., Rev. C. M. Crossly, pastor.  
Glen Allan, Miss., Rev. J. H. Ingram, pastor.  
Rosedale, Miss., Rev. T. M. Bradley, pastor.  
Coahoma, Miss., Rev. H. M. Young, pastor.  
Red Banks Circuit, Miss., Rev. E. Blizard, pastor.

All of the officials of the churches in the above charges are reported as being subscribers of this Advocate.



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## Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

**WILLIAM P. HOOVER** was born Oct. 24, 1851, and died at his home near Salem, Benton County, Nov. 16, 1910. Brother Hoover professed religion and joined the Methodist Church under the ministry of Rev. J. J. Brooks in 1891. Brother Hoover and his sainted wife reared a large family of worthy children, who are trying to follow a father and mother's example. Brother Hoover was an unpretentious man; it could be safely said of him that what he was, he was. He was gentle in his nature as a lamb, but as courageous in his convictions as any man. He was his pastor for three years and can unhesitatingly say I never saw a more faithful man. He always seemed to feel the duty he owed to God and his Church were the first duties of his life. These duties he discharged without a murmur or a complaint. I loved him for the purity of his life and the nobility of his purpose. Brother Hoover lived his religion each day at home, at church and everywhere he went. Another trait of character was his: he was the very soul of honor and integrity. He had no patience with a fraud. I loved him as I have loved few people in life. I feel sad to think I shall see his face no more on earth, but I shall know where to find him. He was fully ready when his summons came. May heaven's blessing rest upon his dear wife and good children!

W. R. WILLIAMS,  
His Former Pastor.

**CARRIE WATKINS HOSKINS LENOIR**, wife of J. L. Lenoir, Sr., died at her home in Amite, La., Jan. 16, 1911. She was born in Lowndes County, Miss., Oct. 26, 1842. When only 7 years of age her father and mother were both taken from her within an hour's time. Carrie was reared by Mrs. Sterling L. Paine, wife of Dr. S. L. Paine, who was a brother to Bishop Robert Paine. The religious influence thrown about her by this saintly woman was so great that at the age of 8, at Paine's Chapel, a country church on the bishop's farm, she gave her heart to God. At the close of the Civil war, on April 20, 1865, she was married to J. L. Lenoir. To this union five sons and one daughter were born. Her noble character and saintly life were great influences to mould the family life, and while some were wayward for a time, her fidelity to God and exemplary conduct at last brought them all to know Christ as their personal Savior. Several years were spent in Marlin, Tex., where she organized the first Woman's Christian Temperance Union in the town, and of which she was president for several years. She loved God, her Church and her neighbor. She was loved by all who knew her. No unkind words were heard to fall from her lips and her whole life was spent with the thought that she was serving the King of kings. The last time her pastor was with her and read the Scriptures and prayed with her, she said, "O! how sweet to trust in

those promises and know all is well." She leaves a husband, five sons and a number of grandchildren to mourn her loss. May God's richest blessings rest upon those so sorely grieved and lead them at last to that union that will never be broken!

H. W. BOWMAN,  
Her Pastor.

**CAPTAIN J. J. HICKS** was born in Hardeman County, Tenn., Feb. 16, 1831, and died at his home in Benton County, Miss., Nov. 8, 1910. When he was quite small his father died, after which his mother married Mr. Thomas Elliott, and they moved with the family to Tippah County, Miss. Here young Hicks was brought up on a farm. Brother Hicks derived his education from the country schools of his day. But during the time he developed a strong, honest character. When the war broke out, in 1861, he enlisted as a private soldier, but his ability was so marked that he was soon promoted to the rank of captain, which place he held till the close of the great struggle. The late John M. Stone, who was his colonel, said of him that he was the best captain of his army. Brother Hicks first joined the Presbyterian Church in 1855, but in 1888 he united with the M. E. Church, South, where he remained till death. He was married to Miss Bettie Autry in 1869, who went to her reward some two or three years previous to his death. Brother Hicks was elected sheriff of his county in 1873, which office he filled with honor to himself and credit to his county. In 1893 he was elected treasurer of his county, which office he filled till age and infirmity rendered him no longer able to discharge the duties of an officer. He retired and spent the evening of his life as a private citizen. Brother Hicks was the soul of honor; his word was his bond to all that knew him. His judgment was always sound; his neighbors throughout the country all loved him because of the purity of his life. He has gone; we shall miss him, but the world was made better by his life.

W. R. WILLIAMS,  
His Former Pastor.

**W. L. WEEMS**, the son of J. W. and Mary Weems, was born Sept. 24, 1854, and died at his home in Shubuta, Miss., Jan. 15, 1911, aged 56 years, 3 months and 22 days. On the third of December, 1879, he was joined in marriage to Miss Sallie F. Stovall, eldest daughter of Judge C. A. and Mrs. Mary E. Stovall, who with three sons, Charles S., William L., Jr., and John W., and four daughters, Misses Mamie, Sadie, Ethel and Irma, survive and mourn, with a host of relatives and friends, his going away. The sorrow caused by his death was as extensive as was the beautiful and well-rounded character he had developed. The great multitude that attended his funeral and that followed him to the silent city of his restful sleep attested the universal esteem in which he was held. With a poised and grounded faith in God, he harnessed present acts to the hopes of a future that can only come to those who recognize and act upon the fact of a universal brotherhood; and acting upon this principle he kept before him as first thought "The kingdom of God and his righteousness." That the Church and the community must miss him in the future was the whispered thought on every lip that spoke above the silent sorrow of a tear. In the circle of his home the loss and the sorrow will be felt and grow in intensity as the silence of the years passes over his hushed lips. It was there that he was enthroned in his kingdom and was idolized as husband and as father. May the influence of his life, like some great stream flowing into the future, ever deepening and widening, keep those whom he loved in that lofty and pure integrity that was the inspiration of his effort and the crowning glory of his achievements! And now we must say farewell, but when the short night of sleep and rest is past we shall see him again in "Our Father's" home above.

J. M. WEEMS.

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## Tidings from the Field

### Wilson, La.:

The good work continues. We had more accessions to the church last night. The citizens of Wilsen have organized themselves into a Law and Order League, 67 strong, and have riddled the town of all blind tigers. Several prisoners are in jail as a result of a raid made last Friday. All forms of gambling are being stopped. We now have a clean town, and we are a happy people.—F. N. Sweeney, P. C.

March 6, 1911.

### Arkabutia, Miss.:

We are moving along nicely this year. While we have discouragements, we have much to encourage us. Our people are not enjoying the greatest prosperity because of two very short crops. But they are not going to let the pastor suffer. Our congregations are small like they are on many country charges, but we have many loyal people. We are hoping and praying for a great and glorious year. If I could see a great revival and see this people awakened to an appreciation of all of the interests of the Church I would be the happiest man in the North Mississippi Conference.—A. F. Moore, P. C.

### Chunkey Circuit:

I have just held the second quarterly conference for the Chunkey Circuit, where I found our Brother, C. C. Griffin, the pastor, in high favor with his people. There has been a marked improvement in the attendance on the church services at Chunkey and Meehan, and the brethren at Meehan claim they have the best Sunday school they have ever had. Although Brother Griffin found his circuit to consist of five churches with appointments so planned as to require two sermons every Sunday, he has organized a new congregation, has an occasional appointment at a little sawmill town, and has organized a mission Sunday school. In appreciation of Brother Griffin's faithful work, the brethren have advanced his assessment, and have made a good beginning in the payment of the salary.—T. J. O'Neil, P. E.

### Bon Ami, La.:

The work at Bon Ami and Carson has opened up nicely for the present conference year. Our predecessor, Brother Rousseaux, wrought well; his deft hand is seen in some of the substantial and valuable pieces of furniture he so kindly donated to the parsonage. The charge is composed of two mill towns, and as the population to a great extent is transient, it makes the work somewhat difficult. However, I am glad to say that we have at both places some elect people who are willing to do anything they can for the Lord's cause. The Carson congregation have purchased a stereopticon outfit, and it is their purpose to have illustrated lectures and thus help to interest the people. The W. H. M. Society at Bon Ami has made provision to employ a deaconess to assist the pastor in his work. With these means of progress, we expect by God's help to do some effective work. The stewards have made a liberal assessment for the preacher, and the finances are forthcoming. Congregations have increased in number and still show improvement. The good ladies at Bon Ami kindly remembered the parson-

age folk with a copious shower of necessities, and when the large washbasket was unloaded there was found something for the preacher, wife and three little ones and also things to make the home comfortable and pleasant. Our presiding elder, Brother Singleton, spent a few days with us and left a good impression. I heartily believe that his work will prove a blessing to the Shreveport District. More anon.—W. D. Kleinschmidt, P. C.

### Jena, La.:

We have been kindly received by the people of the Jena charge. We have been very much hindered in the way of pastoral work by sickness. I have had quite a siege of la grippe and still have it, but we are trusting God for restoration to health. I am glad to say that our church is very well organized. Our Methodist people, and my predecessor, Brother Purcell, worked very hard last year, and as a result of their labors, we have a nice church edifice, which cost \$3,500. We also have a new parsonage, though it is not finished. But with a loyal and liberal congregation and some help from the Conference Board, we hope to complete it in the near future and have everything comfortable and pleasant. Our first quarterly conference was held a few days ago. Our much beloved presiding elder, Brother P. M. Brown, was with us, and was careful in looking after all the interests of the Church. He also gave us three very helpful sermons. All things considered, the outlook is encouraging, and we are expecting a good year, for God is with us.—E. L. Cargill, P. C.

### St. Helena Charge, Greensburg, La.:

We arrived on the St. Helena circuit in the last days of December and just before the severe cold spell we had in January. We were royally received by the good people of Greensburg and made to feel "at home." Many delicacies had found their way to the parsonage larder and many have arrived since. We felt at once that we were among a Methodist preacher's friends. Hence our entrance upon our work was made comparatively easy. Our predecessors had wrought well and the good people were much attached to them. We have six churches on the charge, having been given the Pine Ridge Church from the Mt. Hermon work. At that place we have all the necessary funds on hand to finish the new building—more than one hundred dollars. At our last appointment at Center we found a brand new organ installed. Sunday schools have been organized at two of the churches; two were already in operation. We have an excellent Epworth League at Greensburg; also a splendid Ladies' Aid Society. This latter institution has been one of the pastor's strong arms in this church for a long time, and has accomplished much for the Master's cause. Our first quarterly meeting will be held in a few days. Everything points to a satisfactory report along all lines. We were the recipients a few days since of a most generous pounding at the hands of the good people of Greensburg, led by the Ladies' Aid. Some pastor wrote about the usual pounding—ours was unusual. All things considered, we have fine prospects for "a good year" in every sense of the word.—J. B. Fulton, P. C.

Phillips Brooks says that it is well to think of no blessing as being really ours until we have passed it along to some one else. There is nothing which we can really enjoy for any length of time without sharing it with others.

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### QUARTERLY CONFERENCES.

#### NORTH MISS. CONFERENCE.

##### Greenville Dist.—Second Round.

Murphy	Mar. 18, 19
Malvina	Mar. 25, 26
Cleveland	Mar. 26, 27
Alligator	Apr. 2, 3
Arcola	Apr. 8, 9
Leland	Apr. 9, 10
Dubbs	Apr. 15, 16
Lyon	Apr. 16, 17
Belen	Apr. 23, 24
Friar's Point	Apr. 25
Robinsonville	Apr. 29, 30
Shipman's Chapel	May 4, 5
Clarksdale	May 7, 8
Deeson	May 14, 15
Merigold	May 21, 22

The district conference will be held at Rosedale, May 12, 13, 14.

W. W. WOOLLARD, P. E.

##### Oxford Dist.—Second Round.

(In part.)

Paris, at Palestine	Mar. 18, 19
Water Valley, Main St.	Mar. 18, 19
Water Valley, First Ch.	Mar. 26, 27
Pine Valley, at Wyatt's	Apr. 1, 2
Coffeeville, at Gray Rock	Apr. 8, 9
Duck Hill, at The Plant	Apr. 15, 16
Grenada Ct., at Sparta	Apr. 22, 23
Aberdeen, at Mt. Zion	Apr. 29, 30
Oxford	Apr. 30 May 1

Other announcements will follow later. Bishop McCoy will be with us at the district conference in Charleston in May. He hopes to give the date within the next few days.

J. E. CUNNINGHAM, P. E.

##### Sardis Dist.—Second Round.

Olive Branch, at Mineral Wells	Mar. 18, 19
Mt. Pleasant, at Union	Mar. 25, 26
Coldwater, at Love	Apr. 1, 2
Hernando and Horn Lake, at Horn Lake	Apr. 2, 3
Cockrum, at Palestine	Apr. 6
Pleasant Hill, at Lewisburg	Apr. 7
Byhalia, at Emory	Apr. 8, 9
Oakland, at Tillatoba	Apr. 15, 16
Lake Comorant and Hinds, at Eudora	Apr. 22, 23
Como	Apr. 29, 30
Long Town, at L. T.	May 6, 7
Courtland, at Chapel Hill	May 13, 14
Tyro	May 17
Senatobia	May 20, 21
Wall Hill, at Bethel	May 27, 28
Arkabutla, at Harmony	May 31
Eureka, at Eureka	June 3, 4
Crenshaw, at Crenshaw	June 10, 11

W. M. YOUNG, P. E.

##### Corinth Dist.—Second Round.

Mantachie Ct., at Center Star	Mar. 19, 20
Jonesboro Ct., at Camp Ground	Mar. 25, 26
Ripley & B. M., at Blue Mountain	Mar. 26, 27
Corinth Ct., at Gaines Ch.	Apr. 1, 2
Rienzi Ct., at Rienzi	Apr. 8, 9
Belmont Ct., at New Hope	Apr. 15
Tishomingo Ct., at Salem	Apr. 16, 17
Booneville Ct., at Oak Grove	Apr. 22, 23
Dumas Ct., at Wells Chap.	Apr. 28
Ripley Ct., at Mt. Pleasant	Apr. 29, 30
Dry Run Ct., at Mt. Pisgah	May 6
Guntown & B., at Pleasant Valley	May 7, 8

Hatchie Mis., at Crums Chapel	May 13, 14
Kossuth Ct., at Kossuth	May 14, 15
Myrtle Ct., at Ebenezer	May 20, 21
Baldwyn Ct., at Lebanon	May 27, 28
Sherman Ct., at Chester-ville	June 3, 4

District Conference at Myrtle, May 19-21. Bishop J. H. McCoy will preside.

BEN. P. JACO, P. E.

##### Columbus Dist.—Second Round.

West Point	Mar. 24, 26
Mashulaville, at Hashuqua	Apr. 1, 2
Macon	Apr. 7, 9
Brooksville	Apr. 9, 10
Columbus, First Ch.	Apr. 14, 16
Columbus, Second Ch.	Apr. 16, 26
Sturgis, at Bethel	Apr. 22, 23
Starkville	Apr. 29, 30
Starkville Ct., at Smyrna	May 6, 7
Mayhew, at Sessums	May 7, 8
Crawford	May 13, 14
Cochran	May 20, 21
Columbus Circuit	May 27, 28

The District Conference will convene in Sturgis, April 19, at 9 a. m.

Bishop James H. McCoy will preside.

We expect a large attendance. We earnestly request every pastor to have the Home and Foreign Missionary assessments paid in full by the District Conference.

J. E. THOMAS, P. E.

##### Aberdeen Dist.—Second Round.

V. and C. City, at C. City	Mar. 19, 20
Buena Vista, at Macedonia	Mar. 25, 26
Houston	Mar. 26-27
Smithville, at Paine Memorial	Apr. 1, 2
Amory and Nettleton, at A.	Apr. 2, 3
Okolona Ct., at New Hope	Apr. 8, 9
Okolona	Apr. 9, 10
Verona, at Palmetto	Apr. 15, 16
Shannon, at Pleasant G.	Apr. 16, 17
Nettleton Ct., at Carolina	Apr. 22, 23
Greenwood Spr'gs., at P. G.	Apr. 29, 30
Prairie, at Strong	May 6, 7
Wren, at Grady's Chapel	May 13, 14
Derma, at Derma	May 20, 21
Montpelier, at Mantee	May 27, 28
Tremont, at Mt. Pleasant	June 3, 4
Fulton, at Friendship	June 4, 5

JAMES H. FELTS, P. E.

##### Winona Dist.—Second Round.

Moorhead, at Sunflower	Mar. 25, 26
Itta Bena	April 2
Greenwood, 7:30 p. m.	April 2
Schlater, at Schlater	April 7
Inverness, at Isola	April 9, 10
Winona	April 16
Mars Hill, at Gore Springs	April 19
N. Carrollton, at Longview	April 21
Carrollton, at Smith's Chp.	Apr. 22, 23
Winona Circuit, at Bluff Springs	April 29, 30
Belzoni, at Swift	May 4
Ruleville, at Ruleville	May 5
Lambert, at Lambert	May 7, 8
Tutwiler, at Dublin	May 14, 15
Webb, at Webb	May 16
Indianola, at Fairview	May 20, 21
Kilmichael, at Stewart	May 26
Bellefontaine, at Lebanon	May 27, 28
Eupora, at Mabini	May 29
Slate Springs, at Cross Roads	May 31
Minter City	June 4

District Conference at Webb, May 17-19. Bishop W. E. Murrah presiding.

E. S. LEWIS, P. E.

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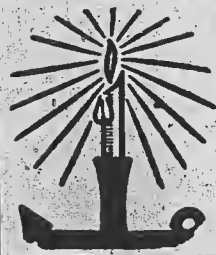
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Durham, N. C.	Shreveport, La.
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### FAITH NECESSARY TO SUCCESS.

To be a true Epworth Leaguer requires great faith in God, and in the ultimate triumph of right. We must have this unwavering confidence and trust to enable us to rightly carry God's message of comfort and hope to others. When we speak of faith, we do not mean a hard and difficult task, but a very common and easy thing, for without faith we could not carry on the ordinary affairs of our daily lives. We all have faith in one another; why not have faith in God? We can accomplish nothing as a League unless we believe in the love and mercy and truth and goodness of God, and that he will fulfill every promise made to the children of men.

If our League ever becomes greater in the future, it will be because of its loyal faith and earnest work of today. Even some of our young people become morbid and gloomy at times, and seem to think that the world is all going to the bad, and that there is no good anywhere. "Stop! Look! Listen!" And you will know that there is much good all around you, and that "our God is marching on" to ultimate victory.

Let all our young people be as ready to publish abroad the good and noble and generous deeds as the newspapers are to publish crime and scandal, and we shall prove a real blessing to humanity.

"Grant us, O God, in love to thee,  
Clear eyes to measure things below,  
Faith the invisible to see,  
And wisdom thee in all to know."  
—Pittsburg Christian Advocate.

### THE LEAGUE TRINITY.

Here is a combination which forms a solid foundation for every League. For the sake of convenience we may call it our League Trinity, since one is imperfect without the other—Organization, Consecration, Evangelization.

#### Organization.

Organization is first in order, so that we may be "established in the faith," and by our combined efforts go forth to conquer "all for Christ." "Through wisdom is a house builded; and by understanding it is established." System and unity are essential also in order to have power. A well-organized body of Leaguers, each filling the place for which he is best adapted, is in little danger of error if all strive to become

#### Consecrated.

First, receive Christ with all the heart, and then do his will. Hezekiah commanded that the people first consecrate themselves unto the Lord and then come, bringing sacrifices and thank-offerings. David inquired: "Who, then, is willing to consecrate his service this day unto the Lord?" The League consecrated in one body, their minds, like that of the apostle, focused on one thing, will be a mighty power for

#### Evangelization.

A work for the saving of every nation; a work for which every Leaguer should be willing to make some sacrifice, so that sinners may turn from the error of their ways. Look well to the Trinity in your chapter, so that you will be well equipped for the work of evangelization at home and abroad.—Maud B. Little, in the Epworth Era.

### CAMPTI, LA.

I will write a few lines concerning our work on the Campti circuit. This is my second year on this charge, though I have served one church which is on the work for three years. This is what you might call a new charge—not new churches, but a new grouping of them. I am encouraged in regard to my work. The prospects, both present and future, seem much better than last year. Our Sunday school interests are in advance of last year and all the work of the church is moving on smoother than previously. The Campti Church has in it some excellent women who are very spiritual, and know how to pray and work for the Master. The Sunday school at Campti is under the management of Sister Bishop who is a fine Christian woman and an excellent scholar—she knows how to run a Sunday school. Dr. Hill came down from Shreveport and preached for us on the last first Sunday. It was indeed quite a treat to have him with us. It made quite an impression on our people, and we would be glad to have him again. In reference to our paper, I am going to make an earnest effort to place it in every Methodist home on my work, and do what I can to increase the circulation. I close by asking all the Advocate readers to pray that we may have a great spiritual year.—C. B. Powell, P. C.

### MORMONISM.

Perhaps the most startling exposure of Mormonism in recent years is that which is made in Everybody's Magazine by the Hon. Frank J. Cannon, formerly United States Senator from Utah, and himself a Mormon, though strongly opposed to certain Mormon practices and tendencies. Mr. Cannon unhesitatingly declares that the anti-polygamy promises of the leaders

of the Church have been and are being openly violated and that the practice is to-day rampant. And he follows with almost worse charges than these when he says that the leaders of the Church have capitalized their religious faith and are using the power of a religious tyranny to increase the dividends of their national plunder. The Mormon people, he states, pay a yearly tribute of more than two million dollars in tithes to Joseph E. Smith, who receives this amount without any accounting whatever. It is well known that Smith is a leader in great money-making interests in his own State and is a very wealthy man. For several reasons it would seem that the Mormons, both in Utah and in Canada, are worth watching. And it is quite evident, too, that the rank and file of the Mormon Church themselves might keep their eye upon their leaders with profit to themselves.—The Christian Guardian.

### Could Not Write

Versailles, Ky.—Mrs. Elisha Green, of this place, says, "I could not write all the different pains I had, when I first tried Cardui. I could scarcely walk. Now I am able to run the sewing machine and do my work; and my neighbors tell me the medicine must be good, for I look so much better." Cardui is a specific, pain-relieving, tonic remedy, for women. In the past 50 years, it has been found to relieve women's unnecessary pains, and female misery, for which over a million suffering women have successfully used it. Try Cardui for your troubles. It will help you. At the nearest drug store.

## The Motor Way

Commencing Thursday, Dec. 1st,  
The YAZOO & MISSISSIPPI VALLEY R. R.

Will Inaugurate a MOTOR CAR Service Between  
New Orleans & Baton Rouge

Leaving New Orleans.....6:55 a. m.

Arriving Baton Rouge ....9:45 a. m.

### RETURNING

Leave Baton Rouge .....4:00 p. m.

Arrive New Orleans .....6:50 p. m.

Cars Leave Union Station, Howard Avenue and Rampart Street.

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# DYSPEPSIA, APPENDICITIS AND ALL STOMACH AND LIVER AILMENTS

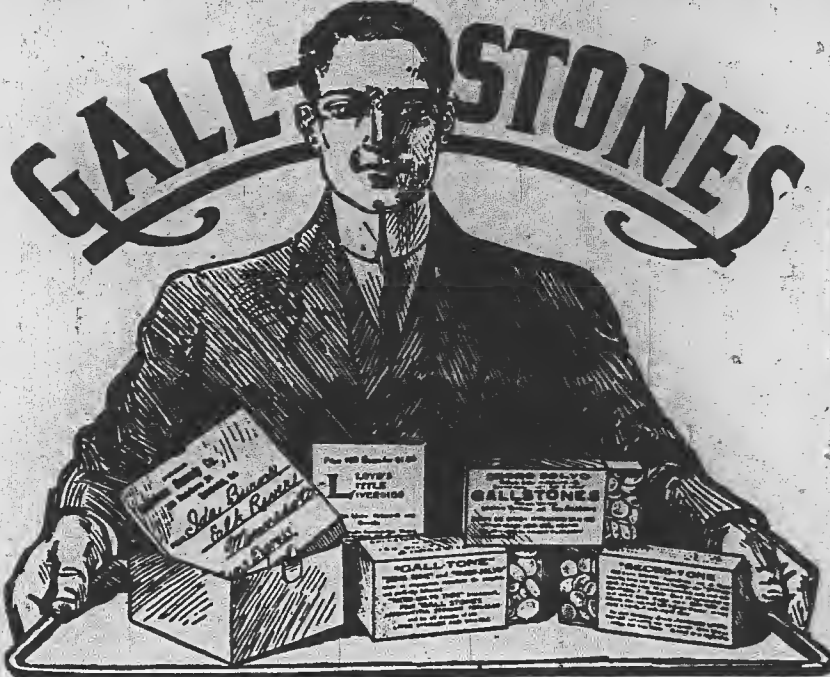
Are often associated with and caused by Gall troubles or GALLSTONES, which is a dangerous complaint of small and misleading beginning and encroaches slowly, persistently, relentlessly, at first causing only disturbances of the stomach, digestive and secretory organs, with every indication of being a case of chronic Dyspepsia, Indigestion, Liver Complaint, etc.

Masters of the Medical Profession and of Physiology have found that more than one man or woman out of every 10 has Gallstones, but that 9 out of every 10 that have Gallstones don't know it until those frightful, tearing, burning, cutting attacks of Gallstone Colic appear, which is not until the later stages of the complaint, followed by more pain, lingering torture and death.

**ANY STOMACH, LIVER OR INTESTINAL AILMENT, DEBILITY, NERVOUS WEAKNESS, CATARRH OF STOMACH, BOWELS, GALL-BLADDER OR GALL DUCT** with or without Gallstones, are easily cured right in your own home, without any interference with your duties or pleasures, without the slightest pain, inconvenience or discomfort, and without costing you anything in comparison to a dangerous operation if you take the "SECRE-SOLVO-TONE" combination of medicines.

You have Stomach or Digestive troubles, probably of some chronic or obscure character; spells of indigestion, Dyspepsia, Colic; you may be threatened with Appendicitis; you have Liver Trouble, Bilious Spells, Constipation, Piles, Sick Headache spells, Bines, Sallow or Yellow Skin or Spells of Jaundice; you worry easily and have Dizzy or possibly Fainting Spells or Vertigo; you suffer from Nervous Weakness, Loss of Energy, Debility, Sleeplessness, Nightmares, Weak, Nervous, Irregular or Palpitating Heart; you likely have spells of pain in the pit of your stomach, particularly about 2 hours after meals, pains in right side of abdomen (often mistaken for appendicitis), pain in the back, particularly a peculiar burning pain under the shoulder blades, shifting, shooting pains; you often have a feeling of fullness or oppression in the stomach or liver. Sometimes you feel as though a tight band were drawn about your chest or abdomen, or as if there were a weight in your stomach; you are frequently troubled with wind on stomach, and bloating spells; your tongue is coated or furred, and you awake unrefreshed and with a bad taste because of your disordered digestive apparatus caused by bilious stagnation or Gallstones.

While you may not suffer from all these symptoms, these are the symptoms Gall Troubles are likely to cause at some time



or other. These are the symptoms the "SECRE-SOLVO-TONE" may be depended upon to remedy because it reaches the foundation of your trouble.

There is nothing else like it in America, so powerful to benefit the Liver, Stomach and Gall and so powerless to do the slightest injury to any organ, or to the weakest constitution—even a child can take it. But don't delay. "SECRE-SOLVO-TONE" has power to cure your complaint even in its later and more desperate stages, but the process is much simpler, easier and quicker if taken before the period of despair. Don't bother yourself as to whether you have Gallstones NOW or not. If you suffer from the

symptoms named in a general way, whether chronic or at intervals, you need "SECRE-SOLVO-TONE," and abiding you be so fortunate that your trouble has not yet developed the Gallstones—the seeds, the outgrowth of your trouble—you will forestall their growth entirely by taking "SECRE-SOLVO-TONE" now. Look out for imitations. "SECRE-SOLVO-TONE" has imitators, but no equal. We are a reliable, responsible institution, and we send out no remedies C. O. D., nor do we bother or bore you in any way. We will also give \$1,000 REWARD to anyone if the hundreds of testimonials we can show you are not genuine and voluntary. We will be pleased to send a copyrighted

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And I positively don't want you to send me a single solitary penny when you answer this announcement. Why? Because I am now introducing a new kind of Spectacle—my wonderful "Perfect Vision" Spectacles—the latest and most remarkable eyesight protectors and preservers the world has ever seen.

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—These latest "Perfect Vision" Spectacles of mine will enable you to shoot the smallest bird off the tallest tree tops, plough in the field and drive on the brightest, hottest, sunniest days without any danger of your getting cataracts, chronic sore eyes, or granulated lids.

—These latest "Perfect Vision" Spectacles of mine will enable you to read the very finest print in your bible, and do the finest kind of embroidery and crocheting just as well as you ever did in your younger days, and at one and the same time they will also be protecting and preserving your eyes and be keeping them from getting weaker while doing it.

And I therefore want you and every other spectacle-wearer in your county (all my old customers also) to get a handsome pair of these very remarkable and latest "Perfect Vision" Spectacles of mine without a single solitary cent of cost; and as a favor—not an obligation, mind you—I will kindly ask you to

### Just Do Me A Good Turn

by showing them around to your neighbors and friends and speak a good word for them whenever you have the opportunity.

If you want to do me this favor write me your name and address at once and I will immediately mail you my Free Home Eye Tester and latest "Perfect Vision" Spectacle offer. Address:

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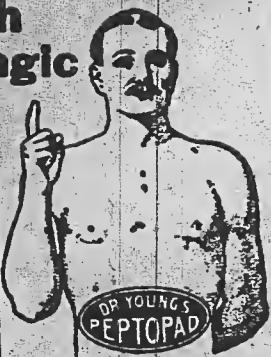
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Every  
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or  
Woman



Would you like to eat all you want to, and what you want to without having distress in your stomach?

Would you like to say farewell to Dyspepsia, Indigestion, Sour Stomach, Distress after Eating, Nervousness, Catarrh of the Stomach, Heart Fluttering, Sick Headache and Constipation?

Then send us 10 cents to cover cost of packing and we will mail you absolutely free one of these wonderful Stomach Drafts. They relieve the bowels, remove soreness, strengthen the nerves and muscles of the stomach, and soon make you feel like a new man or woman. Suffer no longer, but write today enclosing 10 cents for postage, etc., and get one of Dr. Young's Peptopads that are celebrated because they have cured where medicines alone failed. Write Dr. G. C. Young Co., 651 National Bank Bldg., Jackson, Mich.

## QUARTERLY CONFERENCES.

### MISSISSIPPI CONFERENCE.

#### Newton Dist.—Second Round.

Pachuta, at Orange	Mar. 18, 19
Bay Springs, at Holders	Mar. 25, 26
Lake, at Lawrence	Apr. 1, 2
Hickory, at Good Hope	Apr. 8, 9
Montrose, at Cedar Grove	Apr. 15, 16
Forest, at Oak Grove	Apr. 20, 21
Walnut Grove, at P. H. Fri.	Apr. 22, 23
Carthage, at Rocky Point	Apr. 22, 23
Laurel, Sixth Street	Apr. 29, 30
Laurel, First Church	Apr. 29, 30
Laurel, Kingston	Apr. 29, 30
Stallo, at Stallo	Fri. May 5
Indian Mission, at Stallo	May 5
Decatur, at Decatur	May 6, 7
Homewood, at Gasque Chp.	May 13, 14
Philadelphia	Wed. May 17
Neshoba, at North Bend	Thurs. May 18
Hillsboro, at Liberty	May 20, 21
Morton, at Pelahatchie	May 21, 22
Trenton, at Independence	Friday May 26
Shiloh, at Clear Creek	May 27, 28
Newton	Wed. May 31

The district conference will be held at Union, Miss., July 26-30.

T. J. O'NEIL, P. E.

#### Seashore Dist.—Second Round.

Howison and Saucier, at	
Wortham	Mar. 25, 26
Brooklyn and Bond, at B.	Apr. 1, 2
Gulport and Handsboro, at	
Handsboro	Apr. 4
Oakvale, at Hathorn.	7:30
p. m.	Apr. 7
Columbia	Apr. 8, 9
Americus, at Roberts Chp.	Apr. 15, 16
Escatawpa, at Caswell Spgs.	Apr. 18
Moss Point	Apr. 19
Hub, at Byrds Chapel	Apr. 22, 23
Carriere and McNeil, at	
Nicholson	Apr. 24
Poplarville	Apr. 25
Derby, at Millard	Apr. 26
Lumberton	Apr. 27
Mississippi City	Apr. 29, 30
Pascagoula and Ocean	
Spring, at O. S.	May 3
Mentorum, at Ruble, 11 a. m.	May 5
Gulport, 25th Ave.	May 13, 14
Vancleave, at Mt. Pleasant	May 17
Bay St. Louis	May 20, 21
Long Beach	May 24
Wolf River Mission, at	
Whittington	May 27, 28
Coalville, at Fayards Chp.	
10 a. m.	May 31
Biloxi 7:30 p. m.	May 31
Logtown	June 3, 4
McHenry and Wiggins, at	
Wiggins	June 10, 11
The District Conference will be held	
in Long Beach May 9-12. The open-	
ing sermon will be preached Tues-	
day night, May 9, and the conference	
will convene Wednesday morning. It	
is earnestly desired that every	
preacher-in-charge will be ready to re-	
port the assessment for the district	
parsonage paid in full.	

The District Conference will be held in Long Beach May 9-12. The opening sermon will be preached Tuesday night, May 9, and the conference will convene Wednesday morning. It is earnestly desired that every preacher-in-charge will be ready to report the assessment for the district parsonage paid in full.

W. B. JONES, P. E.

#### Brookhaven Dist.—Second Round.

Adams, at Johnston.....	Apr. 1, 2
McComb, Centenary .....	Apr. 2, 3
Bogue Chitto and Norfield, at Norfield .....	Apr. 8, 9
Gallman, at Mt. Pleasant ..	Apr. 15, 16
Crystal Springs .....	Apr. 16, 17
Osyka, at Muddy Sprgs....	Apr. 22, 23
Magnolia .....	Apr. 23, 24
Barlow, at Brandywine....	Apr. 29, 30
Bayou Pierre, at Pleasant Ridge .....	May 6, 7
Hazlehurst .....	May 7, 8
Pearlhaven, at Mallilun....	May 13, 14
Brookhaven .....	May 14, 15
Topisaw, at Sartins.....	May 20, 21
Tylerstown, at China G....	May 27
Buford, at Summer's Chp....	May 28
North Wesson, at N. W.....	June 3, 4
Wesson .....	June 4, 5
Scotland, at New Hope.....	June 10
Summit, at Summit.....	June 11
Meadville, at Meadville....	June 17, 18
Montecello, at Byhala .....	June 24
McComb and Fernwood, at Fernwood .....	June 25
District Conference at Osyka.	April
18-21.	J. T. LEGGETT, P. E.
<hr/>	
Hattiesburg Dist.—Second Round.	
Ellisville, at Moselle .....	Mar. 12, 13
Hattiesburg, Broad St.....	Mar. 18

District Conference at Osyka, April 18-21.

J. T. LEGGETT, P. E.

#### Hattiesburg Dist.—Second Round.

Ellisville, at Moselle	Mar. 12, 13
Hattiesburg, Broad St.	Mar. 18

Hattiesburg, Court St. ....	Mar. 19, 20
Mt. Olive, at Magee. ....	Mar. 26, 27
Hattiesburg, Main St. ....	Mar. 28
Magee, at Rials Creek. ....	Apr. 1, 2
Collins, at Collins. ....	Apr. 7
Taylorville, at Fairmont. ....	Apr. 8, 9
Summerland, at Hebron. ....	Apr. 10
Leaksville, at Adamsville. ....	Apr. 15, 16
Merrill, at Winburn. ....	Apr. 21
Lucedale, at Lucedale. ....	Apr. 22, 23
Oloh, at Thompson's. ....	Apr. 29, 30
New Augusta, at McCal-	
lum. ....	May 6, 7
Richmon, at Richton. ....	May 13, 14
Eucutta, at Goodwater. ....	May 19
Vossburg, at Philadelphia. ....	May 20, 21
Sanford, at Mt. Tabor. ....	May 26
Eastabuchie, at Lux. ....	May 27, 28
Prentiss, at Mt. Zion. ....	June 3
Sumrall. ....	June 4, 5
Seminary, at Eminence. ....	June 10, 11
Silver Creek, at New	
Hebron. ....	June 17, 18
District Conference at Richton,	
July 11-14.	

District Conference at Richton, July 11-14.

M. B. SHARBROUGH, P. E.

### LOUISIANA CONFERENCE.

#### New Orleans Dist.—Second Round.

Carrollton Ave	Apr. 2, 3
Second Church	Apr. 2, 4
Plaquemine	Apr. 9
Algiers	Apr. 10
Parker Memorial	Apr. 15, 16
Louisiana Ave	Apr. 16, 17
St. Tammany	a. m. Apr. 23
Slidell	p. m. Apr. 23
Felicity	Apr. 27, 30
First Church	Apr. 30 May 1
Donaldsonville, at V.	May 7
Mary Werlein	May 8
Covington	May 14
Epworth	May 17
Rayne Memorial	May 21, 22

District Conference, at Carrollton Avenue, March 28, 7:30 p. m.

J. M. HENRY, P. E.

### TRY MURINE EYE REMEDY

for Red, Weak, Watery Eyes and Granulated Eyelids. Murine Doesn't Smart—Soothes Eye Pain. Druggists Sell Murine Eye Remedy, Liquid, 25c, 50c, \$1.00. Murine Eye Salve in Aseptic Tubes, 25c, \$1.00. Eye Books and Eye Advice Free by Mail. Murine Eye Remedy Co., Chicago.

## Marriages

March 1, 1911, at the residence of the bride's parents, near Gurley, La., by Rev. F. N. Sweeney, Mr. CHARLES REILY to Miss BESS DAWSON, all of East Feliciana Parish, La.

March 2, 1911, at the home of T. B. Catching, Georgetown, Miss., by Rev. H. E. Carter, Mr. ELBERT ALLEN CATCHING, of Georgetown, Miss., to Miss ILYE COLEMAN TEAT, of Kosciusko, Miss.

Feb. 26, 1911, near Pisgah Church, by Rev. J. Y. Gullett, Mr. OSCAR FOSTER to Miss WILLIE MAY HUDSPETH.

Feb. 15, 1911, at the home of the bride's parents, in McGehee, Ark., by Rev. J. H. Cummins, Dr. E. S. FULTON, of Longville, La., to Miss EVA JACKS.

Feb. 16, 1911, at the home of the bride's parents, by Rev. W. F. Rogers, Mr. J. E. HAGIN, of Macon, Miss., to Miss ETHEL GREN, of West, Miss.

At the residence of Rev. W. H. Carroll, Lula, La., on the 26th day of February, 1911, MR. WILLIAM UNDERWOOD and MISS LAURA CURTIS, Rev. R. V. Fulton officiating.

On Dec. 5, 1910, at the home of the bride's father, Mr. William Smith, MR. J. R. KIMBALL to MISS VIOLA SMITH, by Rev. R. V. Fulton.

At the Methodist parsonage in Ringgold, La., Feb. 23, 1911, at 3 o'clock p. m., MR. HARMON A. WIGGINS of Jamestown, La., to MISS LAURA M. COLLINSWORTH, of Hope, La., Rev. T. J. Embree, officiating.

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## RHEUMATISM

A CURE GIVEN BY ONE WHO HAD IT

In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Address, Mark H. Jackson, No. 778 James Street, Syracuse, N. Y. Mr. Jackson is responsible. Above statement true.

## Dread of an Operation

N. Manchester, Ind.—Mrs. Eva Basher, of this place, says, "I suffered female misery of every description. Two doctors attended me, and advised an operation. I lost weight until I weighed only ninety pounds. I dreaded an operation, and, instead, began to take Cardui. In a short time, I gained 25 pounds, and feel as well as I ever did. Cardui, I am sure, saved my life." Cardui is to-day used in thousands of homes, where it relieves pain and brings back strength and ambition. It is a woman's medicine, for women's ailments, and you are urged to try it for your troubles. Ask your druggist. He will tell you about Cardui.



**MRS. PAULINE CRAIG HUGHES.**

Mrs. Hughes, the daughter of Rev. Jno. Craig and Mary Barfield, was born in Marengo County, Ala., April 21, 1826, and died at Daleville, Miss., Dec. 10, 1910, in her 85th year. Her father was a local preacher and school teacher, as was her grandfather also. Rev. Jno. Craig lived and died in the harness of the itinerancy, having been a member of the Holston Conference from its organization until the day of his death.

December 13, 1846, she was married to Charles Edward Hughes at Daleville, Miss., which place was her home for the remainder of her life. Here she was born and reared her children and is survived by four daughters and one son—Mrs. Sallie Prouty, of Daleville; Mrs. Mattie Burt, of Indianola; Mrs. Mary Barfield, of Palestine, Texas; Miss L. Elizabeth at the Scarritt Bible and Training School, and Charles Edward, of Meridian.

Coming from the Levitical line and being nurtured in the bosom of the Church, she early sought her Saviour and accepted the terms of a personal salvation. Mrs. Hughes was a lady of rare accomplishments, of splendid intellect, possessing a charm of manner that always gained friends. She was beautiful in face and form, with a sweet voice that won confidence. She was perhaps one of the best read women of this time. The current events, the topics of the day, all that concerned Church and State, the rapid strides in science, the problems and difficulties of our own country, as well as those of other nations, were of vital interest to her.

She lived in an age of remarkable advancement, but the wonderful growth and success of her beloved Southern Methodist Church gave her more pleasure than all else. With all her extensive reading, the book she loved best and studied most, was the holy Bible. Aside from her daily reading of God's Word, she always, even to the last Sunday of her life, studied the Sunday school lesson, though it had been many years since she was physically able to go to the house of God. Some one said of Mrs. Hughes: "Her comprehension of revealed truth and her appreciation of its spiritual significance were among her most striking characteristics." She got hold of things in a way helpful to others as well as to herself. The songs she loved best were the songs of Zion, and God used her voice in bringing many to salvation. She believed that our Lord had come to bring salvation to all nations, and kindred, and peoples; therefore, she prayed that the day might be hastened when every knee should bow, and every tongue confess his name; and to this end, she was willing to give her young daughter, Elizabeth, to publish the good tidings of salvation to her sisters across the seas. This ordeal, this separation from the dear young daughter, with a courage born of God, Mrs. Hughes faced. With the living faith of those preacher-ancestors of hers, no wonder that God honored so signally the labors of L. Elizabeth Hughes during her fourteen years in China.

The life of this little woman, Mrs. Hughes, quiet and unobtrusive, for sixty-four years shut in a little village ten miles from the nearest railroad, was wonderful. It is a revelation of what life can be. Her quiet influence touched thousands, cheered many a lonely heart, led many to the feet of the Master, lifting and brightening always. She was an unselfish mother, neighbor and friend, devoting her interest to rearing a large family of children, loving and giving herself to her grandchildren, helping them with their lessons, interested in their pets, kissing away their tears, and above all, telling them the sweet "old story of Jesus and his love." And in turn she would have them read to grandma from the blessed Book, when her eyes were too dim, and her strength far spent. Thus did she ever influ-

ence these children for good, ever sow the good seeds, ever add stars to her crown.

Mrs. Hughes was for years a great sufferer; yet her patience seemed spiritual. She had many hardships to face, many difficulties and trials in this long life of eighty-four years; but with determination and strength given of God, she endured as seeing him who is faithful. One of the beautiful characteristics of my friend was the possession of that rare virtue, appreciation. Because of it, friends were loyal and true, and she was thereby the happier. She wrote to me several years ago: "God was so good to give you to me for a friend." My reply was: "God is so good to let me be your friend"—for in this respect God gave me more than he did her. Orderliness was a law of her life. Her house was in order, her life was in order, her lamp was trimmed and burning; she was ready and waiting for the Bridegroom to come to enter in with him to the marriage feast of the Lord.

What a blessed time that was for her! She wanted to go, for she said: "It can't be much longer now, and I want to go, Oh! I want to go." "Having a desire to depart and be with Christ which is far better."

MOLLIE R. McQUEEN.

Meridian, Miss.

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Throughout the session of Congress, the Supreme Court room has been crowded with auditors, and many hundreds of members of the bar have been crowded out. This revives the demand for plans to erect a new Supreme Court Building or Department of Justice, where adequate quarters can be provided for the hearings of great causes before their final and definite settlement. There is talk of building a tribunal as a companion structure to the handsome Library of Congress—"Affairs at Washington," Joe Mitchell Chapelle, in National Magazine for March.

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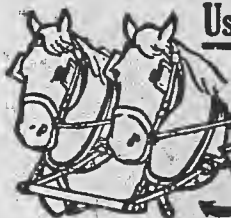
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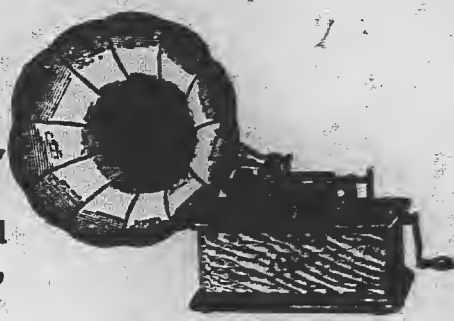
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## The Sunday School.

### NOTES AND SUGGESTIONS.

By Miss Elizabeth Kilpatrick.

Think truly, and thy thoughts  
Shall the world's famine feed;  
Speak truly and each word of thine  
Shall be a faithful seed;  
Live truly, and thy life shall be  
A great and noble creed.

—Horatius Bonar.

Mr. Marion Lawrence, the World's Sunday School Secretary, says, "It is a sin for a Sunday school not to be as large as it can be."

Select and recommend good whole-some books for your class members to read. They are a bundle of levers used in opening the way for truth.

A contingent fund of ten cents a month for flowers or expenses incurred for the sick or sorrowing, is a great help for a needed and growing service.

What shall we invest for our Lord and King? It is all his and the original amount has to be returned to him. What interest have you ready? Your days of grace even may be passing.

Nothing takes the place of heart-to-heart talks between teacher and pupil, and having a special request to place upon the heart of the very one most needing that spiritual exercise.

Have you a class quartette glee club, or chorus? If not, unlock the great volume of harmony in your class's heart next Sunday. If there were only space and time, I could tell you the miracle wrought by a quartette of men singing, "Do they miss me at home, do they miss me?"

Members of an Adult Bible Class, men especially, are slow to express themselves. So find silent tasks for them for awhile; then by and by, they will make a report, preside at a meeting, sing a song, explain a map, say a prayer or teach a class. There must be growth in grace and in service.

The Marvin Sunday school, a country school near Corinth, with Mr. Nolen Whitehurst as superintendent, has broken all records this year by meeting all through the winter months. This fine manly young superintendent deserves great credit. He and several men last year made and sold lemonade at several picnics to help buy an organ. It is so inspiring to see men put their shoulders to such things and do them. The singing at Marvin Chapel is more than good, and large success is wished this progressive school. Miss Laura Stout, a consecrated and lovely woman, lives nearby and gives bountifully of her time and herself to help this good work.

Once upon a time there was a man in a big men's class who said he really wanted to do things, but he refused to speak, to pray, to sing, and said he was too timid to act as usher. The teacher almost grew desperate trying to decide what to give a willing man to do, that he would do. A factory settlement was close by and there were few books and pictures and papers that ever found way over the hill to that land, barren of beauty and uplift. All these were collected the first Sabbath in the month and distributed to needy places, and the teacher usually was the distributing agency. Much business prevented his attending to this pleasant task in his week's work, so on this week, almost thoughtlessly, he filled the arms of the man who could not pray, sing, speak or usher, but was willing to do, with a great pile of printed matter and hustled him off to distribute it, telling him to report the next Sunday at the regular class meeting. An hour, just fifty minutes, had not ticked off when that man came back, his face fairly shining, and it took him an hour more to make his report how glad the people were to see him and the books, and how they smiled and thanked and radiated appreciation. That dear fellow had never got-

ten one cent of interest on his investment of a membership of ten years in his church till he really invested an hour of time for his Master and the needy. Not many moons have passed, but he sings, prays, speaks and has a great class of his own and has become a power for good among the people who converted him.

### MISSISSIPPI CONFERENCE.

By Rev. B. F. Lewis.

The Columbia Sunday school has enrolled in all departments from Cradle Roll to Home Department more scholars than we have on the Church Register.

There are seventy-seven members of the Home Department class on the Harrison charge. Cane Ridge Church has a Cradle Roll, and the school is being graded.

The Sunday school at Brookhaven has seven organized classes. It is being graded on the international basis. The international lessons are used in all departments except the Beginner's Department. In this department, the new Graded Lessons are used.

Brother H. M. Ellis, at Brookhaven, has introduced into his school a feature worthy of being copied. He has organized a normal class. This class consists of men and women who have agreed to act as "supply teachers." They study the lesson one week in advance of the regular school, and in case of need, teachers are chosen from those members of the class present the previous Sunday. Thus, no teacher is put in charge of a class who has not studied the lesson.

Columbia Church has an almost ideal organization, and is now working towards its completion and perfection. W. E. Lampton is superintendent. The school is being graded as fast as practicable, and has the following departments: Cradle Roll, Beginners, Primary, Junior, and Intermediates, and organized classes. Each of these departments has a separate superintendent, the main superintendent controlling the departments through the departmental superintendents. A member of the school will be sent to the State Sunday School Convention to make a specialty of organized class work and will then be appointed superintendent of "organized classes."

### A VALUABLE SUGGESTION.

#### Important to Everyone.

It is now conceded by physicians that the kidneys should have more attention as they control the other organs to a remarkable degree and do a tremendous amount of work in removing the poisons and waste matter from the system by filtering the blood.

During the winter months especially, when we live an indoor life, the kidneys should receive some assistance when needed, as we take less exercise, drink less water and often eat more rich, heavy food, thereby forcing the kidneys to do more work than Nature intended. Evidence of kidney trouble, such as lame back, inability to hold urine, smarting or burning, brick-dust or sediment, sallow complexion, rheumatism, may be weak or irregular heart action, warns you that your kidneys require help immediately to avoid more serious trouble.

An herbal medicine containing no minerals or opiates has the most healing influence. An ideal herbal compound that has had most remarkable success as a kidney and bladder remedy is Dr. Kilmer's Swamp-Root.

You may receive a sample bottle of Swamp-Root by mail, absolutely free. Address Dr. Kilmer & Co., Binghamton, N. Y., and mention the New Orleans Christian Advocate.

### BROOKHAVEN DISTRICT PREACHERS' MEETING.

The pastors of the Brookhaven District met in the Centenary M. E. Church, South, in McComb City, on Feb. 27, at 2 p. m., for the purpose of organizing a district preachers' meeting. Rev. W. M. Sullivan called the house to order. Hymn 309 was sung and Rev. N. B. Harmon led in prayer. After a statement of the purpose of the meeting by Rev. W. M. Sullivan, Rev. H. M. Ellis was elected chairman, and the writer was chosen as secretary. Rev. J. T. Leggett, presiding elder, then made a very interesting talk on the importance of co-operation among the pastors of the district in order to accomplish the largest and best results during the year. The following brethren then gave the status of the work in their respective charges, and related their experiences for the year up to date: N. B. Harmon, P. D. Hardin, H. A. Gatlin, J. W. Thompson, T. H. King, W. M. Sullivan, J. L. Decell, H. M. Ellis, and D. Scarborough.

Rev. R. V. Lancaster, pastor of the local Presbyterian Church, and Rev. J. M. Tally, pastor of the local Christian Church, were introduced to the meeting and participated in the discussion. In response to the invitation of Rev. H. M. Ellis, it was decided to hold the next meeting in his church at Brookhaven on Monday after the second Sunday in April. A motion was made and carried, requesting the secretary to furnish a report of the meeting for publication in the New Orleans Christian Advocate. It was suggested that a committee of three be appointed to arrange a programme for each meeting. A motion to that effect was carried, and the following were appointed on the committee: H. M. Ellis, D. Scarborough, and J. T. Leggett.

It was the sense of the meeting that Mississippi Methodism should at once inaugurate a movement to build a monument to the memory of the late Bishop Galloway. A motion was offered and carried authorizing the appointment of a committee to prepare a memorial to the District Conference requesting that body to memorialize the Annual Conference to take such steps at its next session as shall be necessary for the collection of a fund to erect on the campus of Millsaps College a building in memory of our great and much loved Bishop. J. T. Leggett, N. B. Harmon, and W. M. Sullivan, were appointed on the committee. The meeting unanimously endorsed the movement looking to the enlargement of Whitworth College. There being no further business to come before the meeting, a motion was made and carried to adjourn, and the benediction was pronounced by Rev. P. D. Hardin.

D. SCARBOROUGH, Secretary.

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We cannot afford to sacrifice any portion of the faith once delivered to the saints. We cannot surrender for any immediate advantage the three-fold ministry which we have inherited from Apostolic times, and which is the historic backbone of the Church.

—Bishop Lightfoot.

### MONTPELIER, MISS.

Our work is doing very well. The Sunday schools are doing better than ever. We have seven Sunday schools and six churches. We have built two nice churches since we came here and are planning to build another at Foster's Chapel, where we have a fine growing congregation. We have a fine board of stewards. They very cheerfully made the pastor's salary nine hundred dollars. I have never served a better people. May God bless you in your work.—J. A. Poe, P. C.

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Those who suffer from catarrh know its misery. There is no need of this suffering. You can get relief by a simple, safe, inexpensive home treatment discovered by Dr. Blosser, who, for over thirty six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, saline, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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### THE CAUSES OF PHYSICAL INABILITY.

To be strong and healthy is the desire of every man, woman and child in this country, and they would be, if they would only stop for a moment and reason out the cause of their debility and then apply the remedy. There is always some cause for physical inability, and in the majority of cases it is bad blood. All food, before giving aid to the system, is first converted into blood; in other words, it is blood alone that gives strength, health and vigor to our bodies and keeps aglow the fire of life within us.

How important it is, then, to keep our "life's blood" in perfect condition, that it may properly feed and nourish our bodies. Bad blood affects the various organs of the body, but especially the liver and kidneys. Mr. E. L. Hammond, Rawles Springs, Miss., is quoted as saying, "I have used two bottles of W. H. Bull's Herbs and Iron and am entirely well of liver and kidney trouble, having suffered five years with them previous to using the Bull remedy."

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# NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58.—No. 12.

"Prove All Things; Hold Fast That Which is Good."

WHOLE No. 2875.

ROBERT A. MEEK, Editor.  
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, LA., THURSDAY, MARCH 23, 1911.

CHAS. O. CHALMERS, Publisher.  
Office, No. 512 Camp St.

## Editorial

### WARFARE ON THE CHRISTIAN SABBATH.

In a recent number of the Advocate we made a plea for "Our Imperiled Sabbath." But we very much doubt whether the people living in the South, the most religious and conservative section of the Union, have anything like a full realization of the extent to which the Lord's day is really in jeopardy. The following quotation from an article written by Rev. Percy Y. Schelly for The Presbyterian, of Philadelphia, gives some idea of how widespread the sentiment is in favor of liberalizing the Sunday laws of the country:

"There is a general movement against the Sabbath. In the legislatures of no less than twelve States, eight east of the Mississippi, efforts were made during the last two years to paralyze, and thus make non-enforceable, the Sunday laws. In one State, viz., Indiana, the effort was entirely successful, through the enactment of a Sunday baseball law, resulting not only in the playing of the game, but also in the opening of the picture shows and lager beer saloons as a logical result. The railroads advertise excursions to town and cities where Sunday games are played, displaying their posters in the show windows, hotel offices and railroad waiting rooms. In two other States such attempts were almost successful, viz., Connecticut and Ohio, the bills having passed the legislatures by overwhelming majorities, and the day being saved only by the vetoes of the respective governors, under pressure of the Churches."

Among those who are seeking to break down the laws safeguarding the Lord's day from desecration, none are more active than the Seventh Day Adventists who are flooding the whole land with their literature. Their main contention is that the Sabbath is a religious and not a civil institution, and that the State should have nothing whatever to do with it, but allow the citizen to observe any day, or no day, as he pleases. It is scarcely necessary to say that this position is wholly untenable. Man was living under a theocracy when the Sabbath was first established, and the full sanction and protection of law, divinely given, stood behind it in the beginning. The requirement to keep the seventh day holy was explicitly set forth in the Decalogue, and was equally as obligatory as the commandments which said, "Thou shalt not steal" and "Thou shalt do no murder." Violation of the laws of the Sabbath under the Mosaic Dispensation was punishable with death inflicted by stoning. Thus it will be seen that God's people have ever given governmental recognition and support either to the Jewish Sabbath, or the day which by apostolic precedent has been substituted for it. The State has no more important function than the conservation and promotion of private and public morality, upon which its very existence depends, and this essential duty cannot be successfully discharged without the maintenance of a day of rest when opportunity shall be given for religious instruction.

That any Christian sect in the advocacy of its peculiar views should go to the extreme length of demanding that all legal recognition of the Sabbath shall be stricken from our statute books, is positively amazing. A more fatal blow could scarcely be struck the cause of Christ. And more surprising still, it is said that in the Far West these people in seeking to accomplish their purpose have actually circulated petitions in favor of wiping out all Sunday laws among the saloon-keepers and lawless elements of some of the cities. We give as authority for this statement, the Pacific Methodist Advocate, of Portland, Oregon, which recently made this charge, and which we have not seen contradicted. Is not this another illustration of the old saying that the most unreasonable of all fanatics is the religious fanatic? Such occurrences should serve as a clarion call to the disciples of Christ everywhere to rally to the support of the Christian Sabbath both by teaching and example. Only by an uncompromising fidelity in its observance and a faithful and persistent effort to make the public see its true significance in our social and national life, may we hope to preserve and perpetuate it.

### WHERE DID HE GET HIS INFORMATION?

Taken to task by The Presbyterian of the South for saying that the Lord's Supper is not a sacrament, The Baptist Chronicle quotes from the Religious Herald, another Baptist paper, which advances the view that "the word 'sacrament' is usually employed to signify a rite ordained as an outward and visible sign of an inward and spiritual grace—as having in itself some inherent efficacy." It is maintained that this is not the position of the Baptists, who hold that the Lord's supper is merely "a simple and beautiful memorial object-lesson, established by our Lord as a perpetual witness of his death and sufferings and a perpetual prophecy of his second advent." Denial is made that there is any "presence" either material or spiritual in the elements, or that there is any efficacious means of grace connected with the ordinance. It is also contended, no Baptist can afford to commune with persons whose conception of the design of the Lord's supper is so perverted that they regard it as a sacrament.

As illogical and unsound as we consider this position, it is not our present purpose to undertake to controvert it. We are quite willing to leave that task to the able editor of The Presbyterian of the South, who, we feel sure, will do the subject full justice. It is with the following statement made by the editor of the Chronicle in the course of his discussion of this question with which we are concerned:

"We had overlooked this inquiry of The Presbyterian. The editor, we presume, had reference to an editorial of the Chronicle on a statement made by a Methodist brother in calling the Lord's Supper a sacrament, in which we made the following comment: 'The sacrament of the Lord's Supper. We believe that all Christians have a right to the Lord's Supper. The brother does not practice what he claims to believe. The Quakers are Christians, but Methodists would not invite them to the Supper, for the reason

that they have never been baptized, and do not believe in water baptism. This is the same reason why Baptists cannot commune with other people, because they have not been baptized. The man who has been sprinkled has no more been baptized than our Quaker brethren."

What we desire to know is where Brother Boone got his information that Methodists will not allow the Quakers to commune with them because they have not been baptized. Surely, since he has made so positive and sweeping a statement, he must have some authority for it and we respectfully ask him kindly to adduce it. We shall await with much interest his reply to this inquiry.

Nor need Brother Boone fancy that his statement that Baptists will not allow the members of other Churches to commune with them because they have not been baptized, will find general acceptance. The unthinking may receive it as satisfactory, but not so those who are accustomed to look beneath the surface and ascertain what an utterance has to sustain it. Take the case of a man who joined the Baptist Church and was immersed by a Baptist minister, but who has later connected himself with another denomination. Has he not been properly baptized? Can a Baptist find fault either with the mode or the administrator of the rite? Yet he would not be welcomed as a communicant in a Baptist congregation. Therefore, it is conclusive that the affirmation that close communion is predicated upon what the Baptists conceive to be scriptural baptism is untrue and misleading. Brother Boone will have to find some other basis than this upon which to rest this exclusive doctrine which he seems to so fondly cherish. We trust that he will discuss it again and that he will be able to bolster it up with some better reason than the assertion that it is grounded upon immersion—a contention that will not bear the most superficial analysis.

We acknowledge the reception of a program of the Sunday School Rally of the Winona District which is to be held at Greenwood, Miss., on Saturday and Sunday, April the 8th and 9th. It will be conducted by Dr. and Mrs. H. M. Hamill, of Nashville, Tenn., and Miss Elizabeth Kilpatrick, of Corinth, Miss., which is a guaranty that the exercises will be of a high order and calculated to help substantially all who may attend. It is to be hoped that a large number of Sunday school workers will avail themselves of the opportunity to come into touch with these capable specialists. Persons desiring entertainment should notify Rev. H. S. Spragins, the pastor at Greenwood, at once.

The Louisiana Sunday School Convention which met at Monroe last week is reported to have been the largest and most satisfactory ever held in the State. The music was in charge of Prof. E. O. Excell, a number of stirring addresses by workers of national note were made, and the enthusiasm mounted to a high pitch. At an Echo Meeting held at the First Methodist Church last Sunday afternoon, Secretary Ellzey stated that the budget for the year now beginning will aggregate \$13,000, and that five men will be kept in the field. It is designed to have one man devote his entire time to North Louisiana. The next Convention will be held in Shreveport.



## Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

### DIRECTIONS:

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The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if this date is not moved forward after three weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

### CUBA AND HER CUSTOMS.

By Rev. I. W. Cooper, D. D.

Surprisingly few people have anything like an accurate knowledge of Cuba. Most of them never stop to think of the many interesting sights, the strange Spanish customs, but hurriedly take flight to Europe in search of the beautiful. What all of us need to do is fully to learn our own fair America and her next neighbors before crossing the ocean. In reality, a visit to Cuba is like a visit to Spain—the Spain so different from our modern America. Fancy waking up some bright morning in such a land, in such a city as Havana!

This, the largest and most populous of the West Indian Islands, lies directly south of Florida. The northern coast is extremely rocky. Toward the middle the island is bordered by lines of island and coral reefs. This portion presents little relief, consisting in the main of broad plains and shallow valleys. Few of the rivers of Cuba are of benefit to the navigator, because, although numerous, they are very short. The climate of Cuba is very hot. At Havana the mean temperature is seventy-seven degrees. The highest temperature recorded in this city is one hundred degrees; the lowest forty-nine.

As to race, three-fourths of all the foreign-born in Cuba came from Spain. Upon the settlement of the island by the Europeans, the aborigines were immediately enslaved and put to work. Within fifty years these people had been wiped off the face of the earth. At present no trace of Indian blood is to be found on the island.

You will, of course, remember that in 1503, two years after the death of Columbus, King Ferdinand commissioned Sebastian de Ocampo to explore the coast, and sailing around Cuba, he established its island character. The harbor, which is to-day of such great importance to Cuba, was discovered by him and called Puerto de Carenas, or Port of Careening, for here he careened his ship. The beginning of the city of Havana was on this water front. Just as the name Cuba makes immortal the Indian name of the island, so the name Havana keeps alive the memory of the American natives who came to this land before the coming of the Europeans. Since those days Havana has grown and is now one of the gay cities of the world. All around are buildings, guarded over the harbor by the fearful rock of the Morro. The heavy, massive architecture, the many cafes where cooling drinks are much in demand by the populace, and to which ladies may go with all propriety, together with the street vendors of all classes, furnish much to interest a stranger.

The people of Havana have many strange customs. It is customary to buy household supplies for one day only, and of course hucksters and the aforementioned street vendors thrive. For the countrymen to bring their products to town is a daily occurrence, and oftentimes commodities are transported on horses in trains—the second one tied to the tail of the first, and so on for ten or twelve. The principal markets are Tazon, Colon and Christina, where one need only go early in the morning to get at an adequate comprehension of the productive powers of the land.

As to the religious beliefs of the people, the intolerance of the Roman Catholics was unusual even for them. Under Spanish rule none but Roman Catholics could inhabit the island, and even as late as 1898, when the funeral of the Maine victims was held, a reading of the Protestant burial ritual was politely but firmly refused by the Bishop of Havana. The churches themselves were at one time exceedingly wealthy—disgustingly so, in fact. Everywhere was pomp. We are told that more wax was consumed by the churches of this city in a month than for a year in all other cities. Many hundreds of festivals were annually celebrated. On Holy Week, effigies of Christ, the Virgin and the Saints were borne through the streets. This display is not in accord with the spirit of the modern day and no longer exists to such a degree. The Cathedral La Merced, the richest and most fashionable in Havana, San Augustin, the oldest, and Santa Catalina are churches of importance to-day. The ecclesiastical government consists of the archbishopric of Santiago and the bishopric of Havana.

Following the idea of religion and subsequent to it in all lands, we believe, is that of education. The University of Havana was opened in 1728 by the Dominicans. Many interesting collections pertaining to zoology, ethnology, geology and botany are in the possession of the school. To-day, our great American public school system is compulsory. During the term of intervention the United States spent \$10,000,000 for schools. Probably what bodes most good for the Cuba of the future is the fact that in 1900 a thousand Cuban teachers were sent to Harvard for a summer normal course; others were sent to New York schools in different years. The women are being given a chance for self-support in the training schools for nurses now established on the island. There is much in the educational outlook to awaken a spirit of hopefulness and thanksgiving.

Despite this present progress, there is omnipresent in Cuba a terrible reminder of the days of warfare. We of to-day feel no joy in the call to war; it is peace, eternal peace, with us. Those of other generations not only needed castles and forts for protection, but they truly enjoyed the battle song. We must needs go back to the time of Francis Drake for the beginning of Morro Castle. In 1585 Drake threatened the little city, and, though returning in defeat, the menace warned the Spanish king of future invasions. Morro stands to-day a result of the prudence of this ruler. It is a symbol of eternal fixity, being built on solid rock and partly hewn out of it. The walls are astoundingly high, the ditches inconceivably deep. The moat is crossed by a drawbridge.

Another horrible reminder of mediaeval life is the Osario or bone pit, which is at the southern end of the enclosure of the old Espada cemetery. For years it was the Havana custom to bury the dead in vaults. The aforesaid cemetery consists of rows of masonry niches. The compartments were for rent; upon expiration of the rent the bones were heartlessly thrown into the Osario.

A few words as to the government of this little republic. Its congress consists of a senate and a house of representatives. To be in the senate, one must be a native-born Cuban of thirty-five years. One representative is assigned to each twenty-five thousand individuals. The representatives serve for four years and must be native-born Cubans or naturalized Cubans who have resided in Cuba at least eight years. The president, elected to serve four years, must be a native-born Cuban, or one who has served in the Cuban army in its war of independence, and must have attained to the age of forty. For administrative purposes Cuba is divided into six provinces, which are further divided into municipal districts. These districts are in turn divided into barrios. Such organizations as cities, as understood from our viewpoint, do not exist.

### THE DIXIE FLYER.

By Rev. S. A. Steel, D.D.

I am writing this from the land of the big red barns called Iowa. It is a long jump from Manning, South Carolina, near Charleston, to Vinton, in northern Iowa, and a striking illustration of the efficiency of our railroad service that I made it without a hitch. I left springtime down in Dixie and found mid-winter here. After lecturing in the beautiful new school auditorium in Manning, I hurried to the hotel and packed my "impedimenta"—I believe that is what the Roman soldier called his baggage. At any rate, that is what it is. Mr. Lyon, the proprietor, said, "I am sorry to see you go. Why do you leave at this time of night?" I told him I was going to invade Iowa and it was a forced march, like the kind he had to make sometimes in the long ago. He said he enlisted and took the train for the front at 9 a. m., April 9, 1861, and stacked his gun at Appomattox at precisely 9 a. m., April 9, 1864. As he put his gun in its place he looked at his watch and remarked to his comrade: "Just four years ago to this minute you and I took the train at Union to start on this trip." Singular coincidence.

My auto was at the door, sputtering and jerking like a mad wildcat, and the dusky chauffeur bundled up head and ears. "Jehosaphat, you look like you are ready for the north pole!" "Yes sir, boss, dis air is sho' chilly to a nigger jest out o' bed." I settled in my seat, and telling Lyon to be good to travellers, till I got back, told Jehosaphat to "let her go." Away she went, hissing, clattering, thumping, down the long, dark avenue past the big church, past the big school, past the big homes, all still and dark; past the last city light that blinked away behind us as we shot down into the darkness of Black River swamp. Away she went along the narrow causeway, bang across a bridge, bump against a rut in the road, then shooting steadily straight ahead. Escaped from the swamp, away she went amid the tall, dark pines, jumping like a half-broken, bucking Texas broncho, but getting there all the same. A light appeared ahead. "Now lookout, Jehosaphat, for that monster coming ahead. Don't spill me out here; it is too dark to find the pieces." "That is the light in Alcola, boss." But it came straight at us with intenser glare, and we were almost together when my Jehu, for he ought to have been named that, realized his mistake. The light ahead veered to the left, Jehu took it as a move to pass on that side, and

promptly turned his car in the opposite direction. Quick as a flash the light ahead leaped to the right. With admirable nerve Jehosaphat swung his car to the right. She almost reeled half off the ground, just grazed the wheels of the other machine on one side, and the brink of the big ditch on the other side, and then, as if mad at so narrow an escape, let out down the road like a crazy jackrabbit. "Close call, Jehosaphat, and well managed. I admire your nerve, but don't mistake machine headlights for Alcola lamps any more." "Better roads when we hit Sumpter County," he said. By 12 o' the clock, midnight, he set me down safe at the hotel in Sumpter. I gave him his money and plenty of taffy, went to my room, did not undress, but wrapping my itinerant's cloak around me and jerking a quilt over me, lay down to dream of the day when I can have an auto and a Jehosaphat for a driver. Twenty miles an hour is nothing for an auto on good roads in daylight; but twenty miles an hour in pitch darkness along the roads in lower South Carolina is all I want in that line.

I caught the 5 a. m. train to Augusta, got a pillow and settled down. Day slowly dawned across the level lowlands and sunrise transfigured the world. What an amazing thing morning is! I was in the observation end of the car, swinging my arms in my chest exercises when the conductor came along. "What place is this, Captain?" I asked. "Barnwell," he replied. "I must see that place," I said, "it was the home of Bishop McTyeire." "Yes," he remarked, "and also of the wife of Abraham Lincoln. Her people live here now." Is there any connection between Lincoln's well known kindly feeling for the South and the fact that his wife was from South Carolina? While we were talking about it a tall gentleman entered and greeted me very cordially, saying, "Do you know me?" "Hello, Jackson; know you? Of course I know you!" From there on to Augusta we talked about railroads, about farming, about religion and the old times in Nashville.

It was A. G. Jackson, general passenger agent of the Georgia Railroad. He told me DuBose is putting things through at St. John's. Horace is good anywhere you put him—portly enough, by the way, to be a Bishop, and might have been one but for the Vanderbilt imbroglio; pulled well in Epworth League harness, but the brakes held him down.

The passengers told me next morning they held the train in Atlanta for an hour waiting on strawberries! Strawberries must connect if passengers are left! Great is the little red berry, potent the dime it commands. However, I didn't know of the delay. I tumbled into "No. 6," which I nearly always get when I write for a reservation, and was asleep by the time I stretched myself out. "He giveth his beloved sleep." I knew nothing except rosy dreams until the sunrise came rushing through my window at Murfreesboro! We had crossed the river and the mountains and left cities and villages behind us while I lay in deep repose. The Pullman and a good conscience spell comfort for the Dixie Flyer.

A sight of the capitol at Nashville recalls a foolhardy act of my youth. I went on a visit to Nashville—knew nobody there and nobody knew me. I roamed about, looking at everything with the inquisitive eye of a country greenhorn, and of course went to the capitol. I climbed to the top of it, and got out on the little balcony around the base of the iron spire that then finished the tower. Looking up, I saw a number of names written on the spire, and at the top of them, So and So, "Lieutenant U. S. A." At once I fired up, pulled off my shoes and taking my pencil between my teeth, I climbed the spire and wrote "S. A. Steel, Rebel," above the Yankee soldier's name! I descended feeling proud that I had at least redeemed the capitol of Tennessee from the disgrace of having a Yankee soldier's name highest on her dome!

At Nashville I caught the St. Louis connection in spite of strawberries, and away I sped across the Tennessee hills. Some of my boyhood was spent among those hills, and memory recalled the distant years. Thank God, there is no spot haunted by evil deeds to make me sad. Passing Dresden, I recalled an incident not quite so heroic as climbing the spire. I was "Rev. S. A. Steel, V. G." (Very Green), and in charge of the church at Hickman, Ky. My Sunday school got up a picnic excursion train, which ran from Hickman to McKenzie, picking up coaches at all the intermediate stations. The Rev. Edgar Orgain was pastor at Dresden. His lady-love lived near Hickman and was aboard the train. During the day Orgain proposed that we exchange pulpits Sunday, which was the next day, and I agreed. So when we reached Dresden, which was the second stop on the return trip, I dropped off the Hickman coach, which was the end of the long train. Some of the coaches were open flatcars which had been fitted up with seats and temporary railing along the sides, and all the cars were packed with hilarious youth. I wore a long Prince Albert coat and a high beaver hat, which entitled me to my V. G. and must have made a cadaverous youth, such as I was, a most comical figure. I had to walk the length of the train to reach the station, and immediately became the target for the fun of the crowd, few of whom, if any, knew me. "Come out of that hat," they shouted, "I know you are in there—I see your legs." "Has your daddy got a new coat?" they yelled. I tried to



take it good-humoredly, took off my hat and bowed, but it only provoked their mirth and made matters worse. When I got home I discarded that rig, and it was many a day before I ventured to expose myself in clerical costume again.

At St. Louis I read up on the papers. Let me say that the "Remarks" of Bishop Hoss in reply to Bishop Cranston on the subject of the union of American Methodism are the most admirable statement of the Southern side of the question that has yet been made. They are printed in the Texas Advocate in small type, but they ought to be in large type and on the front page of all our papers. He expressed the sentiments of nine-tenths of the Southern Methodists, and did it in such lucid style and such a manly spirit that no one could either misunderstand him or find fault with his position. There can be no union of American Methodism, so far as we are concerned, except upon a federal basis that will leave us in complete control of our local affairs. This is not the idea of the Methodist Episcopal Church. I am up here among them. Nine out of ten of them understand "union" to mean the "return" of the "seceding" branch to organic relation with the "mother Methodism." Many of them, in the most fraternal spirit, would be willing to make liberal concessions to bring it about and let bygones be bygones; but that is what it means. I have just told a prominent man up here, who thinks it is coming, coming "like the tide," that I don't think so; but if it does come as they expect it, my baggage is packed. Bishop Hoss stated as well as can be stated the reasons why we cannot unite en masse; I wish his broad and statesman-like mind would present the constructive side of it, and offer a feasible plan of a federated American Methodism; Canadian, Central, Southern and African sections, united in one organic Methodist Episcopal Church, each section having control of its own affairs, with a constitution and a representative federal council over all, having administrative control and perhaps appellate jurisdiction. That plan is feasible. It is wise. It would unite us in a way that would harmonize our differences and develop our strength.

At Vinton I lectured to a packed opera house, galleries crowded and chairs in demand. At New Providence I lectured in the Quaker meeting house, an up-to-date modern building, and was the recipient of delightful courtesies. At Mason City the spacious auditorium of the Christian Church was crowded and the gallery packed. At Fayette the big auditorium of the Upper Iowa University was full. So you see a man with a message has a great field in the lyceum platform. You don't catch me saying hard things about these Northern people until we turn out better to lectures in the South. At New Providence I was told half the audience was made up of farmers, some of whom had driven ten, fifteen and twenty miles to attend the lecture. Think of that in winter in Iowa! It means intelligence, life, interest in the higher things of life. In many towns in the South it is impossible to run a lecture course, and nothing draws like a minstrel troupe or a vaudeville performance. As Dr. Cooper, president of the university, introduced me last night he said there was a ten-cent show in town, running in opposition to the lecture. "You may judge which sort of entertainment our people prefer." Wake 'em up, Meek! I brag on Dixie, but I blush when I think of some lecture audiences I have met down there. Wake 'em up, stir 'em up; blow your bugle like a veritable Gabriel's trumpet in their ears, and make 'em get up.

Brownwood, Texas.

#### OUR EASTER MISSIONARY PROGRAM FOR THE SUNDAY SCHOOL.

To every Sunday school in our Church, a short, burning word!

What sort of program are you thinking of for Easter Sunday? The Sunday school and mission boards of our Church have united in the plan of a great free-will offering to be made by every Sunday school on Easter Sunday, to be devoted to church-building in the foreign field, and presenting under their joint auspices a splendid program entitled, "The Beautiful Story," and in connection with that the offering is to be made. The program is planned to occupy the entire period of the Sunday school hour for Easter Sunday and to prepare the way most impressively for the missionary offering. The importance of church-building on the foreign field is beautifully stated in a letter written for the Easter program by our beloved Bishop Lambuth, which is printed below:

"To the Sunday School Children of the Methodist Episcopal Church, South.

My Dear Friends: Permit me to send you an Easter greeting. I rejoice with you that ours is not a dead Christ. He is the living Christ. He was crucified, dead and buried; but he rose again and lives. He is Jesus, the life of the world and the Savior of the world—your Savior and mine. O, that all might know that Jesus lives and that Jesus saves! Alas! there are millions who have never heard of Christ. How shall they hear without a preacher? It was probably with such a question as this upon his mind that Bishop Ward, one year before his death, was walking the streets of Seoul when he saw

a wonderful sight. He could hardly believe his eyes. Was it a bundle of rags? Yes; but rolled up in the rags was a helpless old Korean woman, carried by two men, to be thrown on the trash pile to die. The heart of the good Bishop went out to this wretched creature. Giving money, he arranged, like the good Samaritan, to have her cared for. But his sympathy did not stop there. He resolved to build a church in that section as a memorial of love to Jesus, the Good Shepherd, who gave his life for the poor and halt and maimed and blind.

"Bishop Hoss then proposed a program of church-building for Japan, Korea and China. Bishop Hoss returns from the Orient saying that churches are the greatest need of those fields. Why not extend this work to our other mission fields—Mexico, Cuba and Brazil—where the need is just as great? Why not let the children make an offering on Easter Day for a building fund for all these mission fields? The soldiers in Bello Horizonte, Brazil, have been trying to build a church and need help. They are earnest Christians, but poor. Wherever these soldiers have gone they have helped our work. It was the spear thrust of a heathen soldier that pierced the Savior's side. Now the hands of Christian soldiers are ready to help build the kingdom of God. Shall we fail them as they turn to us for sympathy? To the children of Southern Methodism such work as this will be a joy. There are 800,000 children in the Sunday schools of our Church. A nickel from each child would build from eight to ten churches a year. Let every nickel represent a brick and every brick the prayer, 'Thy kingdom come'."

If the Sunday school has adopted our new missionary policy the offering can be taken in connection with the policy, and if the policy has not been adopted the offering should be devoted to the raising of a fund for the building of chapels and churches in the foreign field.

The program can be used in any Sunday school, city, town or country, and modified to suit any situation. Let me urge any superintendent or pastor who may read this appeal to write at once for sample copy of the program to Smith & Lamar, Department of Sunday School Supplies, Nashville, Tenn. Then get your committee to work preparing the program and by a great missionary meeting on Easter and a generous missionary offering for church-building put your Sunday school into line with the forward movement of the Church for the winning of the world to Jesus Christ. Full directions in regard to the offering go with the program.

You were kind enough, Mr. Editor, to give us place some time since for a word about our missionary policy for the Sunday school. Soon after we sent out return cards to the pastors of our Church, asking replies from such as were interested in that policy, and we were greatly pleased to receive nearly a thousand names by the end of the first week after that card was sent out, and they have been coming in ever since. Some of the brethren may not have gotten all the literature that we usually send out with the policy. The explanation is that the demands upon us exhausted certain of the most important lines of our supply and we had to hurry off to press again. Be patient; we will furnish you everything we have.

E. H. RAWLINGS,  
Educational Secretary Board of Missions.

#### THE PREACHER AMONG HIS PEOPLE. HARD WORK.

By Rev. C. W. Carter, D.D.

Dear Timothy:

After fifty years' observation and experience my opinion is that the preacher's easiest work is his pulpit work. The reason some preachers consider it their hardest work is that they go at it in a wrong way. Ordinarily the preacher comes to his Sabbath work after six days' strenuous labor along other lines, and being tired down with those labors he is in no condition to do justice to the gospel, or to the people, or to himself, when he goes into the pulpit. The work of a tired man can bear no comparison with the work of a man who has been refreshed by a whole day of rest and recuperation. So I commend you Saturday as your day of rest. Try it and see if you will not come to your pulpit Sunday morning with a surprising freshness and a new power. Saturday as your day of rest will eliminate from your calendar that baleful blue Monday, the bete noir of so many preachers. I do not mean that any real ministerial work is easy when properly done, but that pulpit work is not so hard as the other kinds. I think the real trouble about church work is that the Church has never been organized for work. The idea that the Church is a hospital for the cure of sick souls is very largely entertained by a great many people. We find two classes of people in the Church—the workers and the do-nothings. The workers constitute a very small minority, while the do-nothings are an exceeding great multitude. I have wondered if it is possible that this large majority of church members are afflicted with a kind of spiritual hook-worm!

The New Testament teaches very plainly that there is work for every follower of Christ, and that

he has the necessary endowment for that work. There is a talent for every man and woman of sound mind. "Unto every one of us is given grace according to the measure of the gift of Christ," says Paul. "As each man hath received the gift, even so minister the same," says Peter. The gift here spoken of is a different thing from the grace spoken of. The gift is the original endowment. The grace to use the gift comes only when we begin to use the gift. "The measure of the gift of Christ" is the measure of grace necessary to use the gift to its highest efficiency. God does not waste his grace by bestowing more than is necessary to accomplish the object in view. The one talent man is assured of grace enough to use that talent for all it is worth, but he gets no more than that. All over that would be wasted. These teachings are so plain that we wonder they are so generally overlooked. The principles laid down by Paul in the 12th chapter of First Corinthians constitute the foundation upon which church work shall be organized according to scientific principles. Up to this day, as far as I know, it has never been so organized. Now, Timothy, don't get perturbed at the idea of applying scientific principles to church work. When you get to the ultimate analysis of science you find that it is no more and no less than applied common sense. What is more needed than anything else in the Church today is to find a place where the "unused church member" may be put to work. Your work as the leader of your people is to find out what each can do best, and to put each one to doing that work. That is not an easy job, nor is it one to be accomplished in a short time. Next to studying your Bible in order to preach the truth revealed, there must be a close study of your individual members to find out what each is capable of doing in work to advance the general interests of the Church. The next best thing to knowing your Bible is to know your people. If you know them you can lead them. There is one sure way to gain knowledge of your people, and that is by mingling among them. This is what is meant by "pastoral visitation."

Look at this a little. Why should a preacher visit the people? In my view there are at least two good reasons why he should do this. One of the objects of preaching is to "build up believers in the holy faith." Unless you know the spiritual condition of your members, how can you preach so as to do them the most good? If you do not know the spiritual necessities of those sitting before you in the congregation you cannot adapt the provisions of the gospel to the supply of those necessities. To know how to preach and what to preach, you should find out, by visiting, what your people need. Another reason for visiting is this: God has sent no one into this world on an aimless mission. In his great plan of work there is a place and a work for every one in the Church. As the leader, you ought to discover where that place is and what that work is, and put each one in his place to do his appointed work. Visiting the people will enable you to make that discovery, if you are wise and tactful. When you have each in his place at his work you have achieved a great success and may confidently look for success along all lines in the future. You will find it hard work to do this, but the returns will amply repay for all the hardships endured.

In these letters I have simply given you the salient points in the preacher's work, and it is for you to attend to the details. In closing I commend you to "the prudent husbandry of your own resources." Natchitoches, La.

#### ATTENTION, GROCERY CLERKS!

The ten retail grocers or clerks in Mississippi first selling, after reading this, ten pounds of Luzianne Coffee to ten different customers and sending us the names and addresses of those customers, will be sent either a nice souvenir paperweight or clothes brush. Write names and addresses plainly. Guarantee every pound of Luzianne Coffee.

THE REILY-TAYLOR COMPANY,  
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## Church News

Bishop Thoburn, the great missionary leader of the Methodist Episcopal Church, celebrated his seventy-fifth birthday on March 7.

Bishop Denny recently conducted a series of revival services at Springfield, Mo. The pastor, Rev. J. E. McDonald, reports that the audiences were large and that great good was accomplished.

Charleston, S. C., raised in ten days \$158,000 for a Y. M. C. A. building. The increasing interest in the work of this organization in both the home and foreign lands is most gratifying and encouraging.

There is an impression abroad that the Methodist Episcopal Church is the only Methodist denomination which has both a white and colored membership. But this is not true. The Methodist Protestant Church has six colored Conferences, which together have 2,951 members.

Both the Congregationalists and Baptists decreased numerically in England last year. The former lost 1,587 in membership and 3,869 in Sunday school scholars. The statistics of the latter show 3,775 members less than the year preceding and a falling off in the Sunday school enrollment of 2,794.

Dr. J. Wilbur Chapman and Charles M. Alexander sailed from New York for England on March 1. They went to conduct a revival campaign in Wales, which was due to commence on the 9th inst. At the closing service of their Brooklyn meeting thirty-five young men pledged themselves to the work of the Christian ministry.

The Wesleyan Academy, at Wilbraham, Mass., has abolished co-education and will hereafter be a strictly high grade boys' school. This change in policy will not, however, become effective until the close of the present session. This is the oldest Methodist training school in New England, having been chartered in 1824.

The commencement sermon of Wofford College will be preached by Bishop J. C. Kilgo on June 4, and at the evening hour of the same day, Dr. H. N. Snyder, the president of the institution, will deliver the baccalaureate address to the graduating class. The commencement address will be delivered on the day succeeding by Mr. Elmer Ellsworth Brown, Ph.D., LL.D., United States Commissioner of Education.

Atlanta, Ga., has recently scored a great triumph by raising \$600,000 for Christian work among the young people of that city. This money will be apportioned as follows: Men's Y. M. C. A., \$250,000; Boys' Y. M. C. A., \$100,000; Y. W. C. A., \$75,000; Georgia Tech. Y. M. C. A., \$75,000, and the negro Y. M. C. A., \$100,000. Of the total sum raised, the negroes gave \$37,500, two of them contributing \$1,000 each.

Dr. J. W. Lee, the pastor, delivered a striking sermon on Lincoln in St. John's Church, St. Louis, on February 12. A printed copy of the discourse was sent to Mr. Robert T. Lincoln of Chicago, son of the famous war president, and he wrote Dr. Lee a letter expressing high appreciation of the tribute paid his distinguished father. Dr. Lee conducted a similar service in Atlanta two years ago, which attracted much attention.

The Northern Methodists are making considerable headway with their mission work in Africa. Discussing its present status and outlook, Bishop Hartzell recently said: "We have just closed a remarkably interesting session of our Mission Conference in North Africa. Substantial progress has been made during the past year. We now occupy Oran, a city of 107,000; Algiers, a city of 160,000; Constantine, of 50,000 and Tunis, of 200,000."

Ex-President Theodore Roosevelt will deliver a lecture on the Bible in the Greek Theater of the University of California on March 26. He will appear under the auspices of the Earl Lectureship of the Pacific Theological Seminary, of Berkeley, Cal. He will speak on this subject because the occasion has been arranged with a view to co-operating in the celebration of the tercentenary of the King James' Version of the English Bible.

Tampa, Florida, has joined the list of cities which are seeking to secure the next General Conference of the Methodist Episcopal Church, South. The committee charged with the duty of selecting the place for the meeting of this great body will meet at the publishing house at Nashville on April 5. It is composed of the following members: L. W. Davis, Baltimore, Md.; J. G. Brown, Raleigh, N. C.; Rev. A. J. Lamar, Nashville, Tenn.; L. M. Thomas, Chattanooga, Tenn., and Thos. B. King, Memphis, Tenn.

The Wesleyan Christian Advocate of March 10

contained an interesting discourse preached by Bishop H. C. Morrison while he was pastor of the First Methodist Church of Atlanta many years ago. The subject of the sermon is, "Signs of Rain," and, dealing as it does with the need of a revival and the influence which it exerts, it is exceedingly appropriate at this time. Bishop Morrison was a popular pastor before his call to connectional position, and his labors were especially fruitful in spiritual results. We do well to learn from those who have demonstrated their fitness to teach us.

### A WORTHY INSTITUTION IN NEED.

An Appeal from Bishop E. Cottrell, of the Colored Methodist Episcopal Church in America, to the Mississippi Conferences of the Methodist Episcopal Church, South, on Behalf of the Mississippi Industrial College, located at Holly Springs, Marshall County, Miss.

The ministers of the above named Conferences, I am sure, remember well my visits and appeals to the Conferences. I am writing this article simply as a reminder, that our cause may be brought prominently before the laymen within bounds of these Conferences, for I have among them many friends who are in sympathy with this work and who will show appreciation of my struggles for the moral, religious, and industrial training of my people. This institution has a special claim upon Southern Methodism in Mississippi, being located in the State and having for its prime and ultimate purpose the bettering of the condition of a people that every genuine Southerner should feel interested in. The institution is no longer an experiment. It has 210 acres of land, three substantial brick buildings, with other improvements including equipments, worth \$200,000. The institution needs additional buildings in order to install the practical features of the work, such as industrial shops, trades buildings and more land for agricultural purposes, barns for stock, more stock and farming utensils. We have just completed a building costing us approximately \$40,000. The completion and equipment of this building necessitated our going in debt. We are now struggling to clear up this encumbrance in order to secure a generous gift by a friend who promises us \$25,000 on condition that we raise a like sum. We are making an effort by the first of May to raise \$15,000, and we are asking our friends to aid us. We appeal to every minister serving congregations in the Southern Methodist Church to bring our cause before his congregation and ask for a contribution to this work, and send it to my address at Holly Springs, Miss., by the first of May, at which time we hope to raise \$15,000.

I am intensely interested in the welfare of the South, having been born and reared within her bounds and having spent the 58 years of my life here. I feel that it is to the interest of the South to educate and make better citizens of these colored people. The two races are here in the South and are here to stay. This in the providence of God is just as it should be. We have among the Southern people, and especially among ex-slave owners, the best friends to the colored man. Every effort should be made to maintain a friendly relation between these two races whose interests are inseparable. Any disposition to alienate the affection that should exist between the white and colored people of the South will tend only to intensify an already existing prejudice.

The Colored Methodist Episcopal Church in America was set apart by the M. E. Church, South, in 1870. The latter is pledged to look after and assist in the education and religious training of these colored people, and in the midst of her poverty, she has done well. But, in view of the resources of the M. E. Church, South, and in consideration of the limited educational facilities of the Colored Methodist Episcopal Church, there remains much to be done to redeem these pledges. It is a matter of history that when this Colored Methodist Church was set apart, it was not understood by the fathers that they were to have any the less interest in them than when this colored contingent was within their pales. The Mississippi Industrial College at Holly Springs is listed with other institutions by the General Board of Education of the M. E. Church, South, and receives its pro rata from the connectional funds raised by the Southern Methodist Church for colored education. Therefore, there should be no misgivings in the mind of those who are true and loyal members of the Southern Methodist Church about giving to institutions under the auspices of the Colored Methodist Church. These colored people have a claim upon them and they are not to be considered as though they were not a part of the Southern Methodist Church, but as real and true members. They are not foreigners, but legitimate heirs. Therefore, this appeal is to our fathers, and certainly they have a peculiar interest in their spiritual children. The Colored Methodist Episcopal Church through the teaching of her leaders for 40 or more years has been loyal to the principles laid down by the founders of this Church in 1870. They have striven to keep the

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spirit of the mother Church. And it can be truthfully said that the friendly relation that exists between the two Churches has contributed largely to the race harmony that exists in the entire South. Not a single instance is to be found on record where the leaders of this Church have participated in inciting race riot or encouraging and fomenting strife between the whites and the colored people. They have been gentle, docile and law-abiding, and in many cases, they have suffered many wrongs without harsh resentments, but in all cases have carried their cause either to the courts of the land, or to the bar where the Judge of the universe will see that justice is meted out alike to all. Let the loyal members of the Southern Methodist Church read this appeal and respond. Do not turn it down by laying it aside until forgotten. The writer feels, and has many evidences, that he enjoys the confidence and respect of not only the Southern Methodists, but of all wherever he is known in the South. Any contribution for this work will be faithfully used for the purpose for which it was given.

Asking God's choicest blessings upon our common Methodism and upon the white and colored people throughout the entire country, and praying peace and harmony may prevail among them, I beg to remain, Sincerely,

E. COTTRELL.

### A PROFITABLE MEETING.

The Missionary Institute for the eastern half of the Winona District was held at Kilmichael, Miss., on March 3 and 4. The opening sermon was preached at 11 o'clock by Rev. W. D. McCullough, who chose as his text Isaiah 3:10, and delivered a stirring message. Our beloved presiding elder, Rev. E. S. Lewis, then made a short talk, after which the benediction was pronounced by Brother McCullough. At 2 p. m. the Institute re-assembled, with Brother Lewis in the chair. The devotional exercises were conducted by the Rev. Mr. Underwood, pastor of the Presbyterian Church at Carrollton. Brother J. R. Bingham then gave a fine address showing how to promote the cause of missions through the Sunday school, and this subject, which he so ably handled, was discussed informally by several others. The next topic was "Missionary Motives," which was impressively discussed by Rev. J. A. Hall of Winona and the Rev. Mr. Underwood of Carrollton. Brother McCullough made an interesting address on "What Men Say About Missions," after which Rev. E. S. Lewis submitted some striking statistics. The afternoon session closed with the benediction by the Rev. T. E. Gregory.

At the evening hour Brother Hall preached a sermon of great power and Brother Bachman made a short address. The second day's proceedings were fully as profitable as those of the first day. Some of the themes considered were, "The Greatest Books on Missions," "The Best Methods of Awakening an Interest in Missions in Our Churches" and "The Discipline and Missions." The entertainment dispensed by the people of Kilmichael was unstinted and all that could be desired. Our host, Rev. T. J. Halfacre, was attentive and thoughtful. He and his noble flock are carrying forward the interests of the Church in this excellent community with commendable zeal and success. All left feeling that the occasion was a profitable one and that it was a privilege to have been present.

C. A. NORTINGTON, Secretary.



## Secular News and Comment

It is stated that the water power of the river Jordan will be utilized to furnish electricity to the larger towns of Palestine.

The final returns of a recent census give India a population of 315,000,000. This is an increase of 20,500,000 as compared with 1901.

Col. Wm. F. Cody ("Buffalo Bill") has announced that he will be a candidate for the United States Senate from Arizona, if that territory is admitted to statehood.

Frederic Gordon Speed, son of the late Frederic Speed, of Vicksburg, Miss., has been appointed grand secretary of the Masonic fraternity in Mississippi to succeed his father.

The census report of the amount of cotton ginned during the season of 1910-1911 was issued on Monday. It shows a total of 11,941,563 bales. Last season the figures were 10,386,209, and season before last, 13,432,131 bales.

The Democratic Good Government League of Louisiana has filed charges of fraud in connection with the recent special Supreme Court election. There was only one candidate, but it is charged that the returns were padded in order to make a good showing as to the number of votes cast.

The city council of Meridian, Miss., has voted in favor of a new city hall to cost \$150,000. Of this amount, \$75,000 will result from a bond issue, voted last year, and \$75,000 from the sale of the present site and building. The measure for the sale of the present structure was passed over the mayor's veto.

The real meaning of the dispatch of U. S. troops to the Mexican border is still unexplained. The situation in Mexico seems to be little understood, and the outcome of the whole matter cannot be predicted with any certainty. The talk of impending hostilities on the part of the United States is probably greatly exaggerated.

According to press dispatches, Bishop Mallalieu of the Methodist Episcopal Church, and other clergymen of Boston, are actively opposing a measure before the Massachusetts legislature to permit the city of Boston to appropriate \$5,000 annually to the Museum of Fine Arts, on the ground that the nude in art, as it is allowed by the Museum, is contrary to public morals.

The company which was organized to secure the Panama Exposition for New Orleans, having failed of its mission, has voted to liquidate its affairs. In many quarters there is a strong feeling that New Orleans is really better off for not having secured the exposition. The experience of other cities is pointed to as showing that a great train of evils follows in the wake of these big shows.

Baron d'Estournelles de Constant, member of the French Senate and special representative of the Association for International Conciliation, is visiting the United States in the interest of what he calls "the new politics of peace." He will visit practically every State in the Union. He delivered the Founder's Day address of Tulane University on Wednesday.

On March 18, Col. Roosevelt formally opened the big storage dam which bears his name, in Salt River valley, Arizona. The reservoir formed by the dam has a capacity of approximately 56,628,000,000 gallons. The waters from the dam will be used to irrigate about 250,000 acres of land. The dam is 1,080 feet long, 170 feet thick at its base, cost \$3,500,000, and has been five years in building.

Investigations are being conducted under the auspices of the Smithsonian Institution which are expected to prove that the radiation of the sun varies and that this variation produces a corresponding variation in the temperature of the earth. If this discovery is made it will be of great benefit in its application to agriculture, long-distance weather forecasts, and other practical purposes.

The Navy Department is conducting experiments this week to test the efficiency of the marksmanship of the gunners of the navy, as well as the value of armor-piercing shells with "delayed action" fuses, which will be so timed as to explode after they have penetrated the armor and are within the hull of the vessel. The battleship San Marcos, formerly the Texas, which is out of date as to equipment and armor, will be used as a target.

Electricity was recently used in saving the life of a patient in the Charity Hospital in New Orleans who had taken an overdose of morphine. It was only by

the use of electricity in the form of the Faradic current that the patient could be kept from falling into a sleep from which she would not have waked. The case has been commented on by the secular press as a remarkable one because of its aggravated form and the efficacy of the electrical treatment.

A horse hotel is the latest thing in New York. A chain of cheap but clean stables will be built and maintained by the Horse Aid Society, through a fund donated by an anonymous giver. Those who are unable to provide suitable quarters for their animals will be allowed to rent stalls at a moderate figure. Veterinarians will be provided to attend the horses when they are sick, and rest farms will be provided. The movement is certainly a most humane one, and its extension to other cities would be a great blessing.

### WHITWORTH COLLEGE AGENCY.

To the Members of the Mississippi Conference—

Dear Brethren: After more than eighteen happy years in the pastorate, I enter by appointment of Bishop Mouzon, a somewhat different field of labor. I accept this as I have all of my appointments, as of the Lord, and go forth in his name to do my best.

I shall need your prayers, as never before. Surely no more important work is before the Church today than the proper training of her daughters, and we have an opportunity at Whitworth which we cannot afford to lose. Brethren, we must have your prayers and co-operation in this great work. I hope to visit as many of your charges as possible in the near future and shall be glad to have you write me at Brookhaven, Miss., as to most convenient dates. Do not hesitate because of adverse financial conditions among your people—all we ask is the opportunity to lay this matter on the hearts of the people and we are not uneasy about the results. Sincerely yours,

PAUL D. HARDIN,

Financial Agent Whitworth College.

March 18, 1911.

### ASSISTANCE NEEDED.

At the last session of the North Mississippi Conference I was sent as a supply to the Rural Hill Mission. At one place on this charge I have a small membership of fifteen, who are struggling to build a church, having no house of worship at all. We have a nice lot deeded to the Methodist Episcopal Church, South, and have the framework up, but are sadly in need of funds to complete the structure. The people have done their best. Will not those who read this statement kindly make a small contribution to help this small but worthy band who so sorely need assistance? Remittances may be made to Mr. A. L. Owen, Center, Miss., R. F. D. No. 2, or Rev. T. L. Oakes, West, Miss., R. F. D. No. 4.

T. L. OAKES, P. C.

### NEW WHITTIER POEMS DISCOVERED.

The biographer of John Greenleaf Whittier, Samuel T. Pickard, who now lives in the old Whittier home in Amesbury, has recently discovered "a whole nest" of poems by Whittier, never before recognized as his. Mr. Pickard discovered these poems through a study of the New England Review, for which Whittier wrote, and of which he was at one time editor. The poems were signed "Feramor," and others by Whittier, perhaps in the same issue, were signed with his initials, or by some other nom de plume. These newly discovered poems were all written before Whittier was twenty-five. One of them, published in the Review, Aug. 9, 1830, is called "The Dreamer." The last stanza is as follows—Zion's Herald.

"But like a fever's fitful sleep,  
This vision, too, will pass away,  
Leaving his manhood's hours to weep  
Over its swift and sure decay:  
Time hurries on with eager pace,  
And bears away his sunny dreams,  
While naught remains for him to trace  
The years illumed by such bright gleams,  
Save that time deeply sets the seal  
Of sorrow on his brow of care,  
That man may ever after feel  
The impress of his signet there.  
'Tis then the visions of his youth,  
Their full and perfect change have met,  
They've slowly 'darkened into truth,'  
And not one bright one lingers yet;  
He now is on a weary way,  
Reality's stern presence near him,  
No dream to blind him with its ray,  
And naught but Hope's dim star to cheer him."

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### WORK THAT COUNTED.

At the recent session of the East Ohio Conference, held at Niles, Ohio, there occurred a singular reunion. Dr. Homer Stuntz, Assistant Missionary Secretary of the Methodist Church, and Billy Sunday, the evangelist, were introduced at the hotel. Billy Sunday jumped up like a rubber ball, and exclaimed: "What! are you Homer Stuntz, of Nevada, Iowa?"

"Yes," was the reply, "I am the man." "I am mighty glad to see you," said Sunday, "for you are the one that started me in the right direction."

It seems that Billy Sunday had been placed in an orphanage when he was a boy. He was taken out of the institution by a rich stock raiser by the name of Bill Scott. Dr. Stuntz was then a law student living in Nevada. One evening he came across the boy when he was standing under a street lamp, swearing like a young pirate. Dr. Stuntz approached and began jollyng him, which made the boy swear all the more. He then invited the boy to join his Sunday school class, and after repeated invitations succeeded in getting him to come. Dr. Stuntz says, however, that young Billy was bull-headed, irreverent, and belligerent. He was constantly asking questions that nobody could answer, but in it all he revealed unusual intelligence. During this time Dr. Stuntz stirred him up on the matter of going to college, and Sunday says that Dr. Stuntz was the man who started him in that direction.

Shortly after the Sunday school incident young Sunday joined a professional baseball team at Marshalltown, and as he was about to leave, Dr. Stuntz gave him a Testament. That was the last he had seen of Billy Sunday for twenty years—until they met at Niles. It was a happy reunion, and in an address to the Conference later in the day on "Why Some Ministers Fail," Billy Sunday told the story of meeting Dr. Stuntz, and clinched it with the remark, "That man had the goods."—Albert Sidney Gregg, in Zion's Herald.

### MAN'S MIRACLES AND GOD'S MIRACLES.

Our news columns record some very interesting facts in regard to the possibility of changing the action of nature's laws by the production of animals and plants under conditions which require or promote results quite different from those which nature would achieve if there was no interference with her activity on man's part.

The fact that such changes can be so produced is not new, but the extent to which they have been carried in some of these cases is new.

These experiments disprove absolutely the foolish arguments against miracles which are based on the inviolability of the laws of nature. The laws themselves are inviolable, but even man can compel these inviolable laws to work out his will in the most surprising way. And that being so, it is preposterous to argue that God cannot work out his will in and through the laws of nature, even though man may not be able to see any explanation of his method.

Man himself can often suspend the action of one of nature's laws by bringing a higher law to bear upon a lower law. And God can do more than man. His will is the highest law of nature. Nature is nothing but the working out of the will of God.—Weekly Witness.

King Edward was very fond of his eldest grandson, and liked talking to him. When the little Prince was eleven his grandfather asked him what he was studying in his history lesson, and was told, "O, all about Perkin Warbeck." The king asked, "Who was Perkin Warbeck?" and the lad replied, "He pretended that he was the son of a king. But he wasn't; he was the son of respectable parents."—Western Christian Advocate.

### MODES OF THE HEAVENLY LIFE.

By Rev. Walter G. Harbin.

Rev. C. E. Dickey, M.A., B.D., has the following to say of this book in the Central Methodist Advocate: "I have just finished reading the book, 'Modes of the Heavenly Life,' by Rev. Walter G. Harbin, Haynesville, La., and I have never read a more fascinating book of the kind. My heart was strangely warmed as I read the stirring messages from the graphic pen of this gifted pastor-evangelist. The book is a series of five sermons on the work of the Holy Spirit. The author has given the world a small book that will long abide. It is truly said, 'No one can read it without being stirred to holier aspirations,' by Dr. R. A. Meek, in the introduction. The book may move you to tears as it did me. It is sure to make you want to be a better person and inspire you to greater and more heroic service for our Master. The style is easy and inviting to all classes of readers. The English is good, the diction is pure and the illustrations are well chosen and captivating. The book is modern, and yet sound and Biblical. The one sermon on power is worth the price of the entire volume."

Price, 75 cents, postpaid. Order from C. O. Chalmers, 512 Camp St., New Orleans, La.



## MANSFIELD COLLEGE DAY.

To the Preachers and Members of the M. E. Church, South, in Louisiana:

As chairman of the Louisiana Conference Board of Education I beg to call your attention to a matter of vital importance.

At the recent session of the Louisiana Conference at Homer, affairs in connection with Mansfield Female College were in such a critical condition that immediate relief had to be provided in order to keep open the doors of this honored institution for the remainder of the present session. At the anniversary of the Board of Education a statement of the situation was made by Rev. R. H. Wynn, who was then chairman of the Board, and a subscription was taken to meet this crisis in our educational work.

Most of this money was subscribed by the preachers of the Louisiana Conference, with the understanding that they could either pay it themselves or raise the amount of their subscription from their various charges.

With this end in view, the Conference adopted a resolution naming Sunday, April 9th, as Mansfield College Day, and ordered collections taken on that day.

The local management, upon the basis of this subscription, have arranged to keep the college open and are relying absolutely and confidently upon the redemption of these pledges. Their confidence in this action of the Conference has no doubt saved this worthy institution to the Church.

Let me urge upon our preachers and people the absolute necessity of a prompt payment by May 1st of this obligation. Let Mansfield Day be observed by all of our preachers and returns be made promptly to Rev. H. T. Carley, treasurer of the Board of Education, 920 Aline street, New Orleans.

We are publishing herewith the list of subscribers to this fund. Let our people note where their pastor has made a subscription to this worthy cause and come to his help. Methodists of Louisiana, the one thing needful now in our work of Christian education is that this obligation assumed by your leader be promptly met. It means less than a dime per capita for this great cause.

PAUL M. BROWN,  
Chairman Board of Education.

Homer, La., Dec. 10, 1910.

We, the undersigned, hereby pledge the amount opposite our names, to be paid to the Board of Trustees of Mansfield Female College on or before May 1, 1911. Three Thousand (\$3,000.00) Dollars, to be used by said Board in paying the expenses of the college for the last term of the session of 1910-1911, and the excess, if any, to be paid on salary of the president of the college for the session of 1911-12.

J. E. Denson.....(paid).....	\$ 100.00
S. S. Keener.....(paid \$50).....	100.00
J. M. Henry.....	100.00
R. H. Wynn.....	100.00
T. J. Warlick.....	100.00
Mansfield Church, by A. W. Turner.....	100.00
P. M. Brown.....	50.00
P. O. Lowrey.....	25.00
Robert Randle.....	25.00
H. H. White.....	100.00
H. C. Murphy.....	25.00
H. W. Ledbetter.....	35.00
T. S. Randle.....	25.00
W. H. M. S., Alex. District.....	100.00
H. W. May.....	25.00
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W. D. Kleinschmidt.....	25.00
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F. J. McCoy.....	25.00
Mrs. Atkins, Arcadia.....	25.00
J. A. McCormick.....	25.00
W. J. Porter.....	25.00
J. B. Williams.....	25.00
J. D. Harper.....	25.00
G. D. Purcell.....	25.00
H. W. Cudd.....	25.00
J. C. Ransom.....	25.00
J. M. Alford.....	25.00
V. D. Skipper.....	100.00
W. Atkins.....	25.00
J. T. Foster.....	25.00
R. V. Fulton.....	25.00
T. V. Peters.....	25.00
H. O. White.....	25.00
Mrs. S. S. Keener.....(paid).....	25.00
W. H. Coleman.....	100.00
W. F. Roberts.....	25.00
R. J. Harp, 1st Church.....	50.00
V. T. Reams.....	25.00
L. A. Humphries.....	25.00
J. B. Fulton.....	25.00
L. E. Crooks.....	25.00
R. H. Ramburg.....	25.00
J. A. Alford.....	25.00
S. D. Howard.....	25.00
F. R. Powell.....	25.00
H. R. Singleton.....	100.00
R. O. Weir.....	25.00
J. H. Hoffpauir.....	25.00
T. J. Embree, Ringgold.....	25.00
T. E. Brown, Lake Arthur.....	25.00

Willson Moore.....	15.00
J. G. Snelling.....	100.00
S. L. Riggs.....	15.00
J. E. Lay.....	15.00
W. L. Hunter.....	15.00
C. C. Weir.....	50.00
A. J. Coburn.....	25.00
Homer W. H. M. Society.....	50.00
W. L. Doss.....	10.00
William Schuhle.....	10.00
L. N. Hoffpauir.....	10.00
W. W. Holmes.....	25.00
G. Fox.....	10.00
H. W. Jamison.....	10.00
John W. Harper.....	10.00
J. E. Craig.....	10.00
Mrs. T. S. Randle.....	10.00
J. W. Booth.....	10.00
C. F. Staples.....	10.00
H. T. Young.....	10.00
R. S. Walton.....	10.00
Bogalusa Epworth League.....	10.00
D. C. Bennett.....	10.00
H. T. Carley.....	10.00
A. I. Townsley.....	10.00
L. A. McCain.....	10.00
C. D. Atkinson.....	10.00
R. H. Harper.....	10.00
F. N. Freeman.....	10.00
J. S. Johnson.....	25.00
F. R. Hill.....	50.00
Pine Grove Epworth League.....	15.00
Lake Arthur.....	15.00
A. F. Vaughn.....	10.00
S. D. Howard.....	5.00
R. M. Brown.....	10.00
John Sholars.....	10.00
C. B. Powell.....	10.00
D. C. Meadows, Hainsville.....	25.00
R. C. Price.....	15.00
W. W. Drake.....	50.00
A. S. J. Neill.....	10.00
T. J. Warlick.....(paid).....	10.00
W. F. Henderson.....	25.00
S. J. McLean.....	25.00
B. F. Wrenn.....	2.50
M. Hebert.....	5.00
Total.....	\$3,012.50

## ON CARDS.

Gladys Marsales, Athens.....	\$.75
Arabela Gray.....	.50
Mrs. Reese Baker, Athens.....	1.00
William C. Barnette, Arcadia.....	5.00
Total.....	\$ 7.25

## NOTES FROM THE SARDIS DISTRICT.

In a letter received from Brother A. G. Hall of Crenshaw this morning, he states that his prayer meetings are increasing in numbers and interest. In a prayer service in a private home seven persons were recently converted. Brother Hall is much encouraged.

A card from Brother Babb states that last Sunday the Coldwater Sunday school had one hundred and twenty-two in attendance and is still growing in numbers and interest. His prayer meeting also is inspiring.

I held Brother Duncan's quarterly conference at Batesville Saturday night and Sunday, and found the charge in the very best condition. The pastor has organized a mission Sunday school among the factory people that gives the promise of accomplishing much good. He has also started a prayer meeting at the same place. The Epworth League is again doing well, the congregations are large and the outlook is inspiring. Brother Duncan is in great favor with the people at Batesville.

Brother Wendel, at Hernando, has begun preaching at Nisbet in addition to his regular work. His people are enlarging his parsonage and making some much-needed improvements.

Brother Randolph at Como is doing a fine work and leads in the district in his work for the New Orleans Christian Advocate.

Brother A. M. Bennett, at Lake Cormorant and Hinds, has been in Texas at the bedside of his brother for a month, but has just returned. His brother was able to return to Mississippi and is at the old home near Booneville.

Brother J. W. Raper is abundant in work, though he has affliction in his family. His wife has been in a hospital in Memphis for four weeks. She has been quite sick, but is now some better. His children have had measles and his mother has been in his home sick. All we are glad to say, are better. Brother Raper has been busy burying the dead and visiting the sick, doing more of both this winter than he has done since coming to Byhalia. He still feels that this promises to be the best year of his ministry here. Recently, Brother R. M. Davis had a fall off his back steps, dislocating one shoulder and bruising him up considerably, but he is up again. We sincerely hope that he will fully recover, for he is one of the noblest and greatest men I know.

W. M. YOUNG, P. E.

## Concerning Missions.

## NOTICE.

## Home and Foreign Missionary Societies.

A union annual meeting of the Home and Foreign Mission Societies of the Louisiana Conference will be held in Monroe, May 3-7. The meeting will open Wednesday morning, May 3, at 10:30 and extend through Sunday night, May 7. All auxiliaries are urged to send delegates from both departments of the work. The name of the chairman of the entertainment committee will be announced later. Delegates of the Home Mission will also send their names to Mrs. E. R. Kennedy, Lafayette, La., and those of the Foreign to Mrs. W. W. Carre, 1922 State street, New Orleans, La., in order to expedite the work of planning the committee's work.

MRS. E. R. KENNEDY, Pres., W. H. M. S.

MRS. H. R. SINGLETON, Rec. Sec., W. H. M. S.

MRS. W. W. CARRE, Pres., W. F. M. S.

MRS. A. A. BARTELS, Rec. Sec., W. F. M. S.

## MEETING OF THE WOMAN'S MISSIONARY COUNCIL.

## COUNCIL.

The Woman's Missionary Council of the Methodist Episcopal Church, South, will hold its first annual session in St. John's Church, St. Louis, Mo., beginning Wednesday evening, April 19, 1911.

The names of all officers, conference delegates, missionary candidates, field workers and visitors who expect to be present, should be sent at once to Mrs. R. H. Bostick, 4007 Belmar avenue, St. Louis, Mo.

Reduced railroad rates, if granted at all, will be granted only on condition that there are two hundred in attendance. Therefore all who attend are urged to provide themselves with certificates showing that they paid full fare going, as the reduction in returning cannot possibly be obtained unless two hundred such certificates can be submitted to the joint agent in St. Louis.

The ladies of St. Louis very cordially invite visitors. It is hoped that a large number of these may be present, especially in view of the great and inspiring program that is being prepared.

MISS BELLE H. BENNETT, President.

Mrs. Frank Siler and Mrs. Fitzgerald S. Parker, Recording Secretaries.

## MISSIONARY INSTITUTE.

Editor: On last Friday, the 10th inst., the western half of the Winona District met in a Missionary Institute at Sunflower. It was a good day. The weather was ideal, the sky being clear, the temperature right for comfort and the trees and flowers showing a decided tinge of spring. Under such conditions the members and visitors met with buoyancy, seeing nothing but brightness and hopefulness in the situation. Thus all came ready for inspiring influences and ready, too, to express inspiring sentiments.

The addresses were good to hear and will no doubt be of great benefit to the cause of missions in this section. The address on "Missionary Motives" was particularly good and calculated to bring forth much fruit to the honor and glory of God. Others were helpful, giving evidence of careful preparation and faith in the work.

We closed in the afternoon with a spiritual feast. It was good to be there, for it was evident that God was with his servants. Under the efficient leadership of Brother Lewis, our presiding elder, there is great reason to look for advancement along all lines of church work. His fourth year shows abundant signs of being his best.

With prayer and brotherly love we have resolved to be more devoted to God's cause than ever.

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## The Home Circle

### THE KIND OF BOYS NEEDED.

"What kind of boys does a business man want?" repeated a practical man of many concerns, the other day.

"Well, I will tell you. In the first place, he wants a boy who doesn't know too much; business men generally like to run their own business, and prefer one who will listen to their way rather than try to teach them new kinds; secondly, they want a prompt boy—one who understands seven o'clock as seven, not ten minutes past; third, an industrious boy who is not afraid to put in a little extra work in case of need; fourth, an honest boy—honest in his service as well as in dollars and cents; fifth, a good-natured boy, who will keep his temper, even if his employer loses his own now and then."

"But you haven't said a word about his being smart," was suggested.

"Well, to tell the truth," was the rather hesitating answer, "that's about the last thing we worry over. The fact is, if a boy is modest, pleasant, prompt, industrious and honest, he's quite as smart as we care about—and that's a fact."—Biblical Recorder.

### HOW FATHER CURED HIS HORSE.

"Well," said Reuben, the story-teller, "father always wanted a horse, because the folks in Greene lived scattered, and he had so far to go to attend funerals and weddings and visit schools, you know; but he never felt as if he could afford to buy one. But one day he was coming afoot from Hildreth, and a stranger asked him to ride.

"Father said: 'That's a handsome horse you're driving. I should like to own such a horse myself.'

"What will you give for him?" said the man.

"Do you want to sell?" says father.

"Yes, I do, and I'll sell cheap, too," says he.

"O well, says father, it's no use talking, for I haven't the money to buy with."

"Make an offer," said he.

"Well, just to put an end to the talk," father says, "I'll give you seventy-five dollars for the horse."

"You may have him," says the man, as quick as a flash, "but you'll repent of your bargains in a week."

"Why, what ails the horse?" says father.

"Ails him? He's got the Old Nick in him, that's what ails him," says he. "If he has a will to go, he'll go; but if he takes a notion to stop, all creation can't start him. I've stood and beat that horse till the sweat ran off me in streams. I've fired a gun close to his ears. I've burned shavings under him. I might have beaten him to death or roasted him alive before he'd have budged an inch."

"I'll take the horse," says father. "What's his name?"

"George," said the man.

"I shall call him 'Georgie,'" said father.

"Well, father brought him home, and we boys were pleased, and we fixed a place for him in the barn, and curried him down and fed him well; and father said: 'Talk to him, boys, and let him know you feel friendly.'

"So we coaxed and petted him, and the next morning, father harnessed him and got into the wagon to go. But Georgie wouldn't stir a step. Father got out and patted him, and we brought him apples and clover-tops; and once in a while father would say: 'Get up Georgie,' but he didn't strike the horse a blow. By and by he says: 'This is going to take time. Well, Georgie, we'll see which has got the most patience, you or I.' So he sat in the wagon, and took out his skeletons—"

"Skeletons?" said Poppet, lighly.

"Of sermons, you know. Ministers always carry around a little book to put things into they think of when they are out walking or riding or hoeing in the garden."

"Well, father sat two full hours before the horse was ready to start; but when he did there was no more trouble for that day. The next morning it was the same thing over again, only Georgie gave in a

little sooner. All the while it seemed as if father couldn't do enough for the horse. He was around the stable, feeding him and fussing over him, and talking to him in his pleasant, gentle way, and the third morning, when he had fed and curried him and harnessed him with his own hands, somehow there was a different look in the horse's eyes. But when father was ready to go, Georgie put his feet together and laid his ears back, and wouldn't stir. Well, Dove was playing about the yard, and she brought her stool, and climbed up by the horse's head.

"Dove, tell what you said to Georgie that morning."

"I gave him a talking to," said the little girl. "I told him it was perfectly ridiculous for him to act so; that he'd come to a real good place to live, where everybody helped everybody; that he was a minister's horse, and God would not love him if he was not a good horse. That's what I told him, and then I kissed him on the nose."

"And what did Georgie do?"

"Why, he heard every word I said; and when I got through he felt so 'shamed of himself he couldn't hold up his head, so he just dropped it till it almost touched the ground, and he looked as sheepish as if he had been stealing a hundred sheep."

"Yes," said Reuben; "and when father told him to go he walked off like a shot. He has never made any trouble since. That's the way father cured a balky horse. And that night, when he was unharnessing, he rubbed his head against his shoulder, and told him, as plain as a horse could speak, that he was sorry. He's tried to make it up with father ever since for the trouble he made him. When he's loose in the pasture, father has only to stand at the bars and call his name, and he walks up as quietly as an old sheep. Why, I've seen him back himself between the shafts of the old wagon many a time, to save father trouble. Father wouldn't take two hundred dollars for the horse to-day. He eats anything you give him. 'Sis very often brings out some of her dinner for him."

"He likes to eat out of the plate," said Dove; "it makes him think he's folks."—Golden Censer.

### AN INTERESTING MEMORIAL SERVICE.

Dear Brother Meek: A memorial service in honor of the late Mrs. L. P. Jackson was held in the Methodist Church, Kosciusko, Miss., last Sunday morning at eleven o'clock. Her children presented to the church an elegant individual communion service as a memorial of her. Touching tributes were paid to the life of this noble woman by various ones.

Mrs. Lillie P. Jackson (nee Clower) was born in Lexington, Miss., Nov. 7, 1864, and died in Kosciusko, Miss., Nov. 26, 1910. She was married to Mr. Sam A. Jackson in 1881. Her husband preceded her to the great beyond and she was left to care for her five children, four of whom—Mrs. Barr, Fred, Ethel and Felix—survive her.

In the death of Sister Jackson the church has lost one of its most faithful and zealous workers; the community, one of its brightest flowers, and the home, its most precious jewel. Her queenly graces, sunny disposition and optimistic spirit made her at once a leader in any company. She entered into laudable undertakings with heart and hand and with that spirit that inspired others to noble deeds, and would bring success out of seeming failure.

After forty-six years of service in this world, the Lord took her unto himself. When the end came it was like one taking his departure but for a few days. She gave her parting blessings to her friends one by one, and urged them to so live that they would meet her in heaven, and then closed her eyes and passed through the gates of pearl. Precious in the sight of the Lord is the death of his saints!

V. C. CURTIS.

Kosciusko, Miss., March 14, 1911.

### OKOLONA SUNDAY SCHOOL RALLY.

On the evening of February 15 a union meeting in the interest of Sunday school work was held at the Methodist Church at Okolona. After religious exercises, conducted by the Presbyterian minister, Mr. B. R. Ellis was elected chairman and Mr. Dan Garner secretary. Practical and pointed talks commending the movement as timely were made by the Presbyterian and Methodist ministers, and laymen representing the different denominations. Committees were appointed to prepare and send out cards seeking to interest those of the community who do not attend Sunday school, and this will be followed by active personal effort. This plan of work has succeeded admirably at other places. At Corinth, by similar methods, Miss Kilpatrick has built up a men's class of 300, and at Tupelo another

nearly as large has been organized. At Boonville they have a class of 150, which has built a classroom at a cost of \$2,000. These classes elect a full corps of officers and work in a businesslike manner, putting money, brains and enthusiasm into their operations.

The Church is at last beginning to wake up to the fact that the Sunday school is one of the greatest agencies in carrying out the command: "Go and teach all nations." Everywhere organized classes are being formed, and men who before had the notion that the Sunday school is for the women and children are being enlisted. The young men who have been in the habit of standing around the drug store in the morning or going to the postoffice and lounging about town are finding in this movement something worth while and are connecting themselves with it. Its influence is proving a great blessing and will doubtless be felt by many generations to come. The study of God's word cannot fail to profit every one who engages in it. A prudent man who contemplates moving into a new country sends and gets all the literature that he can find and reads up on it. Sooner or later we are all going to move to a new country. The Bible is the only book that pretends to throw any light on that country. Are you not willing to spend an hour a week learning of that other world into which we must all shortly pass? It cannot harm you; on the contrary, it will help both you and others.

J. M. HALEY

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### TERMS:

One Copy, one year, \$1.50; eight months, \$1.00. To  
preachers of all Denominations, \$1.00.

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## Editorial.

### MR. ROOSEVELT'S VISIT.

The recent visit of Ex-President Roosevelt to Mississippi and Louisiana was an occasion of much interest. The capital of the former State was thronged with people who had come from nearly every part of the commonwealth to see and hear America's most distinguished citizen, whose fame has girdled the globe and who is honored in all lands. Arriving in Jackson early in the morning, Mr. Roosevelt was escorted by a procession of autos and carriages along Capitol Street, which was appropriately decorated, to the Executive Mansion where he was cordially received by Governor and Mrs. Noel. Here he rested, had breakfast, and chatted pleasantly for a time with the family and the other guests who were present. At 9:30 o'clock he spoke briefly in the open air to a company of Boy Scouts which had assembled in front of the Mansion. Among other things he said to these young Mississippians: "When I look into your youthful faces I see the men who are to be the reliance of this great nation in the days to come. The first lesson that a boy should learn is that of duty. Duty consists in being honest, courageous, kind, and truthful. Never let an opportunity pass to lend a helping hand to one in need. Politeness is one of the characteristics of a gentleman, as it is also one of the principles of your organization."

A little before 10 o'clock Mr. Roosevelt, the Governor, and the Reception Committee entered carriages and started to the Capitol, where the principal address of the day was to be made. En route, the Ex-President left his conveyance and entered the home of the late Bishop Charles B. Galloway, where he was pleasantly received by the family of his lamented friend, and tarried for a few minutes. The march to the State House was then resumed, and before delivering his speech, Mr. Roosevelt was shown through the Hall of Fame, where the faces of Davis, Prentiss, Lamar, George, Walthall, and many other sons of the commonwealth who achieved imperishable distinction gazed down upon him. As he passed through this interesting Pantheon looking at the portraits of illustrious men and historic relics, the renowned visitor made appreciative comments which will long be remembered by those who were so fortunate as to hear them.

The audience which greeted Mr. Roosevelt when he appeared, uncovered, on the front steps of the Capitol was estimated at seven thousand. Happily introduced by Governor Noel, he delivered a characteristic address of more than thirty minutes length, which held the close attention of the immense throng and frequently evoked hearty applause. The speech had not the slightest reference to the present political situation in Mississippi, though some imagined that some of its paragraphs had such a bearing. The proof of this is that the statements so construed also appeared in the remarks which he made before the Southern Commercial Congress in Atlanta two or three days before. It would be interesting to quote at length from Mr. Roosevelt's patriotic and admirable utterance, but the want of space will not allow us to do so. We can only give what he said concerning Bishop Galloway, to whom he paid a beautiful tribute:

"While I was President, one of the greatest inspirations I had to act at all times decently and honorably was the example given me in the life and deeds of that great Mississippian, now dead, Bishop Galloway. You are fortunate to have had such a great example of what was best in American citizenship. I am glad to have this opportunity of expressing my obligation to him for the strength and inspiration which his high service gave me. I fail to see how any one could know Bishop Galloway and listen to the things he said—observe his words and works—

and not be spurred on to do the best that is in him, and not feel ashamed to do anything small or mean, petty or base. He fought for righteousness, and we all know that he did not utter a sentiment to which he did not measure fully up in his life."

Mr. Roosevelt is of considerably more than medium height, stoutly built, has broad shoulders, a magnificent chest, and an exceptionally striking head. Courage, honesty, strength, and firmness are expressed in his face. Were he unknown, a single glance at him would be enough to mark him as an uncommon man. As a speaker he is deliberate, direct, and forceful. There is not a trace of buncombe oratory about him. Though his voice is a tenor and disappointing in one of his size, it is well modulated and carries splendidly. Of that indefinable thing called presence and the magnetism of personality, he has an unusually large measure. All in all, he may be characterized not as an orator, but as a speaker of power who steals one's heart away.

After his address at the Capitol, Mr. Roosevelt lunched with about one hundred and fifty leading citizens of the State at the Edwards House. Before the meal was fully concluded, in a few happy remarks he took leave of those present, and boarded a special train for New Orleans. Of his magnificent reception in the Crescent City, his able address to an overflowing audience in the French Opera House, and the sumptuous banquet given him at the Grunewald Hotel, we must forbear to write.

Of Colonel Roosevelt's popularity in the South, there is not the slightest doubt. An observant gentleman who was in Atlanta during the recent Commercial Congress held there, stated to us a few days since that his presence and utterances in that city produced vastly more enthusiasm than the visit and speeches of President Taft, who came clothed with all the dignity and prestige of high office. Petty politicians may sneer at Theodore Roosevelt, but his place in history is secure. The generations to come will pronounce him one of the greatest Chief Magistrates that the American Republic has ever had.

### DISHONORING CHRIST UPON THE STAGE.

Despite the enthusiasm which it has evoked and the widespread commendation given it, we have never doubted that the institution of the "Passion Play" was a movement in the wrong direction and that time would demonstrate its influence to be for evil rather than for good. The simple people among whom it started may have meant well, but ever since it came into public notice we have feared that it would lead to an attempt to place the Master upon the stage in other roles than that of a divine sufferer passing through the closing days of his earthly career. And it seems that our fears have now found realization, since a theatrical company with which Madame Bernhart is connected, is now touring the country presenting a play in which Christ and the Samaritan woman are the leading characters. No pretense is made that the performance is designed to produce a moral or religious impression, but it is coolly stated that the end in view is purely a "business" one.

In his sermon at the First Baptist Church of this city last Sunday evening, Rev. J. Benjamin Lawrence thus referred in part to this poetical drama of Rostaud's, which is called "La Samaritaine," and is due to be played in New Orleans this week:

"It is impossible to present on the stage the character of Christ. Men may present what is purely human, but Christ is the Son of God, and the motives and emotions which inspired him cannot be reproduced; hence every attempt must be only a miserable caricature, wholly misleading and consequently detrimental to faith and devotion. This is especially true in this play. In the scene at the well he becomes the lover, the woman hunter, who is charmed with the loveliness of the Samaritan woman. He is represented as admiring her, as declaring his admiration, and breaks out into praises to the Father for having endowed woman with such physical beauty. Christ is then represented as analyzing with passionate fervor all the details of this woman's beauty. On the other hand, while this Samaritan is arousing such feelings in Christ, she is slugging about her criminal love, to which Jesus listens without rebuke. And towards the end of the scene Jesus is made to use a word of double meaning. He wishes to instruct the Samaritan when she asks this favor, but he bids her leave him as soon as the apostles will be seen coming towards them. Here Jesus is made to show the guilt of a wrongful act. Not only so, but the apostles are made to say things unbecoming the disciples of our Lord. Peter even insinuates as to the purity of Jesus. The whole thing is utterly blasphemous and sacrilegious. And no real Christian can listen to it without blushing for his Lord. It is infidelic in its every tendency."

The composition and presentation of this drama show the extreme to which money-mad people will go in their chase after the dollar. Nothing is too sacred for them to lay their impious hands upon, if it will only swell their coffers. It is certainly to be hoped that the Christian public will exert its influence to the limit against this outrageous performance, which is as offensive as profanity and which in reality ought to be suppressed by the strong arm of the law. We quite agree with The Presbyterian of

Philadelphia that a church member who can witness this play needs to examine himself as to whether he is in the faith.

### LET JUSTICE BE DONE THEM.

That alcoholic beverages were served at the Roosevelt luncheon in Jackson, Miss., is most regrettable. The State is under the sway of prohibition, and the example of having such drinks at a public function is calculated to do harm. The gentlemen having charge of the arrangements, should not, in our judgment, have permitted it. But while this is true, we do not think there is any justification for the criticism of the ministers who were present at the dinner given in honor of Mississippi's distinguished guest. They went not knowing that an intoxicant of any kind would be a part of the menu. Had they been apprised of this fact, it is certain that most of them would not have gone. As far as our knowledge extends, not one of them drank wine or any thing else that was questionable. That no protest was made in advance of the luncheon by those who have since been disposed to find fault with their brethren, shows that they too must have been in the dark concerning the character of the beverages that were to be served.

Yielding to no man in our loyalty to the cause of temperance and total abstinence, we cannot see that the preachers who, under these circumstances, went to the dining are deserving of the slightest censure. Most, if not all, of them are men who never touch intoxicants of any kind, and who for decades have been in the forefront of the battle to suppress the sale of liquor in the commonwealth of which they are citizens. At the Ex-President's table sat Governor Noel, who has done more for the cause of prohibition in Mississippi than any other man in the State, and who we doubt not sincerely deplored the use of alcoholic drinks upon this otherwise happy occasion. It should be remembered that the Governor had been out of Jackson for several days, and had little or no opportunity to know what was going on in the city. Whether Mr. Roosevelt drank a mild julep, we do not know. Those who were absent, strange to say, seem to have more information as to what went on than those who were present.

### PERSONAL AND OTHER NOTES.

Bishop W. B. Murrah will preach the Commencement sermon of Port Gibson Female College on May 7.

Rev. E. B. Ramsey, of Memphis, will assist Rev. W. S. Lagrone in a meeting at Greenville, Miss., the week following the third Sunday in April.

A revival is in progress at the First Methodist Church, of Jackson, Miss. The pastor, Dr. A. F. Smith, is being assisted by Rev. E. B. Ramsey, of Memphis.

Rev. R. M. Brown, of Boyce, La., in sending us a list of subscribers, has the kindness to add that he appreciates the Advocate and is doing what he can to extend its circulation. We thank him.

Rev. J. E. J. Ferguson, of Scooba, Miss., has favored us with a good list of subscribers, for which we extend to him our thanks. He states that his work is in a prosperous condition and that the outlook is promising.

From Sister T. S. Randle we learn that a splendid meeting has just been closed at Gilbert, La. Rev. W. G. Harbin did the preaching. The meeting was deeply spiritual. We thank Sister Randle for a list of seven subscribers.

Rev. J. O. Ware is moving along nicely in his work at Terry, Miss., according to the report that comes to this office. He has shown his interest in the Advocate by sending a list of subscribers, for which he has our thanks.

Rev. J. C. McElroy, of the State Springs charge, North Mississippi Conference, has much to encourage him in his work. One new church is being built and another is soon to be painted. These are encouraging signs of progress.

The Montpellier charge, North Mississippi Conference, Rev. J. A. Poe, pastor, is added to our "Honor Roll" this week. This aggressive preacher may be counted on to keep his charge in the forefront of any good movement. The "Honor Roll" is growing.

Mrs. Mattie L. Lee, of Monticello, Miss., and Miss Cecil Wylie, of Columbus, Miss., were recently appreciated callers at the Advocate office. They are both active Methodists, and showed by their conversation a deep interest in the general work of the Church.

The work is prospering on the Bellefontaine charge, Rev. C. A. Northington, pastor. Plans are being made to build a new church, and others are being improved by painting. Many missionary tracts have been distributed, and the outlook on the charge is most encouraging.

A note from Rev. H. C. Edmunson, bearing date of the 13th inst., says: "Last Friday night about 8 o'clock Mr. Benjamin Burns and Mary Jacob, daughter of Rev. B. P. Jacob, presiding elder of the Corinth District, were married at the parsonage in Tishomingo, Miss." The Advocate extends congratulations and best wishes.



Rev. Paul D. Hardin preached his farewell sermon to a large congregation at Wesson, Miss., last Sunday. His incumbency in this pastorate has covered a period of fifteen months, and the people are said to give him up with great reluctance.

Mr. W. W. Ellis, a leading layman of Fayette, Miss., was a caller at The Advocate office on Thursday of last week. He was returning from the meeting of the Woodmen of the World at Gulfport, where he had gone to represent his camp. He had some good things to say of his pastor, Rev. J. E. Gray.

Last Sunday was missionary day among the Methodists of Jackson, Miss. Dr. W. W. Pinson, Dr. C. F. Reld, and Miss Mabel Head spent the Sabbath there and addressed large audiences. Their work is said to have been preparatory to the great Laymen's Meeting to be held in that city the last of this month.

Rev. Olin Ray, pastor of the Grenada Circuit, writing from Millsaps College, under date of March 13, says: "Everything is moving along finely with us. I have never been among better people. We are expecting a successful year. Sixteen members have been received by letter." We thank Brother Ray for a fine list of subscribers to the Advocate.

In forwarding several subscriptions to our office, for which we make grateful acknowledgement, Rev. D. H. Crowson, of Paris, Miss., adds: "Things are moving up some. I have been sick, but am better." We trust that our brother will soon be strong for the tasks which lie out before him, and that the Master's work will continue to prosper under his guiding hand.

Rev. John Paul, of the Poplar Springs Church, Meridian, Miss., does not forget to look after the interests of the Conference organ in connection with his other work. He has recently sent us some subscribers with the statement that he is doing what he can to extend the circulation of the paper. We greatly appreciate the work of our brethren in behalf of the Advocate.

Rev. J. F. McClelland has a loyal membership at Sixth Street Church, Laurel, Miss., and thinks the outlook is bright for a profitable year. His Woman's Home Mission Society is active, and has begun improvements on the church and parsonage that will cost \$150. We thank this faithful pastor for a list of subscribers to the Advocate and the promise of more in the near future.

We acknowledge ourselves indebted to Mrs. G. J. Swan, of Moss Point, Miss., for a number of subscribers sent to the Conference organ. We are pleased to have our paper find its way into the homes of this choice community, of which we have heard much from the lips of pastors who have served the Methodist flock there. A good name is a thing to be desired by a town, as well as by an individual.

From Rev. W. H. Lewis, the presiding elder of the Meridian District, Mississippi Conference, we learn that the work of the Church prospers in his territory. He has just completed the first round and has found the brethren everywhere hopeful and doing faithful work. A City Church Extension Society has been organized in Meridian, and a visit from Dr. McMurry is expected sometime this month.

Rev. W. L. Stormont and his worthy flock at Shelby are keeping step to the music of progress which is sounding throughout North Mississippi, and will soon construct a \$5,000 brick church that will be a credit to the town. The house of worship at Alligator Lake will also be overhauled in the near future at a cost of \$400. We rejoice in the success of our young friend, who is having his first experience in a Delta pastorate.

The Methodists of Ittahena, led by their strong and capable pastor, Rev. J. W. Dorman, are forging steadily forward with their new church enterprise. The structure which they have in contemplation will cost \$15,000 or more, and of this amount \$12,500 has been secured in cash and negotiable notes. It is expected that the new house of worship will be completed and ready for use before the next session of the North Mississippi Conference.

Rev. Charles T. Lane, of Atlanta, Ga., was scheduled to lecture at Houston, Miss., on Saturday evening, the 11th inst., and preach in the Methodist Church at that place on Sunday, the 12th. We are pleased to hear good things of Brother Neblett in this charge, and we also note that he is lending a vigorous hand in the promotion of the Sunday school work of northeast Mississippi, a service for which he has had special training.

We appreciate the good work that our long-time friend, Rev. G. W. Gordon, of Valden, Miss., continues to do for the Advocate. While recently in Durant, we were pained to learn of the ill health of his faithful helpmeet, who for so many years has shared with him the labors of the itinerancy. We trust that Sister Gordon's indisposition will be of brief duration, and that we may have at an early day news of the complete restoration of her strength and vigor.

Writing from Tunica, Miss., under date of the 18th inst., Rev. J. W. Honnoll, our veteran pastor at that place, says: "We have just closed a two weeks' meeting at Evansville and Austin—a week at each point. The preaching was done by Rev. L. A. McKeown, of Shaw, with power and telling effect. We had 19 professions and accessions, and the whole community is

under a fine religious influence. There is no doubt that Brother McKeown is one of the best revival preachers in our Conference."

Rev. W. H. Lewis, presiding elder of the Meridian District, informs us that Bishop E. D. Mouzon will begin a series of revival services in Meridian on April 7, which will probably be continued for a week or ten days. A great treat is in store for the people of this metropolis of east Mississippi, and we pray that the occasion may also be one long to be remembered because of the manifestations of divine power. We are pleased to see our chief pastors leading in the noble work of soul-winning.

Braun's Naval Brigade Orchestra played at the Louisiana Avenue Methodist Church, this city, last Sunday evening, and though the weather was inclement, the congregation is reported to have numbered over 200, one of the largest audiences that has assembled there for worship in a long time. The pastor, Rev. H. T. Carley, delivered a forceful and impressive sermon, in the course of which he made a vigorous protest against the presentation of Sarah Bernhart's play, "La Samaritaine," in New Orleans.

In sending in his second round of appointments on the Ruston District, Rev. R. W. Tucker, the capable presiding elder, sounds an optimistic note. He says that the preachers are hard at work, and that they are a faithful band. This we can readily believe, since the more we see of Methodist itinerants the greater grows our admiration for their unselfishness and heroic service. Even Mr. Ingersoll is reported to have done them honor by saying that they do more hard work for less pay than any other class of men in the world.

Bishop Murrah has changed Rev. R. A. Burroughs, formerly of the North Mississippi, but now of the Texas Conference, from Jacksonville Station to the presiding eldership of the Pittsburg District, which had been left vacant by the recent death of the Rev. J. B. Sears. Brother Burroughs served this district with great acceptability for a quadrennium a few years ago, and his many friends within its bounds will be pleased to know that his trained hand is again upon the helm. He has special aptitude for the work of supervision.

Rev. J. J. Brooks, of Gunnison, Miss., has favored us with an additional list of names to be placed upon our subscription files, for which he has our hearty thanks. The Advocate now finds its way into the homes of all his official members, and his charge goes on the "Honor Roll" this week. Brother Brooks commends Rev. W. W. Woollard for the superior service which he is rendering as presiding elder of the Greenville District, and reports that a large degree of prosperity is attending the labors of the preachers in that section.

The many friends of Mrs. W. W. Woollard throughout North Mississippi will be deeply grieved to learn that the state of her health is such as to awaken grave apprehension. She has not been well for some time, and the physicians at Greenville have advised Brother Woollard to carry her to a specialist at Nashville, where it is thought it may be necessary for her to undergo a serious operation. Let earnest prayer be made for this noble Christian woman, who for many years has so freely spent her strength for the Church and the cause of Christ.

A note from Dr. G. E. Cameron, the pastor, written on the 13th inst., stated that the First Methodist Church at Shreveport was in the midst of a gracious revival, in which Evangelist Coall, of Fort Worth, Texas, was doing the preaching. The meeting at that time had been in progress about a week, attended by the largest congregations in the history of the Church, and more than 150 conversions had been reported. This is indeed good news, and we trust that Dr. Cameron will furnish a more extended account of the revival for our next issue.

The Bon Ami charge, Louisiana Conference, where Rev. W. D. Kleinschmidt is pastor, is aflame with zeal and enterprise. The Woman's Home Mission Society at Bon Ami has arranged to re-enforce the work of their minister by the employment of a deaconess, and the congregation at Carson has purchased a stereopticon with a view to interesting a larger percentage of the people in the public services of the sanctuary. These are saw mill towns, which challenge evangelical enterprise and afford an opportunity for the accomplishment of great good.

We regret to chronicle the death of Captain J. B. Scruggs which occurred at his home in Greenville, Miss., on March 14th. He had been in failing health for two or three years, and his decease was not wholly unexpected. He was one of the most prominent Methodists of the city in which he resided, and for many years had held official position in the Church. He was possessed of affable and agreeable manners, had many friends, and was a man of kindly heart and more than ordinary generosity. He was loyal to the denomination of his choice; believed in its doctrines and polity, and contributed cheerfully to its support. He was a gentleman, a good citizen, and he will be greatly missed in the community in which he lived and labored. "Peace be to his ashes," and may the Everlasting Arms sustain those bowed in sorrow because of his summons into the great beyond!

A preacher on the ground writes: "Things are

prosperous within the bounds of the Mississippi Conference. Dr. H. W. Featherstun has bought himself two horses and a buggy and harness, and Brother George McKeown, of Edwards Station, has swapped his horse for an automobile. Not many ministers can afford to own an auto." Nor are many "beloveds" so fortunate as to possess a span of high-stepping steeds. The only like instance that we recall is the case of the Rev. W. S. Shipman, who, when on the Winona District some years ago, bought him a glossy pair of blacks and a nice turn-out with which to do his work, and the Bishop reduced him to the rank of a private in the fall. However, Dr. Featherstun is in the boll weevil district and may have made his purchases as an act of mercy, which if true, will doubtless commend him to the appointing power.

We desire to extend our thanks to the following brethren who have sent us subscribers recently, in addition to those mentioned elsewhere: Rev. A. M. Bennett, Eudora, Miss.; Rev. L. L. Roberts, Flora, Miss.; Rev. J. B. Randolph, Como, Miss.; Rev. J. M. Lewis, Vancleave, Miss.; Rev. A. L. Davenport, Houka, Miss.; Rev. W. A. Hays, Bay Springs, Miss.; Rev. B. F. Lewis, Columbia, Miss.; Rev. A. G. Hall, Crenshaw, Miss.; Rev. F. N. Sweeney, Wilson, La.; Rev. R. P. Fikes, Richton, Miss.; Rev. J. T. McVey, Waynesboro, Miss.; Rev. O. P. Armour, Kosciusko, Miss.; F. A. Howell, Durant, Miss.; Rev. W. N. Dodds, Baldwyn, Miss.; Rev. F. L. Applewhite, Benton, Miss.; Rev. R. W. Evans, Olive Branch, Miss.; Rev. W. F. Rogers, West, Miss.; Rev. D. M. Gean, Oxford, Miss.; Rev. J. A. Bifle, Pleasant Hill, Miss.; Rev. W. W. Jones, Myrtle, Miss.; Rev. S. A. Brown, Boonville, Miss.; Rev. J. W. Raper, Byhalia, Miss.; Rev. D. W. Rabb, Coldwater, Miss.; Rev. T. L. Oakes, Rural Hill, Miss.

#### LOST.

Anybody who can furnish me information as to the whereabouts of the Secretary's book of the Louisiana Conference Board of Missions, also, of the subscription list that was taken for French Mission at Conference, is hereby requested to communicate with me at once.

R. H. WYNN, Secretary,

Monroe, La.

#### ROLL OF HONOR.

Three additional charges go on the "Roll of Honor" this week—Second Church, Columbus, Gunnison, and Montpelier. It now appears as follows:

Mansfield, La., Rev. A. W. Turner, pastor.  
Bogalusa, La., Rev. J. M. Alford, pastor.  
Tunica, Miss., Rev. J. W. Honnoll, pastor.  
Lumberton, Miss., Rev. T. W. Adams, pastor.  
Ruileville, Miss., Rev. O. L. Savage, pastor.  
Homewood, Miss., Rev. W. W. Graves, pastor.  
Houston, Miss., Rev. R. P. Neblett, pastor.  
Seventh Avenue, Meridian, Miss., Rev. J. A. Wells, pastor.  
Shaw and Merigold, Miss., Rev. L. A. McKeown, pastor.  
Moorhead, Miss., Rev. W. V. Shearer, pastor.  
Holly Springs Circuit, Miss., Rev. W. L. Broome, pastor.  
Lula and Lyon, Miss., Rev. J. J. Garner, pastor.  
Iuka, Miss., Rev. W. L. Graves, pastor.  
Utica, Miss., Rev. C. M. Crossly, pastor.  
Glen Allan, Miss., Rev. J. H. Ingram, pastor.  
Rosedale, Miss., Rev. T. M. Bradley, pastor.  
Coahoma, Miss., Rev. H. M. Young, pastor.  
Red Banks Circuit, Miss., Rev. E. Blizzard, pastor.  
Second Church, Columbus, Miss., Rev. W. C. Carlisle, pastor.  
Gunnison, Miss., Rev. J. J. Brooks, pastor.  
Montpelier, Miss., Rev. J. A. Poe, pastor.

All of the officials of the churches in the above charges are reported as being subscribers of this Advocate.

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## Obituaries.

Little MYRTLE ORNA, daughter of Rev. and Mrs. A. A. Bernard, born July 12, 1908, is gone. On Feb. 20, 1911, her spirit took its flight back to God who gave it. She was buried in the Covington cemetery on the same day she died, by Rev. J. M. Williams, of the Presbyterian Church. She is gone, but not without having left a trace of her tender little being, the warmth of her loving little heart, and the sound of the music of her voice on our souls and on the souls of all who knew her. Though young, yet she loved the Sunday school, could say her prayers and ask the blessing. To meet her was to love her, to know her was never to forget her. She goes before us to lead us on to Him.

HER MAMMA.

JAMES MALONE HONNOLL, son of M. H. and Onada Honnoll, was born Oct. 22, 1892, and died Nov. 18, 1910. He was converted and joined the Church in his ninth year. He joined the Church under the ministry of Q. A. Oats who was pastor in Verona at that time. He told me a few weeks before his death that he was still living a Christian. We fondly hoped that Malone, the younger son of the Rev. M. H. Honnoll, and named for two preachers, would some day wear his father's mantle. His father, while on his dying bed, called him to his bedside and exhorted him to live right and meet him in heaven. He was bright, cheerful, affectionate, the idol of his mother's heart and her hope for the future. He was in Birmingham, Ala., at the time of his death. He had just written to his mother that he was living as she had advised him, and was going to make a man of whom she would be proud and was laboring to make something to support her. But alas! He stepped into an open shoot of an elevator and fell to his death. He sleeps in the cemetery at Verona, awaiting the resurrection of the just.

J. W. HONNOLL.

Bro. AMIZIAH HEARN ROSSER was born June 29, 1853, in Tuscaloosa, Ala., and died Jan. 15, 1911, near Pocahontas, Miss., where he had gone with his wife to visit her youngest brother, Mr. Robt. Hardy. Brother Rosser joined the Methodist Church during his boyhood and was a true and loyal member to the day of his death. He left his boyhood home at nineteen years of age, and moved to Mississippi, where, March 10, 1878, he was happily married to Miss Mary Hardy. This union was blessed with seven children; all but two died in childhood: Mr. Claude A. Rosser, Jennings, La., and Mrs. John H. Fisher, Franklin, La., and the devoted wife mourn a father and husband. He spent most of his manhood in Mississippi, ten years of which were spent in Natchez. He was sixteen years a citizen of Louisiana. The last few years of his life were days of suffering and sickness. He was weak physically, but his faith in the Lord Jesus was always bright. He enjoyed hearing the pastor read the Bible and offer prayer in his behalf and in his death there is a triumphant victory for the cross. His pastor, C. C. WIER.

TITUS GREEN GORDON. In our rambles through field and forest we once and awhile come upon some rare and unexpected flower or plant of great beauty or value. And so in our journeyings among men, in the place we least expect, we sometimes find the very best specimens of our race. Such was my pleasant experience when I met the gifted, high-minded, sweet-spirited, honorable, Titus Green Gordon, who was born Aug. 22, 1848, and died at his home near Houston, Miss., Nov. 20, 1910. He came of a good family and lived and died with an untarnished name. J. A. POE.

MRS. DAMARIS C. CARLEY (nee Simmons) was born in Perry County, Miss., June 28, 1846, and died at Purvis, in Lamar County, Miss., Nov. 29, 1910, aged 64 years, 5 months and 1 day. She was happily married to J. T. Carley at Enon, Perry County, Miss., Dec. 24, 1867. Her married life lasted 43 years, less 25 days. She was the mother of two children, one of whom died in infancy. The other, C. W. Carley, now sheriff of Lamar County, together with his father, survive her. While she had the pleasure and responsibility of rearing only one of her own children, she was the foster-mother of a sister's son. The mother dying when this child was an infant, she took him to her own heart and home, and with the assistance of her devoted husband brought him up "in the nurture and admonition of the Lord." This child, William B. Alsworth, now a young man, was recently licensed to preach, and was also received on trial at the last session of the Mississippi Annual Conference. A young grandson, whose mother died when he was an infant, was also for several years the object of her unremitting care and devotion. The deceased was a model housekeeper. Her life was one of service and her home was given to hospitality. One who knew her well remarked that she believed the first person she met on the other shore was Martha, who "was cumbered about much serving." But she found time to be religious. She was nearly all her life a consistent member of the Methodist Church. Her character was in all respects above reproach. Only a few hours before she died she assured her husband that she was ready for the change. After death there settled upon her face an expression of peace and perfect rest that was very comforting to those who knew her life. The funeral services, which were attended by a large concourse of people, were conducted by her pastor, Rev. G. D. Anders, who had known her long and well. He pronounced a eulogy upon her life that made others desirous of following in her footsteps. Her mortal remains were laid away in the Purvis cemetery to await the resurrection of the just. Truly may it be said of her: "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors."

LYMAN CARLEY.

JOSEPH LAWSON PICKETT was born Jan. 22, 1863, in Choctaw County, Ala., and died at his home in Lauderdale County, Miss., Dec. 4, 1910. He was married Aug. 20, 1891, to Miss Callie Fisher, which union was blessed with seven children, six of whom, with their mother, four sisters and four brothers, survive him. When a boy, he was converted and joined the Methodist Church at a camp meeting near the old home; but he lost this experience, and for years lived without the knowledge or love of God. For sixteen years he was sick, during which time and a last severe illness of three months he suffered much. He was aware he must die and was reconciled to God; a few weeks before the end, he said the way was clear. No doubt he who made "the Captain of our salvation perfect through suffering," mercifully did the same to finally lead him back to God. His brother, R. T. PICKETT.

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## Tidings from the Field

### Randolph, Miss.

Please allow me space in the Advocate to speak of some of the good things done by the people of Randolph. We found some of the best people here that we have ever known. We have spent \$34 on the parsonage property and have the promise of \$27.50 to be used in repainting the house. We have received six members this quarter, all by letter. Our first quarterly meeting was held in February. On account of rainy weather just a part of the churches were represented. These made good reports. Brother Cunningham preached three excellent sermons. I am going to school and haven't done very much visiting yet, but hope to, before summer. We have three prayer meetings and three Sunday schools, and I am making preparations on this round to observe Children's Day. May the Lord give us souls for our hire!

W. W. BRUNER.

### Rose Hill Circuit:

The second quarterly conference for the Rose Hill Circuit was held at Hopewell Church, March 11 and 12. The reports of Bro. W. H. Lane, the faithful pastor, were full of optimism. He has made a very auspicious beginning. This is his second year at Rose Hill. At the last session of our Annual Conference the re-arranging of the charges in this district took from Rose Hill, Reid's Chapel, which was assessed \$80, but the charge as it now stands assessed for pastor the same amount assessed last year—\$750—and they have paid more to date than they had paid this time last year. Brother Lane has four churches and five Sunday schools. All of his Sunday schools are "ever-green" and active. The missionary spirit on this charge is growing. All the Sunday schools are organized into missionary societies. The women are organized and now the laymen's movement is beginning to be worked. And last, but by no means least, the young people at Rose Hill are organized into a "Nevada Martin Mission Club," in honor of Miss Nevada Martin, who sailed from our district last September to teach in the kindergarten department of the Soochow University, Soochow, China. Brother Lane and his young people honored the quarterly meeting with a well-prepared missionary programme for Sunday. Two young men go up from this charge to the next district conference for license to preach.

T. J. O'NEIL, P. E.

### Houlka Circuit:

I am glad to report Houlka Circuit alive and wide-awake. I have been here now about three months and am more and more pleased with the situation. This is a fine people. When we left the Fremont Circuit we thought we were leaving the best people in the world—and they are a noble people—but we find just as good people here. They know how to make the preacher and his family feel at home. The good people here remembered us Christmas with a heavy shower, the kind needed by a man after a hard trip—meat, lard, meal, coffee, sugar and many other good things too numerous to mention. And these showers have not ceased to come. We have just received a nice lot of fruit, and I must stop here long enough to say happy is the man that has the good fortune to follow Brother Durrett! My people all love him and often speak of him in the highest terms. Adequate provision has been

made for the support of the ministry, and notwithstanding the fact that only about three months of the conference year have passed, some of our churches have paid almost half of the assessment. We have four appointments, with a live Sunday school at each place. We are praying, planning and expecting a great revival and ingathering of souls. The prospects are promising and by being much given to prayer and doing all we can, having faith in God, we will win a great victory for him, praise his name. We are hoping to be able to report a fine year's work. We do not forget the Advocate, for it gives food to the soul and inspires and makes life better. We close by asking its readers to pray that we may have a great year in the service of the Master.

A. L. DAVENPORT, P. C.

### Arcadia, La.:

A few notes from this charge may be of interest. A Senior Epworth League has been organized and is in fine working order. The officers will be installed on Sunday night, March 26. The pastor will deliver the charge and administer the vows. An enthusiastic mission study class has been organized. They study "Korea in Transition." Miss Mamye Richardson, who led a class at Vanderbilt last year, is the efficient leader. The literary and social department of the League will have a "tennis club" for the benefit of the young men and women of the town. The League will observe "Old Folks' Day" on Sunday, April 30. Old-time hymns will be sung without the organ and the sermon will be preached by a supernuminate of the Louisiana Conference. The Junior League, superintended by Mesdames Townsley and Gibbs, enjoys the reputation of being the largest Junior League in the Louisiana Conference, now numbering more than 80 members. The Juniors will support one or two scholarships this year. The League is named for one of the oldest and most honored members of the Church—Dr. Joseph Atkinson. The Murrah Men's Bible Class is growing. A banquet was given last month at the business meeting at the parsonage. Another will be given on March 24 at the home of Hon. A. L. Crowson. Among the professions represented in the class are lawyers, physicians, teachers, students, drummers, bankers, business men, dentists and farmers. A religious census of the town of Arcadia was taken under the auspices of the Louisiana Sunday School Association. The pastor of the Methodist Church directed the census. Many were brought into Sunday school and church on the following Sunday, March 12. The pastor has been preaching a series of sermons to the young people of the town on Sunday nights. Crowded houses have been waiting upon the ministry of the word. The pastor passed cards through the congregation asking for suggestions for themes of sermons. Texts on the "Blood of Christ," "The Atonement," "Sin and Salvation," predominated.

A. INMAN TOWNSLEY.

Be inspired with the belief that life is a great and noble calling, not a mean and grovelling thing that we are to shuffle through as we can, but an elevated and lofty destiny.—Gladstone.

Our desire and prayer shall be that God may have in us a realm where his will is law, and where obedience and submission spring, not from a calculating prudence or ungodly fear, but from communion of spirit, ever-humble aspiration and ever-loving trust.—J. H. Thom.

## Weak Nerves

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Cleveland ..... Mar. 26, 27  
Alligator ..... Apr. 2, 3  
Arcola ..... Apr. 8, 9  
Leland ..... Apr. 9, 10  
Dubbs ..... Apr. 15, 16  
Lyon ..... Apr. 16, 17  
Belen ..... Apr. 23, 24  
Friar's Point ..... Apr. 25  
Robinsonville ..... Apr. 29, 30  
Shipman's Chapel ..... May 4, 5  
Clarksdale ..... May 7, 8  
Deason ..... May 14, 15  
Merigold ..... May 21, 22  
The district conference will be held at Rosedale, May 12, 13, 14.

W. W. WOOLLARD, P. E.

**Oxford Dist.—Second Round.**

Water Valley, Main St. .... Mar. 18, 19  
Water Valley, First Ch. .... Mar. 26, 27  
Pine Valley, at Wyatt's ..... Apr. 1, 2  
Coffeeville, at Gray Rock ..... Apr. 8, 9  
Duok Hill, at Tie Plant ..... Apr. 15, 16  
Grenada Ct., at Sparta ..... Apr. 22, 23  
Aberdeen, at Mt. Zion ..... Apr. 29, 30  
Oxford ..... Apr. 30 May 1  
Other announcements will follow later. Bishop McCoy will be with us at the district conference at Charleston in May. He hopes to give the date within the next few days.

J. E. CUNNINGHAM, P. E.

**Sardis Dist.—Second Round.**

Mt. Pleasant, at Union ..... Mar. 25, 26  
Coldwater, at Love ..... Apr. 1, 2  
Hernando and Horn Lake, at Horn Lake ..... Apr. 2, 3  
Cockrum, at Palestine ..... Apr. 6  
Pleasant Hill, at Lewisburg ..... Apr. 7  
Byhalia, at Emory ..... Apr. 8, 9  
Oakland, at Tillatoba ..... Apr. 15, 16  
Lake Comorant and Hinds, at Endora ..... Apr. 22, 23  
Como ..... Apr. 29, 30  
Long Town, at L. T. .... May 6, 7  
Courtland, at Chapel Hill ..... May 13, 14  
Tyro ..... May 17  
Senatobia ..... May 20, 21  
Wall Hill, at Bethel ..... May 27, 28  
Arkabutla, at Harmony ..... May 31  
Eureka, at Eureka ..... June 3, 4  
Crenshaw, at Crenshaw ..... June 10, 11  
W. M. YOUNG, P. E.

**Corinth Dist.—Second Round.**

Mantachie Ct., at Center Star ..... Mar. 19, 20  
Jonesboro Ct., at Camp Ground ..... Mar. 25, 26  
Ripley & B. M., at Blue Mountain ..... Mar. 26, 27  
Corinth Ct., at Gaines Ch. .... Apr. 1, 2  
Rienzi Ct., at Rienzi ..... Apr. 8, 9  
Belmont Ct., at New Hope ..... Apr. 15  
Tishomingo Ct., at Salem ..... Apr. 16, 17  
Booneville Ct., at Oak Grove ..... Apr. 22, 23  
Dumas Ct., at Wells Chap. .... Apr. 28  
Ripley Ct., at Mt. Pleasant ..... Apr. 29, 30  
Dry Run Ct., at Mt. Pisgah ..... May 6  
Guntown & B., at Pleasant Valley ..... May 7, 8  
Hatchie Mis., at Crums Chapel ..... May 13, 14

Kossuth Ct., at Kossuth ..... May 14, 15  
Myrtle Ct., at Ebenezer ..... May 20, 21  
Baldwyn Ct., at Lebanon ..... May 27, 28  
Sherman Ct., at Chesterville ..... June 3, 4  
District Conference at Myrtle, May 19-21. Bishop J. H. McCoy will preside.  
BBN. P. JACO, P. E.

**Columbus Dist.—Second Round.**

West Point ..... Mar. 24, 26  
Mashulaville, at Hashuqua ..... Apr. 1, 2  
Macon ..... Apr. 7, 9  
Brooksville ..... Apr. 9, 10  
Columbus, First Ch. .... Apr. 14, 16  
Columbus, Second Ch. .... Apr. 16, 26  
Sturgis, at Bethel ..... Apr. 22, 23  
Starkville ..... Apr. 29, 30  
Starkville Ct., at Smyrna ..... May 6, 7  
Mayhew, at Sessums ..... May 7, 8  
Crawford ..... May 13, 14  
Gochran ..... May 20, 21  
Columbus Circuit ..... May 27, 28  
The District Conference will convene in Sturgis, April 19, at 9 a. m. Bishop James H. McCoy will preside. We expect a large attendance. We earnestly request every pastor to have the Home and Foreign Missionary assessments paid in full by the District Conference.

J. E. THOMAS, P. E.

**Aberdeen Dist.—Second Round.**

V. and C. City, at C. City ..... Mar. 19, 20  
Buena Vista, at Macedonia ..... Mar. 25, 26  
Houston ..... Mar. 26-27  
Smithville, at Paine Memorial ..... Apr. 1, 2  
Amory and Nettleton, at A. Apr. 2, 3  
Okolona Ct., at New Hope ..... Apr. 8, 9  
Okolona ..... Apr. 9, 10  
Verona, at Palmetto ..... Apr. 15, 16  
Shannon, at Pleasant G. .... Apr. 16, 17  
Nettleton Ct., at Carolina ..... Apr. 22, 23  
Greenwood Spr'gs, at P. G. Apr. 29, 30  
Prairie, at Strong ..... May 6, 7  
Wren, at Grady's Chapel ..... May 13, 14  
Derma, at Derma ..... May 20, 21  
Montpelier, at Mantee ..... May 27, 28  
Tremont, at Mt. Pleasant ..... June 3, 4  
Fulton, at Friendship ..... June 4, 5  
JAMES H. FELTS, P. E.

**Winona Dist.—Second Round.**

Moorhead, at Sunflower ..... Mar. 25, 26  
Itta Bena ..... April 2  
Greenwood, 7:30 p. m. .... April 2  
Schlater, at Schlater ..... April 7  
Inverness, at Isola ..... April 9, 10  
Winona ..... April 16  
Mars Hill, at Gore Springs ..... April 19  
N. Carrollton, at Longview ..... April 21  
Carrollton, at Smith's Chp. Apr. 22, 23  
Winona Circuit, at Bluff Springs ..... April 29, 30  
Belzoni, at Swift ..... May 4  
Ruleville, at Ruleville ..... May 5  
Lambert, at Lambert ..... May 7, 8  
Tutwiler, at Dublin ..... May 14, 15  
Webb, at Webb ..... May 16  
Indianola, at Fairview ..... May 20, 21  
Kilmichael, at Stewart ..... May 26  
Bellevue, at Lebanon ..... May 27, 28  
Eupora, at Mabin ..... May 29  
Slate Springs, at Cross Roads ..... May 31  
Minter City ..... June 4  
District Conference at Webb, May 17-19, Bishop W. B. Murrah presiding.  
R. S. LEWIS, P. E.

**WITHOUT A PEER.**

Of all the various and sundry articles of man nature, there is hardly a single one that hasn't a rival in a similar article that is "just as good," especially in medicines, as the formula is practically the same. "Gray's Ointment," however, for the cure of cuts, boils, bruises, chronic sores, carbuncles, poison oak, blood poison and skin eruptions of every description, stands without a peer or rival. This formula was discovered in 1820 by Dr. W. W. Gray, and has been handed down since that time, and there is no one but his heirs who know how to prepare this celebrated Ointment. There is no cure for skin diseases that is "just as good" as "Gray's Ointment." Send your name and address to Dr. W. F. Gray & Co., 804 Gray Building, Nashville, Tenn., for free sample; or get it at any druggist for 25c per box.

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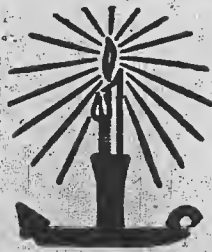
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**RETURN LIMIT APRIL 6, VIA**

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SPECIAL TRAIN will leave New Orleans Union Station at 8 A. M. MONDAY, APRIL 3, arriving at Memphis 9:30 A. M. Returning, Special Train will leave Memphis at 2:30 P. M., THURSDAY, APRIL 6. Excursion Tickets will be honored only on Special Train. No baggage will be checked, nor will any reduction be made for children.

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## Quick Relief From Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

### SEWING MACHINES.

**SINGER SEWING MACHINES ARE BETTER THAN ANY OTHER MAKE. LIGHT RUNNING AND EVERLASTING. PRICES TO SUIT ALL PURSES. WE SELL NEEDLES AND PARTS FOR ALL MAKES OF SEWING MACHINES. WE HAVE THE BEST OIL IN LOUISIANA. SEE THE DARNER DEMONSTRATED AT OUR 1011 CANAL STREET STORE. IT IS THE BEST DARNER, AND NO HOUSE HOLD IS COMPLETE WITHOUT IT**

### Try This Home-Made Cough Remedy

Costs Little, But Does the Work Quickly, or Money Refunded.

Mix one pint of granulated sugar with 1/2 pint of warm water, and stir for 2 minutes. Put 2 1/2 ounces of Pinex (fifty cents' worth) in a pint bottle; then add the Sugar Syrup. Take a teaspoonful every one, two or three hours.

You will find that this simple remedy takes hold of a cough more quickly than anything else you ever used. Usually ends a deep-seated cough inside of 24 hours. Splendid, too, for whooping cough, chest pains, bronchitis and other throat troubles. It stimulates the appetite and is slightly laxative, which helps end a cough.

This recipe makes more and better cough syrup than you could buy ready-made for \$2.50. It keeps perfectly and tastes pleasant.

Pinex is the most valuable concentrated compound of Norway white pine extract, and is rich in guaiacol and all the natural pine elements which are so healing to the membranes. Other preparations will not work in this formula.

This plan of making cough syrup with Pinex and Sugar Syrup (or strained honey) has proven so popular throughout the United States and Canada, that it is often imitated. But the old, successful formula has never been equalled.

A guarantee of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex or will get it for you. If not, send to The Pinex Co., 256 Main St., Ft. Wayne, Ind.

## The Epworth League.

"I praise the sermon good and grand,  
The song, the prayer, I praise them all;  
And yet far more the loving hand  
That lifts up those who faint and fall.

And when on earth my life is spent,  
And I pass out to endless day,  
I'll ask no crown, but be content,  
If I have wiped some tears away.

The League at Moss Point, Miss., is again alive and busy in the Master's service. They have a wide-awake assistant in the person of their pastor, Rev. Robert Selby.

Statistics show that the Methodist Episcopal Church has 604,258 Senior Leaguers, a gain of 12,313; and 235,076 Junior Leaguers, a loss of 6,777.

Rev. J. D. Ellis reports the organization of a Senior and the re-organization of a Junior Epworth League at Gloster, Miss. The Seniors recently took charge of the Sabbath evening service, and the exercises were most helpful and enjoyable.

### TOPIC FOR MARCH 26.

#### KOREA IN TRANSITION.

(A Public Service by the Mission Study Class.)

(John iv, 35-38.)

#### The Revival in Korea.

As a result of the marvelous faith and labor of the Korean missionaries and native Christians who planned the "Million Soul Movement" for 1910 definite reports show that 80,000 were added to the Church during the first six months of the year.

The October campaign in Seoul resulted in the public confession of 10,000 people, of whom 5,000 are already gathered into churches as probationers.

From Seoul to Songdo and Wonsan the glorious movement is spreading, and a carefully formed plan proposes that every home and hut of Korea shall be visited by a Christian worker before the close of 1911. Thus far the last glowing record has come from Wonsan. Preachers from the surrounding country came in and united their efforts with the best workers in the two churches of the city, undertaking to carry the message of salvation to every person in Wonsan. Every morning they met for a short season of prayer, after which they went out to preach from house to house. At night special services were held for the unbelievers. God added his blessing in a wonderful way. One night 196 people gave their names as believers. No less than 920 people came up to the altar in the church and made an open confession of Christianity. It has been the best meeting ever seen there. To God be all the praise, for it is only by his power that such work can be done. The meeting has not yet closed, and it was thought the total number of new converts would run easily beyond one thousand.—The Missionary Voice.

### HOW TO INCREASE LEAGUE INTEREST.

Many Leagues are asking the question, "How can we secure new members, especially young men?" Others seem to have difficulty in holding those already secured. There can be but one answer to these questions—make the League worth while. "How can this be done?" We have three suggestions to offer:

First, we must be intensely interested ourselves. Doctor Blake tells how a young man became so interested about a Bible class that he enlisted the interest of everybody, and through his Sunday school, drove out all the saloons and cleaned up the town.

Second, you must create an interest in others. Not long since one drummer was overheard saying to another: "If you only sold what the people wanted, you'd not do much business, would you?" It is as much the business

of the salesman to create the demand, as it is to satisfy the demand after it is created. If our young people were as skillful as they might be in presenting their wares, thus creating a demand for spiritual things, there would be no lack of interest.

Third, activity on the part of all. Activity on the part of the membership is absolutely necessary to the life of the League, as well as to the life of the individual Leaguer. A colored minister once said when officiating at a funeral: "Dis yer corpse has been a member of dis church for well nigh forty years." Could not something similar be said concerning many of our members? Every active member of the League should be placed on some committee, and made to feel responsible for some definite work. There is almost unlimited scope for multiplying the committee work among the different departments of the League. Take, for instance, the third department. At least six committees might be kept busy—systematic Bible study, essays and literary work, Epworth League reading course, musical and social entertainments in harmony with the spirit of Christianity, employment bureau, badges and decorations. This same multiplicity of committees might be carried throughout all the departments, thus giving each member of the League something to do.—Pittsburg Christian Advocate.

### RESOLUTIONS OF RESPECT.

(Adopted by the Pleasant Hill Sunday school in memory of Mr. C. W. Williamson.)

Whereas, An All-Wise Providence saw fit to call from labor to reward our Brother C. W. Williamson, on the 23rd day of February, 1911; therefore, be it resolved, by the members of Pleasant Hill Sunday school: First, that our community has lost an honorable and valuable citizen, the family a kind and affectionate father and husband and the Church a holy consecrated member. Second, that we bow in submission to the will of the Heavenly Father and that we pray God's blessings upon the grief-stricken family. Third, that a copy of these resolutions be spread on the minutes of our Sunday school and a copy be forwarded to the New Orleans Christian Advocate for publication.

Signed by: J. A. Bifle, P. C.; R. M. Clifton, J. W. Chamberlain.

Whereas God, in his divine wisdom, hath seen best to take from this world of joys and sorrows to a brighter, happier land, our beloved friend and sister worker, Mrs. KATHERINE SAGE, we, the appointed committee, offer the following resolutions: First—That the Ladies' Aid Society of the Methodist Church feel that, in the death of Mrs. Sage, they have lost one of their truest, best, and most enthusiastic workers. That, though 'tis hard to give her up, we humbly bow in submission to him who doeth all things well.

Second—That we imitate her noble Christian character and strive doubly hard to advance the Master's cause which she so loved. We offer our deepest sympathy to her bereaved children. May God lay his comforting hand on each wounded heart. 'Tis he alone can heal.

Third—That a copy of these resolutions be recorded in our minutes and one forwarded to the bereaved family and that copies be also sent to the Times Promoter, New Orleans Advocate, and Nashville Christian Advocate for publication.

Signed: (Miss) Alma Langston, (Mrs.) V. C. Langston, Committee. Cockrum, Miss., Feb. 28, 1911.

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TAN, SUNBURN**

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Wilson's Freckle Cream Co., 236 Meeting St., Charleston, S. C.

## Marriages

Dec. 17, 1910, at the home of the bride's parents at Daisy, La., by Rev. W. B. Perritt, Mr. LOUIS GAUTHIER of Houma, La., to MISS ANGELINE ROCK.

Jan. 26, 1911, at the residence of the bride's parents in McDonoghville, La., by Rev. W. B. Perritt, Mr. HENRY C. ISENHARDT to MISS LEONA COX.

At the Methodist parsonage, Wesson, Miss., March 14, 1911, by Rev. Paul D. Hardin, Mr. J. C. PICKETT, of Kentwood, La., and MISS FLORANCE B. WATSON, of Wesson, Miss.

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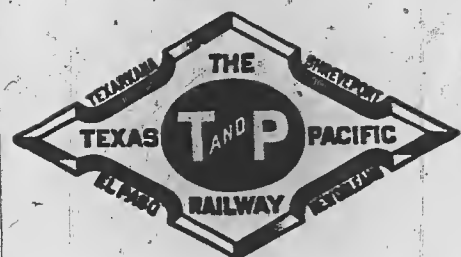
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evaporation and 50 per cent. labor. Products several grades above old method. Increases profit 300 per cent.

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Made in all designs from Louis XIV to Craftsman, in all woods, at all prices, it is easy to find the wood mantel that will make your fireplace harmonize with the "scheme" of every room, at the price you want to pay.

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It is full of suggestions that will help you in selecting the most important feature of your home. Look over it with your architect. A postal will bring the book. Get it today.

The Home Fireplace & Mantel Co.

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## QUARTERLY CONFERENCES.

### MISSISSIPPI CONFERENCE.

#### Newton Dist.—Second Round.

Lake, at Lawrence ..... Apr. 1, 2  
Hickory, at Good Hope ..... Apr. 8, 9  
Montrose, at Cedar Grove ..... Apr. 15, 16  
Forest, at Oak Grove  
Thurs ..... Apr. 20  
Walnut Grove, at P. H. Fri. Apr. 21  
Carthage, at Rocky Point ..... Apr. 22, 23  
Laurel, Sixth Street ..... Apr. 28  
Laurel, First Church ..... Apr. 29, 30  
Laurel, Kingston ..... Apr. 29, 30  
Stallo, at Stallo, Fri. .... May 5  
Indian Mission, at Stallo, May 5  
Decatur, at Decatur ..... May 6, 7  
Homewood, at Gasque Chp. May 13, 14  
Philadelphia ..... Wed ..... May 17  
Neshoba, at North Bend  
Thurs ..... May 18  
Hillsboro, at Liberty ..... May 20, 21  
Morton, at Pelahatchie ..... May 21, 22  
Trenton, at Independence  
Friday ..... May 26  
Shiloh, at Clear Creek ..... May 27, 28  
Newton ..... Wed ..... May 31  
The District Conference will be held at Union, Miss., July 26-30.  
T. J. O'NEIL, P. E.

#### Seashore Dist.—Second Round.

Howison and Saucier, at  
Wortham ..... Mar. 25, 26  
Brooklyn and Bond, at B. Apr. 1, 2  
Gulfport and Handsboro, at  
Handsboro ..... Apr. 4  
Oakvale, at Hathorn, 7:30  
p. m. .... Apr. 7  
Columbia ..... Apr. 8, 9  
Americus, at Roberts Chp. Apr. 15, 16  
Escatawpa, at Caswell Spgs. Apr. 18  
Moss Point ..... Apr. 19  
Hub, at Byrds Chapel ..... Apr. 22, 23  
Carriere and McNeil, at  
Nicholson ..... Apr. 24  
Poplarville ..... Apr. 25  
Derby, at Millard ..... Apr. 26  
Lumberton ..... Apr. 27  
Mississippi City ..... Apr. 29, 30  
Pascagoula and Ocean  
Springs, at O. S. .... May 8  
Mentorum, at Ruble, 11 a. m. May 5  
Gulfport, 25th Ave. .... May 13, 14  
Vancleave, at Mt. Pleasant May 17  
Bay St. Louis ..... May 20, 21  
Long Beach ..... May 24  
Wolf River Mission, at  
Whittington ..... May 27, 28  
Coalville, at Fayards Chp.  
10 a. m. .... May 31  
Biloxi ..... 7:30 p. m. .... May 31  
Logtown ..... June 3, 4  
McHenry and Wiggins, at  
Wiggins ..... June 10, 11  
The District Conference will be held in Long Beach May 9-12. The opening sermon will be preached Tuesday night, May 9, and the conference will convene Wednesday morning. It is earnestly desired that every preacher-in-charge will be ready to report the assessment for the district parsonage paid in full.  
W. B. JONES, P. E.

#### Brookhaven Dist.—Second Round.

Adams, at Johnston ..... Apr. 1, 2  
McComb, Centenary ..... Apr. 2, 3  
Bogue Chitto and Norfield,  
at Norfield ..... Apr. 8, 9  
Gallman, at Mt. Pleasant ..... Apr. 15, 16  
Crystal Springs ..... Apr. 16, 17  
Osyka, at Muddy Spgs. .... Apr. 22, 23  
Magnolia ..... Apr. 23, 24  
Barlow, at Brandywine ..... Apr. 29, 30  
Bayou Pierre, at Pleasant  
Ridge ..... May 6, 7  
Hazlehurst ..... May 7, 8  
Pearlhaven, at Maillon ..... May 13, 14  
Brookhaven ..... May 14, 15  
Topisaw, at Sartins ..... May 20, 21  
Tylertown, at China G. May 27  
Buford, at Summer's Chp. May 28  
North Wesson, at N. W. June 3, 4  
Wesson ..... June 4, 5  
Scotland, at New Hope ..... June 10  
Summit, at Summit ..... June 11  
Meadville, at Meadville ..... June 17, 18  
Montecello, at Byhala ..... June 24  
McComb and Fernwood, at  
Fernwood ..... June 25  
District Conference at Osyka, April 13-21.  
J. T. LEGGETT, P. E.

#### Hattiesburg Dist.—Second Round.

Hattiesburg, Court St. .... Mar. 19, 20  
Mt. Olive, at Magee ..... Mar. 26, 27  
Hattiesburg, Main St. .... Mar. 28  
Magee, at Riata Creek ..... Apr. 1, 2

Collins, at Collins ..... Apr. 7  
Taylorville, at Fairmont ..... Apr. 8, 9  
Summerland, at Hebron ..... Apr. 10  
Leaksville, at Adamsville ..... Apr. 15, 16  
Merrill, at Winburn ..... Apr. 21  
Lucedale, at Lucedale ..... Apr. 22, 23  
Oloh, at Thompson's ..... Apr. 29, 30  
New Augusta, at McCal-  
lum ..... May 6, 7  
Richton, at Richton ..... May 13, 14  
Eucutta, at Goodwater ..... May 19  
Vossburg, at Philadelphia ..... May 20, 21  
Sanford, at Mt. Tabor ..... May 26  
Eastabuchle, at Lux ..... May 27, 28  
Prentiss, at Mt. Zion ..... June 3  
Sumrall ..... June 4, 5  
Seminary, at Eminence ..... June 10, 11  
Silver Creek, at New  
Hebron ..... June 17, 18  
District Conference at Richton,  
July 11-14.  
M. B. SHARBROUGH, P. E.

#### Jackson District—Second Round.

Thomasville, at Mt. Carmel ..... April 1-2  
Brandon, 7:30 p. m. .... April 2  
Madison, at Ridgeland ..... April 5  
Jackson, Galloway Chap., 7:30  
p. m. .... April 5  
Camden, at Thomastown ..... April 7  
Sharon, at Lone Pine ..... April 8-9  
Canton, 7:30 p. m. .... April 9-12  
Deasonville, at Union ..... April 13  
Mendenhall, Braxton ..... April 15-16  
Jackson 1st Church, 7:30 p. m. April 17  
Eden, at Lodi ..... April 22-23  
Terry, at Spring Ridge ..... April 29-30  
Jackson, 1st Church, 7:30 p. m. Apr. 30  
Jackson, Rankin St., 7:30 p. m. May 7-10  
Fannin, at Andrew Chapel ..... May 13-14  
Harrisville, at D'Lo ..... May 17  
Benton, at Zeiglerville ..... May 20-21  
Florence, at Sinai ..... May 24  
Edwards, at Clinton ..... May 28-29  
Lintonla, at Bethany ..... May 31  
Yazoo City, 7:30 p. m. .... May 31  
Bolton, at Raymond, 7:30 p. m. June 7  
Satartia, at Mt. Olivet ..... June 10-11  
Flora, at Bentonla, 7:30 p. m. June 11  
District Conference at Jackson, Cap-  
ital Street, April 26, 27 and 28.  
J. R. JONES, P. E.

#### Meridian District—Second Round.

Porterville, at Union ..... April 1-2  
Vimville, at Pleasant Hill ..... April 8-9  
Shubuta and Quitman, at Quit-  
man ..... April 13  
Lauderdale, at Bethel ..... April 15-16  
Enterprise and Stonewall, at  
Stonewall ..... April 20  
Scooba, at Blair's Chapel ..... April 22-23  
Moscow, at Hopewell ..... April 28  
DeKalb, at Pleasant Ridge ..... April 29-30  
Meridian, Fifth Street ..... May 3  
Matherville, at Salem ..... May 6-7  
Meridian, Central ..... May 10  
Binnsville and Wahalak, at  
Wahalak ..... May 14-15  
Meridian, East End ..... May 17  
Daleville, at Souls Chapel ..... May 20-21  
DeSoto, at Mannassa ..... June 3-4  
Meridian, Seventh Ave. .... June 14  
Meridian, Poplar Springs ..... June 15  
Bucatunna, at State Line ..... June 18-19  
Waynesboro ..... June 19  
Meridian, South Side ..... June 21  
Waynesboro Circuit, at Pleas-  
ant Grove ..... June 24-25  
District Conference at Lauderdale,  
May 29-June 2.  
W. H. LEWIS, P. E.

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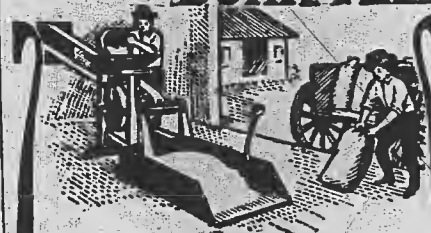
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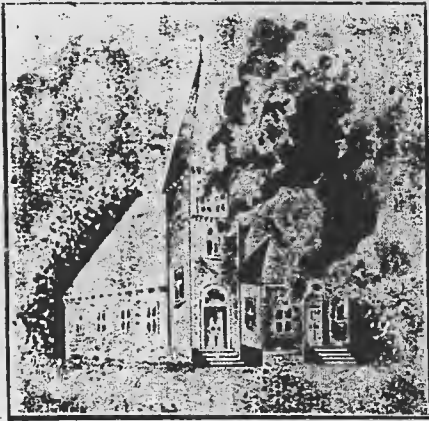
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## Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

ELISHA D'NAHAY HARRIS was born in Montgomery County, N. C., Dec. 18, 1824, and died near Arcadia, La., March 4, 1911. He professed faith in Christ in early childhood and lived a consistent and useful Christian life as a member of the Methodist Church. His end was a triumph of the gospel of joy and peace. He was eagerly awaiting the summons when it came. When about 25 years old he was happily married to a true and consecrated young woman, who was his companion for more than half a century. This union was blessed with eight children, two of whom died in infancy, and six of whom mourn the departure of parents. Rolie E. Cornelius and Elisha B. Harris are the sons and Mrs. Lizzie J. Smart, Mrs. L. Holland and Mrs. M. Pesnell are the daughters who survive. "Uncle Elisha" was beloved by all. He was a kind father, a devoted husband and a sympathetic friend. He loved to help those in need. His virtues were positive and sterling ones. No one ever guessed which side of a moral question he was on. They knew where he stood. After lingering for more than one month with paralysis, the wheels of life stood still and the tired body was released from pain. A fitting tribute to his worthy life was the large concourse of people in attendance at his funeral—more than six hundred people were present. "Precious in the sight of the Lord is the death of his saints."

A FRIEND.

At his home near Old Greenbrier Church, Monroe County, Miss., Jan. 31, 1911, after eating a hearty supper and retiring for the night, Brother F. M. NICHOLS departed this life—went to sleep to awake on the resurrection morning. So unexpected, so shocking, yet it was but a demonstration of God's word, "Ye know not what a day shall bring forth." Brother Nichols was born four miles east of Aberdeen, Miss., Aug. 26, 1846, where he grew to manhood and lived until he was about 27 years old. He gave his heart to God in early life—possibly in his teens—and joined the Methodist Episcopal Church, South, at Old Athens Camp Ground, and remained a consistent member all his days. He loved the gospel and all that pertained to truth and honesty. Possibly the last investment that he ever made was in building the new church at Old Greenbrier, where he loved to worship. His home was the preacher's home, and there many an itinerant has found shelter and comfort and a hearty welcome. He gave one year of his life in defence of his country, during the Civil War, serving under General Johnston. Brother Nichols was happily married in 1873 to Miss Cerena Flint, of one of the first and oldest families of the county. Of this union were born four children, one son and three daughters, the latter all having preceded their father to the spirit world in young womanhood. The one son, William, and the grief-stricken mother are left to mourn their loss. Brother Nichols was a good husband, a kind father and a friend to all. He was a good citizen, honored and respected by both white and colored people. The attachment of the latter was attested by their presence in large numbers at his funeral, where they made and filled the grave. May the sustaining grace of God abide with the lonely companion and son and all the sorrowing until we shall be gathered to where sorrow and parting will be no more!  
W. A. BOWLIN.

March 10, 1911.

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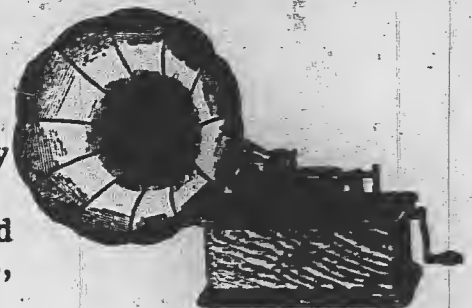
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NO ALUM, NO LIME PHOSPHATE**

#### LOUISIANA CONFERENCE.

New Orleans Dist.—Second Round.	
Carrollton Ave .....	Apr. 2, 3
Second Church .....	Apr. 2, 4
Plaquemine .....	Apr. 9
Algiers .....	Apr. 10
Parker Memorial .....	Apr. 15, 16
Louisiana Ave .....	Apr. 16, 17
St. Tammany .....	a. m. Apr. 23
Slidell .....	p. m. Apr. 23
Felicity .....	Apr. 27, 30
First Church .....	Apr. 30 May 1
Donaldsonville, at V. ....	May 7
Mary Werlein .....	May 8
Covington .....	May 14
Epworth .....	May 17
Rayne Memorial .....	May 21, 22
District Conference, at Carrollton Avenue, March 28, 7:30 p. m.	
J. M. HENRY, P. E.	

#### Lafayette Dist.—Second Round.

New Iberia .....	March 25-26
Jeanerette .....	March 26-27
Morgan City .....	April 1-2
Franklin .....	April 2-3
Houma .....	April 8-9
Patterson .....	April 9-10
Vermillion, at Perry .....	April 15-16
Gueydan, at Gueydan .....	April 16-17
Crowley .....	April 22-23
Sulphur .....	April 23-24
Church Point, at Prudhomme	April 29-30
Eunice .....	April 30
Jennings .....	May 6-7
Bell City, at West Lake .....	May 7-8
Lafayette .....	May 13-14
St. Martinsville .....	May 14-15
Lake Arthur .....	May 20-21
Lake Charles .....	May 21-22
Indian Bayou .....	May 27-28
Rayne .....	May 28-29
District Conference will convene at Lake Charles, May 24th, at 9 a. m. The opening sermon will be preached by Rev. K. W. Dodson, Tuesday even- ing at 7:30.	
J. E. DENSON, P. E.	

#### Ruston Dist.—Second Round.

Plaindealing, at Concord .....	Apr. 1
Beaton, at Alden .....	Apr. 2
Haynesville, at H. ....	Apr. 8, 9
Haynesville-Mission, at H. ....	Apr. 8, 9
Homer .....	Apr. 15, 16
Vernon, at New Prospect .....	Apr. 19
Bernice, at Dubach .....	Apr. 22, 23
Ruston .....	Apr. 23, 26
Gibbsland, at Oak Grove .....	Apr. 29, 30
Stmsboro, at Vienna .....	May 4, 7
Ringgold, at Rocky Mt. ....	May 11
Jonesboro, at Dodson .....	May 13, 14
Winnfield .....	May 14, 15
Boyd Mission, at Ash- land .....	May 19
Blenville, at Saline .....	May 20, 21
Lisben, at Harmony .....	May 27, 28
Houghton, at Alberta .....	June 11
Arcadia .....	June 17, 18
Lanesville, at .....	June 21
Cotton Valley, at C. V. ....	June 24
Minden .....	June 25, 26
R. W. TUCKER, P. E.	

## The Sunday School.

#### MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

The Sunday school at Hub has taken on new life. Over thirty scholars are enrolled. This does not include the Home Department, and is a very fine showing for that size place.

Since Conference, a Sunday school has been organized at Summers Chapel, Buford charge, with Brother Baxter Summer as superintendent. We are looking for large results from this school.

A new Sunday school has been organized at Wesley Chapel, Hub charge, with thirty scholars. Plans are forming for the holding of a Sunday School Institute on the charge, and another school will without doubt result.

A Sunday school which promises large results is conducted at the Wesley House, Biloxi. Miss Long, the deaconess in charge of that work, superintends. She is ably assisted by ladies from the city. Over sixty are enrolled, and more would attend could larger quarters be provided. A Cradle Roll will be started in a few weeks, and as soon as practicable a Home Department.

There is one school within the bounds of our Conference which for some time has laid stress on the Home Department. As a result, within the last six or eight months, the attendance on the school has increased nearly fifty per cent, and some of the very best workers have within the past three months been enlisted from this department. Brother superintendent, will it pay you to organize and maintain one?

#### LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The Sunday school at Bon Ami has inaugurated the Home Department with Mrs. McCobe as superintendent, and the Cradle Roll Department with Miss Bessie Poutous, superintendent. The pastor was instructed to order literature at once for these departments.

Mr. F. E. Martin, a sawmill foreman of the lumber company at Bon Ami, has been chosen assistant superintendent and Bible class teacher of the Sunday school there, and is endeavoring to have a men's class that will provide for the religious needs of the men working in this manufacturing town. Evidently this is the best way to care for the spiritual needs for these homeless and transient men.

Mrs. P. Payton, who for many years has been an active worker in the regular Sunday school session and a faithful member of the church generally, has taken charge of the Home Department at Melville.

Mrs. Annie E. Gooch, who has long been known as a leader in the W. C. T. U. work in Louisiana, has been chosen superintendent of the Home Department of the Columbia Sunday school.

Within a few Sundays after Mrs. Cameron took charge of the Elementary Department of the Shreveport, First Church Sunday school, there were 75 children present, and the work there is represented as good as the best.

Dr. John L. Scales, whose father was for thirty years superintendent of the Mansfield Sunday school, is now teacher of the Bible class at First Church, Shreveport. Being a first-honor graduate of Centenary College and also of the University of Nashville Medical College, he enters into his work well equipped. He is just back from an eighteen months' stay in Europe, specializing in studies on the ear, eye, nose and throat.

#### NOTES AND SUGGESTIONS.

By Miss Elizabeth Kilpatrick.

The Delta counties are rich in hospitable people as well as natural resources, and only need skilled and loving assistance to blossom out into real evergreen counties.

A young men's Bible class, called the Wesley Bible Class, was organized in Ruleville, February 19th, with ten charter members and with Mrs. Curtis Boyett as teacher.

The Sunflower County Sunday School Convention met at Drew, Miss., February 23rd and was well attended. Quite a number of Methodist Sunday schools had their full number of delegates present.

Dr. W. O. Harris writes from Chancy that out of the fifteen people in his community, ten are in the Sunday school and he hopes to get the others in soon. That type of Sunday school comprehensiveness is the finest proof in the world of the great value of this work.

Rev. O. L. Savage has fine Sunday schools at his churches, and is planning to organize several more in outlying districts, where the people have never had such advantage and inspiration. Three of his Sunday schools have, for the first time, run all winter. He has enrolled 193 students, an increase of 93. Forty-eight New Orleans Advocates are taken, and every department of church work is showing marked activity. His people are especially enthusiastic over Sunday school work.

Rev. W. V. Shearer has a fine Sunday school at Moorhead, Miss., and is ably assisted by the very capable and progressive superintendent, Mr. M. C. Smith. They have a fine men's class taught by Mrs. C. H. Pond, as well as a good woman's class, and all the regulation departments. Mrs. W. S. Terry is elementary superintendent and has all her work graded and a separate room for her children called "The Bungalow." It is a lovely room and was given by Mrs. Pond. They have a large Cradle Roll and well organized Home Department, and everybody is happy and willing to work for this great cause.

One of the most successful enterprises undertaken is an exhibit of the preceding quarter's hand work. Invitations for mothers, fathers and friends can be made by teachers and junior pupils from blank cards and half-cent Perry pictures. Boys' classes may use Hofman's "Head of Christ," while the girls may prefer Raphael's "Madonna of the Chair." The purpose of the exhibit is two-fold—to prove the worth of the international graded lessons and to secure home co-operation. Judges can award blue ribbons to the pupils doing work of the highest standard; red ribbons for Class B work or the next highest; extra honor work can be also graded accordingly. The ribbons are fastened to the books by stickers, having printed on them Hofman's "Head of Christ." Primary boys and girls can cut and paste pictures and learn verses. They can remember to bring back their lesson papers so that at the end of the quarter they can make a book out of them with the pretty art covers provided. Teachers often find perfect books from every member of their class, books full of lesson papers and pictures. In the junior department, boys and girls from nine to twelve are just old enough to do splendid work. Besides this prescribed work, several pupils may do extra honor work, illustrating hymns and psalms.

#### MARRIED.

In Pelahatchie, Miss., March 1, 1911, by Rev. C. McDonald, DR. JERRY F. TALBERT, of Le Flore County, to MISS MARTHA H. McLAURIN, postmistress at Pelahatchie, Miss.

### Immediate Effect of Great Kidney Remedy is Soon Realized.

According to my experience I do not consider there is anything to equal Dr. Kilmer's Swamp-Root for kidney affection. Twice it relieved me when I was completely helpless.

The last time I was traveling in Texas, when my kidneys became affected, and for ten days I suffered excruciating pain, accompanied with severe chills. Several years previous, having been relieved of a similar attack, I naturally sought relief as before, from Swamp-Root.

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Jackson, Tenn.

State of Tennessee  
County of Madison

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P. C. STOVALL,  
Notary Public.

Letter to  
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Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. It will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

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### Are You A Woman?

Baltimore, Md.—Mrs. W. H. Ison, at 1419 East Madison street, writes, "For several years I suffered, off and on, from female troubles, until finally I was taken down and could do nothing. The pains I experienced I shall never forget. I lost weight till I was only skin and bones. I believe I would have been in my grave, if I had not tried Cardui. I shall praise it as long as I live." Many women, like Mrs. Ison, are weak and discouraged, on account of some painful ailment. Are you one of these sufferers? Cardui will help you. Try it today. Any druggist.

**FARMERS' FAVORITE GRAIN DRILLS.** Sow every known seed—none too large, none too small. Handle all brands of commercial fertilizers. Accurate, durable, simple. At home in any field. Large variety of styles and sizes. Liberal Guarantee. Go to your local dealer and insist on seeing the Farmers' Favorite. THE AMERICAN SEEDING-MACHINE CO., Incorporated, SPRINGFIELD, OHIO.



# NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58.—No. 13.

"Prove All Things; Hold Fast That Which is Good."

WHOLE No. 2876.

ROBERT A. MEEK, Editor.  
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, LA., THURSDAY, MARCH 30, 1911.

CHAS. O. CHALMERS, Publisher.  
Office, No. 512 Camp St.

## AN UNCERTAIN SOUND OF THE TRUMPETS.

By T. H. Lipscomb, B. D.

"If the trumpet give an uncertain sound, who shall prepare himself to the battle?" 1 Cor. 14:8.

### The Persistent Policy of Vanderbilt.

It has long been a serious criticism of the Vanderbilt Biblical Department that it fails to vigorously stand for and defend the faith which it was established to propagate; or, using the moderate words of a recent student, "It should be more pronounced in its defense of orthodox teachings." It is a criticism, too, which has been uttered not only in private conversation among preachers, but time and again in respectful protest into the ears of the dean himself, by at least one alumnus of that institution who took the founder's medal and left behind him no mean record. It is a criticism, further, which is undoubtedly well founded and just, as made by its own students; and the exact import of which a comparison of the spirit and work of that institution with others, such as the Baptist Seminary at Louisville, the Presbyterian Seminary at Clarksville and other loyal schools of the prophets in other parts (not including the University of Chicago or the Union Theological Seminary, New York) would make apparent.

The difference is not that such institutions ignore or fail to set forth the various theories on different points of theology; it is allowed that all do and should do this. The difference is rather that, having fairly presented all sides, your loyal school adds, but we—Baptists, Presbyterians, or Methodists—believe this, and for the following reasons, the professor then exposing the errors of conflicting beliefs, thus giving the young theologian guidance where he sorely needs it and strengthening him in his faith. A finer chance, too, for the effective use of all the brain and heart and learning that God has endowed a professor with, in an earnest and convincing defense of the truth as God gives him and his church to see it (the two must be one), I cannot conceive. But Vanderbilt does little or none of this. After setting forth all sides, impartially, it is claimed, including the "traditional" view, it simply leaves the young gentlemen, each to take his pick; as though any or all might be true, and truth were an unknown thing which we are always to seek but never find. As though, forsooth, we can be Methodists (if that word means anything) and at the same time hold and proclaim any theories we please, and as though a theological school can deserve the name of Methodist or any other name—for all names, even "free thought," suggest bias—which does not avowedly seek to lead its students to accept the convictions of Christian truth held by the Church which it represents.

But not only does the Vanderbilt Biblical Department, in approved modern language, refuse to dogmatize; it also opens its doors wide to the new theology. We have never heard it denied that in one or two departments it leans decidedly towards this new and rationalistic teaching. However, that it is open to all is certain, for we have heard Dean Tiliett himself, after a series of lectures in Wesley Hall on the Atonement, by Dr. Burton of the University of Chicago, which absolutely robbed it of all significance as related to the forgiveness of sins, rise and say that he was proud that his platform was open to the expression of any and all views—all, it seemed at that institute, except his own and those his Church and Christendom revere as the foundation of the Christian faith.

We submit that such a policy as this combination forms—refusing to fight on the one hand and opening one's doors to the enemy on the other—is, however sincerely followed, unwise and self-destructive, necessitating conflict within the Church itself, if there are any left to defend the faith, and we submit, further, that it is as much, yes, more especially the duty of the dean and professors in our theolog-

ical schools to regard their solemn vows, "to be ready with all faithful diligence to banish and drive away (not invite) all erroneous and strange doctrines contrary to God's word" as it is the duty of the regular ministry. For to these the ministry should be able to look for sound and convincing arguments, if needed, to enable them to refute those who would mislead.

### A Crying Need of Reformation.

But we have been so long accustomed to a babel of voices from the Vanderbilt—some true, many weak and discordant, echoes often from more distant climes—that we have almost said in despair, with the prophet of old, "My people love to have it so, and what will ye do in the end thereof?" But no, we do not believe that the large majority in Methodism, from the college of Bishops down, is either pleased or satisfied with the policy and spirit of the Biblical Department, and we devoutly hope that with the settlement of the now pending lawsuit those in authority may so transform this department as to make it in reality as well as in name a propagator and defender of evangelical Christianity, which Methodism is supremely. It would more than compensate us for the loss of all the rest of the university if a loyal and independent theological seminary under a separate board of trust, revered and trusted by the Church, should be the outcome.

### Is the Methodist Review Adopting This Policy?

But we have expected better things of our Methodist Review, and in the main we have been satisfied. We have looked upon it as the great bulwark of our faith, too wise to yield to the short-sighted liberalism of Vanderbilt, and have found in it both under Bishop Tigert and Dr. Alexander mental and spiritual nourishment and strength in which to go forth to fight the battles of the Lord. It is no small comfort and inspiration to a young preacher and to all of but limited knowledge and range of thought to be assured through articles from high sources that men of the greatest ability, having both religion and brains, after considering well every kind of doctrine, support and endorse him in that which he, out of a genuine religious experience though limited training, believes to be the truth as it is in Jesus.

Yet we can but feel of late, after reading the Review and against our will we say in all sincerity, that the trumpet is giving forth an uncertain sound, and we can but ask ourselves, is the Methodist Review adopting the policy of Vanderbilt University? and is it becoming an arena into which all of scholarly acquirements may enter and caper around as they please, performing mental feats in theological gymnastics to the profit of none and to the enjoyment only of those who see nothing better in life than to hear and tell some new thing, regardless of the influence of that to which they give currency?

### The New Theology Introduced in a Flood.

We would not affirm as much, though in the January number we have the whole of the new theology introduced by some of its subtlest advocates. William Adams Brown of Union Seminary, New York, presents an article under the imposing title, "Changes in Theological Thought During the Last Generation" (we should like to add "Among a Few Rationalistic Scholars," lest it be implied that the whole world has gone after them), which, if effective in changing the theological thought of the preachers of Southern Methodism will destroy the note of divine authority in all their preaching and cut the nerve of all evangelical effort. Another article, "Concerning Authority," by George B. Foster of the University of Chicago, from whom it may be remembered the Baptist Preachers' Association of Chicago withdrew fellowship because of the rank heresy of his teachings, argues as greatly to the edification of our ministry as does Dr. Brown—especially of the undergraduates who are now required to take the Quarterly Review as a part of their course of study—that the will of God cannot be held

to be our law of conduct for it might be capricious. And if we reply that we know God's will to be only good he accuses us of arrogance and asks, "What right have we to arrogate to ourselves such an insight into the nature of deity that we know the grounds which determine the divine will?" and further (God save the mark!), "granting that we know these grounds and their correctness, why appeal to a supernatural will at all, instead of directly applying these grounds to the business in hand?" In other words, if you know what is right, why not go ahead and do it and leave God out altogether? What's the need of a God, anyhow? Dr. Foster at the time of his expulsion from the Baptist Association was accused of atheism and got his name largely and unfavorably in the secular press. But verily, now he is preaching it to Southern Methodism through her leading church journal! Ought these things so to be? and is this either what the majority of our ministers are intellectually prepared to refute, or what they need as an aid to a more effective ministry? We gladly add that Dr. Alexander, in his "Notes on Contributed Articles," takes exception to Dr. Foster's position and briefly rebuts it. But the poison of both articles will doubtless do their work among the not inconsiderable number who accept the modern as of course the true and who are not given to probing beneath plausible sophistries again to the rock on which they stood.

### A Weakened Editorial Utterance.

But apart from the general trend of the articles in the current issue of the Review being destructive to the doctrinal integrity of Methodism—the only one not such being a reply from two able Methodist preachers, R. H. Mahon and F. M. Thomas, to a heterodox article in the July number—the thing which surprises me most and which I consider most significant as indicating a new trend in the policy of the Review is the following statement from Dr. Alexander concerning the new theology in his notes on Dr. Brown's article: "The period of a single generation is a wholly inadequate time for testing such radical and far-reaching changes, especially in view of the fact that these views are as yet not even known, much less accepted, by the overwhelming mass of the people. What may be their effects upon the great common people who constitute humanity—that remains to be seen." From such reasoning we most heartily dissent. The same argument would prove that the evil effects of a plague could not be known until it had infected a whole city or nation, and that there is no such thing as discovering evil in its incipency and by an ounce of prevention doing away with the necessity of a pound or an age of cure, at the sacrifice, too, of countless lives.

Neither do we admit his contention that the effects of these doctrines upon the "few advanced scholars and thinkers who accept them" may not be appealed to as a valid argument for or against them. Of these we would inquire, on the authority of St. Paul, "not their words but their power," though the sophistries underlying their words we are not blind to. And tested by the power of their new doctrines to stir the hearts and consciences of men, we affirm that the teaching has already shown itself utterly powerless. It happens that in a recent issue of the Christian Advocate (Nashville, January 27th, p. 8) we have a recognition of this in which a great secular paper, the Chicago Inter-Ocean, is quoted as having affirmed: "When these critics, the advocates of preaching without positive faith and of religion without a creed, can go out into this great city (as certain evangelists had done) and induce eight hundred thousand people to come to hear them and scores of thousands of these to make public profession to a resolution to lead better lives, we shall begin to think there may be something in their arguments, but not until then." We found perhaps forty present one Sunday afternoon at a public service in Union Seminary Chapel in the heart of New York City, at which Dr. Brown presided and Dr. McGiffert, equally illustrious, preached.



## The New Theology Not Only Powerless, But Pernicious.

But the new theology is not merely powerless for good, but positively destructive of good, we affirm after having seen and felt its chilling touch time and again. It is destructive of all sense of reverence for God's word and of responsibility to him, for it "removes the external authority upon which we have been accustomed to lean" (Brown) and belief in a judgment day to come—all days are judgment days, it says, and it quenches the very sources of grateful love and evangelistic fervor by denying or emasculating the doctrines of man, his sin, his peril, his need of redemption, the redemption provided out of which alone love or zeal have ever sprung. Has not Dr. Alexander noted such effects at Vanderbilt and among those embracing these new theories? We confess that at the Vanderbilt Biblical Institute, when Dr. Burton was performing his delicate surgical operation on the New Testament (it was an attempt to cut the heart out without producing death), we found the effects of the Vanderbilt's introduction of the new theology very apparent among some prominent members of the Tennessee Conference, who ridiculed in conversation the vital point of expiation and propitiation or substitution and satisfaction in the scriptural and catholic doctrines of atonement.

### An Astounding Concession in the Book Reviews.

These lectures have now been published and a Methodist preacher reviews them favorably (p. 193) in the January number (Dr. Alexander would never have written thus): "Modern thought has entirely outgrown the substitutionary conception of atonement; any theory that is really substitutionary—that postulates the penalizing of the innocent as satisfaction for the immunity of the guilty (an unfair expression; why not quote, that says, 'the Lord hath laid on him the iniquity of us all?') 'He died the just for the unjust.' 'He bare our sins') is clearly seen to be unethical. In other words, God did wrong to let Christ die for us. I say that all such talk of the atonement as 'unethical' is blasphemous. But there is no use quoting the Bible to such men; it makes them irritable. As an embryonic higher critic once said to me, 'O don't quote to me the Scriptures!' They have found new sources of authority in the learned rabbis at whose feet they sit and whose words they echo. Three of Dr. Brown's pupils have recently startled Christian America by the extreme to which they have gone in denying things most commonly believed—the virgin birth of Christ, the resurrection of his body, his vicarious atonement. If such effects do not stigmatize the new theology as poisonous and destructive, we must deny that by its fruits a thing may be known.

### Reasons for Writing.

But some one may ask, Why write thus? Certainly not because we find pleasure in so doing; but because conditions are thus, and conditions to be remedied need first to be seen. Our great men, too, may profit sometimes by seeing their course as others see it; if, as we believe, they desire more to do good than to be flattered and praised by a few advanced scholars and thinkers and their elite following. But also because we want a theological institution where our young men can go safely for equipment for doing God's work in the world, and out of which they may come alive without having had to be in constant conflict with the spirit and tendencies of the institution to preserve their Christian faith and experience. And because we want such a theological journal as will remain nourishing—not merely stimulating; we have plenty of stimulants—to mind and heart, such as we can recommend with safety to others without fear of suggesting doubts or producing higher critics on scant ground. A letter, too, from an intelligent and influential layman confirmed us in these impressions. He writes: "Dr. Alexander has undoubtedly made a popular success of the Review; but what is the necessity for bringing the higher critics into its pages, in the body of the magazine and in the book reviews (to review favorably books which a conservative man could not approve?); to excite doubts and poison the minds of our immature and uninstructed ministry? I think that our periodicals, no less than our ministry, should keep the vows solemnly taken to drive out (not invite) all erroneous and strange doctrine."

### Final Argument Against the Policy Entered Upon.

But lastly and chiefly, as the heart of the argument against the policy pursued, we write thus because we believe that the supposed liberality which opens one's gates to enemies and friends alike, giving hostile forces a chance to propagate their ideas and enlarge their influence through our pages and from our platforms, making our own home a battleground unless we are to surrender our cause, is self-destructive and contrary to both reason and precedent. You will not find orthodox articles accepted and used by "liberal" journals nor orthodox and evangelical ministers invited to deliver addresses from platforms devoted to the promulgation of new ideas, nor orthodox books reviewed by them with more than scant courtesy, with flings at their "traditional viewpoint and failure to grasp the modern spirit." Every one of us, if we are to be men and to exert the influence of a man in the world, must choose whom we will serve, and our bias must then

be unblushingly acknowledged and both personally and officially our influence exerted for good or ill. If wise, our choice will be made deliberately and prayerfully.

Lexington, Miss.

## DR. WINTON'S APOLOGY.

By Bishop E. E. Hoss.

Dr. Winton's last communication is like his earlier ones—only a little more so. His statement that he concealed his real convictions concerning the Report of the Vanderbilt Commission under a cloud of "glittering generalities" is amazing. In all that I have said about his course, I have never said anything so hard as that. But it accords well with the general fact that in this whole controversy he has been subtle and evasive. Instead of using a simple yea or nay, his speech has been uniformly so ambiguous that plain people could not quite understand him. That has been my chief ground of complaint against him and others that have stood with him.

Of all the Doctor's utterances, the following is one of the most refreshing: "But let it be understood that all this warfare that has disappointed the hopes of the Commission originated not with the Board of Trust and its friends, but with those who have assumed the role of critics of the Board." As a matter of fact, if the Board had been explicit and straightforward, the most of the troubles could have been avoided. But, like the Doctor himself, it adopted the policy of using "glittering generalities." The resolutions that it passed ad rem have been construed in half a dozen different ways. I heard the author of those resolutions, a most honorable gentleman, say in the presence of the College of Bishops, that he intended those resolutions to be "a full and thorough acceptance of the Report," and I took his words at their face value. That there was any lack of sincerity on his part, is simply impossible. Several of the other trustees said the same thing, and sought to convince me that my own view as to the natural meaning of the resolutions was incorrect. But now come the trustees, in their recent answer to the bill of the Bishops, and Dr. Winton along with them, and say: "Wherefore respondents aver and repeat that the statement in the Bill that the Board of Trust of Vanderbilt University 'accepted' the said report and 'acquiesced' therein, is untrue; and they further aver and say that if the Board had done so their action would have been inoperative, ultra vires, and not binding on the University in anyway." It appears, therefore, that the action of the Board was never designed, by the majority of its members, to do anything except to confuse the issue and to throw dust in the eyes of the Church. A complete vindication of the truth of my contentions as to their real purpose could not be desired. They repudiated the authority of the Church's Commission, but instead of saying so in unequivocal terms, they deliberately left the issue in doubt. In spite of this, the Doctor has the nerve to charge me and those who agreed with me, including Bishop Wilson and the College of Bishops, as well as the General Conference, with disappointing the expectation and hope of the Commissioners. To my two categorical questions, moreover, as to whether he still "heartily agreed" with my position, and still believed that the Commissioners had "settled the whole matter, and settled it satisfactorily," he makes no shadow of reply. If he should answer them affirmatively, then his present attitude is inexplicable; and if negatively, then he has certainly "shifted his position." There is no way of escape from this logic, unless he should be brave enough to declare that when he was writing to me, as well as when he was penning his editorial comment, he was simply indulging in "glittering generalities." I cannot think that he will go that far.

The agitation in its latter stages, however, has been kept up by the refusal of the Board to pay the slightest attention to the definite adjudication of the General Conference itself, or to give the Church one single word of assurance as to its friendly intentions; and by its positive denial in the answer recently filed that the Church has any "legal relations" to the University. If this be true, then it follows, as the night the day, that the Church has never had any standing in the University except by sufferance. Because the friends of the Church have not been willing to sit still in the face of such aggressive assertions as these, they have been denounced, and Dr. Winton joins in the chorus, as disturbers of the public peace. One pacific brother, in particular, about whom I never spoke an unkind word in my life, has arraigned both my actions and my motives in the papers, and wound up his arraignment with a pious appeal for the cessation of strife and the reign of good-will. It is much as if he had said: "You self-seeking and dishonest agitators ought to be ashamed of yourselves. We kindly beg you to keep your mouths shut."

Dr. Winton's claim that he has personally sought to put an end to all disturbance is equally without

foundation in fact. Not content with his one-sided statements in the Advocate—which no man was allowed to answer—he branched out into the Western Methodist, the St. Louis Christian Advocate, the New Orleans Christian Advocate, the Wesleyan Christian Advocate, the Texas Christian Advocate, the Southern Christian Advocate, and divers other papers. Let him show that I ever went into any of these journals except to make answer to what I conscientiously believed to be his erroneous and misleading representations. From the very inception of the trouble, I sought to avoid newspaper discussion. When I discovered that the Board was seeking a new charter, I did not rush into print about it. On the contrary, I quietly and in the most brotherly manner possible, appealed to those in authority to delay till the General Conference, then less than seven months off, could consider what was best to be done. How my appeals were treated, the correspondence in my possession will show. To this day, I have never made it public, and I do not wish to do so, but I have not the slightest objection to any body else doing so, provided that the whole of it, and not mere fragments, be produced. The gentlemen who have been giving veiled intimations on the subject have my full permission to proceed as soon as they please.

My entreaties fell on deaf ears. They were met in some quarters by courteous refusal and in others by contemptuous silence. It became necessary for me to secure the withdrawal of certain names from the petition for the next charter; and I now repeat that Bishops A. W. Wilson, Joseph S. Key, and Wm. W. Duncan, and Dr. Jno. H. Dye, ordered their names to be withdrawn. Three of these gentlemen are still alive, and I call on them in this public way, to say whether I have falsified the fact. Bishop Duncan is in heaven, but there is competent documentary evidence as to his action and to his general view of the situation, though it is not just now at my command. Dr. Winton's intimation that I have been guilty of an untruth on this point is not entitled to the attention that I have given it.

I published nothing on the subject till the Nashville American which was most hostile to the Church, during and immediately after the General Conference at Birmingham, opened its batteries on me in severe personal abuse. Dr. Winton was on the ground. He professed to be my friend. He had said before the North Mississippi Conference the preceding autumn: "If you wish to know how one gentleman should treat another, you should know how Bishop Hoss has treated me during the four years of my editorship." I naturally supposed that he would at least defend my good name. But he not only kept silent, but refused to reprint in the Advocate the article that I wrote in my own vindication, though, as before said, he professed to "heartily agree" with me, and declared that my character was too good to need defense. These facts I beg my friends to remember when they hear me charged with originating a needless disturbance.

To prove that the original Board of Trustees of Vanderbilt University were not "representatives" of the patronizing Conferences, Dr. Winton quotes the "petition" which they filed asking to be incorporated, but he does not refer to the decree of the incorporation itself. Now, between the petition and the decree there were, of course, some explanatory pleadings; and the decree was based on both. Ten times over, it refers to the petitioners as "representatives" of certain Conferences. Did the presiding Chancellor slip that word in so often of his own motion? If any man can believe it, great is his faith. He put it in because he was asked to do so by the petitioners themselves through their counsel. The decree of incorporation, moreover, was accepted in that form; and the incorporators, fully recognizing their true status, took it to the Annual Conferences for acceptance or rejection, and further emphasized their convictions by at the same time resigning their places on the Board, so that they might be filled by the direct action of the Conferences. Some of them were retained by the Conferences and others left off.

In conclusion, if Dr. Winton means to intimate in his personal references that I assisted in what he chooses to call his "trial, condemnation, and execution," then he is speaking vain words. Let him produce the man whom I solicited either directly or indirectly to put him out of his place. The only instances in which I have ever interfered with his affairs have been those in which I sought to render him brotherly service. On the subject under review, he took his position, and I took mine. Whether, after forty years of service to the Church, I had a right to utter my mind, I leave others to determine. With the elections, I had nothing to do, and I again invite the Doctor to produce any evidence to that effect.

Geo. W. Riehl.

Aug. Rauxet, Jr.

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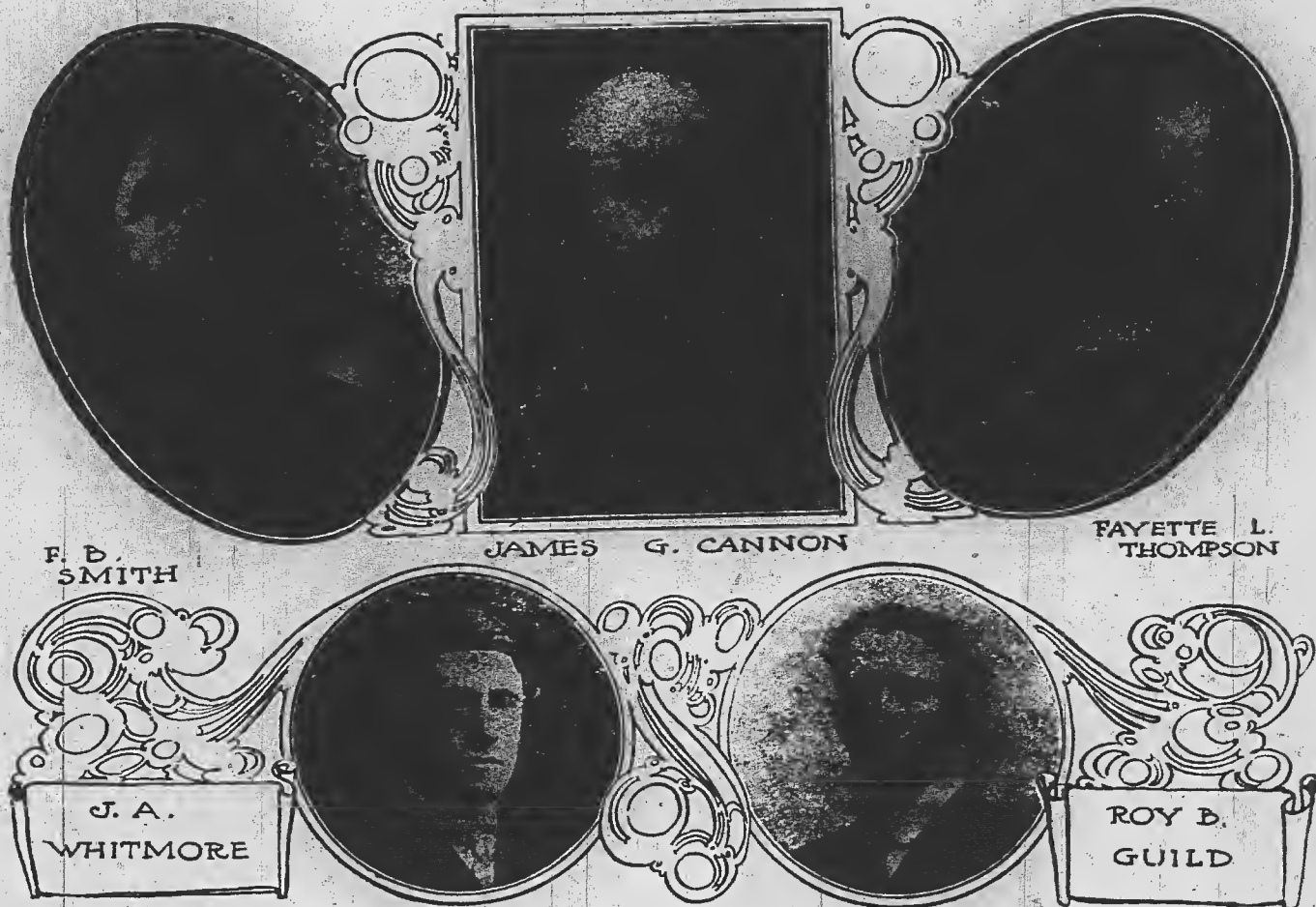
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## The Men and Religion Movement.

By Eugene A. Camp.



Some of the Leaders in the Men and Religion Movement.

There are two parts to the Christian Church, to Christ's cause as organized for the world's work, and they may be likened to a jar and the fruit within it. The jar—sites, buildings, ministers and salaries, missionary methods in the churches at home, missionary administration on the fields abroad. The fruit—teaching the Bible, preaching God's word, administering the Lord's Supper, consoling the sick, all these to create and continue the spiritual life. There is division but not conflict. The jar is different from the fruit which it protects, the fruit is different from the jar in which it works.

Through many years ministers of God's word have exhorted men to go forth. That is, they have preached missions. Within the last four years, particularly within the past one year, men have responded to the appeal as not before. In so doing they have put into the method of their response a practical plan, a personal enthusiasm, and a demand for definite results worthy their reputations as business men. The missionary campaign being well in hand, a spiritual campaign is inaugurated. In its conception and conduct there are employed the same practical plans, the same demands for definite results, and, when it gets going, what is confidently believed will be the same concerted enthusiasm that have obtained to bring about America's leadership in missions.

Some persons who have wanted excuses for their own spiritual shortcomings have at times declared the Young Men's Christian Associations to be no longer putting emphasis upon Bible teaching and other spiritual work. The charge was never true, of course, for the Y. M. C. A. religious work has developed and advanced within the last few years, as have other lines of its effort. Now this Association, in its religious department, is taking a leading part in what is to be called a Men and Religion campaign—more real religion in the heads and hearts of men and boys of North America. Not less active and prominent are the International Sunday School Association and the brotherhoods found in the various bodies. A committee of ninety men, made up from these organizations, has been formed, and preliminary work is under way that is to continue until next September. Then the regular campaign is to be on, to continue until May, 1912.

The city, the economic centre, is to be the rallying point for instruction and enthusiasm. Eighty-four such strategic points have been selected, and preliminary work is already going on in some of them. Canada is to be covered. Twelve conven-

tions are planned there, from Sydney, Cape Breton, on the east to Vancouver on the west, Montreal, Ottawa, Toronto, Winnipeg and Calgary carrying the tour across the continent. Seventy-two conventions are planned in the United States, covering most of the strategic centres, including, of course, Birmingham and New Orleans in the South; Reno, Salt Lake City, San Francisco, Tacoma and Los Angeles in the West; Boston, Portland, Springfield, Providence and Hartford in New England, and all principal cities in the central section. Smaller cities regarded as centres and therefore selected include South Bend, Charleston, W. Va., Wichita, Kas., and Duluth.

Nobody questions the need for a spiritual awakening on the part of men and boys. But there are special reasons why the cause is not one of mere religion. It is not one of mere salvation for the individual. It is a public, even a national necessity. Divorces—there are too many by far. Graft—it is far too prevalent. Fraudulent manipulation of stocks—ask anybody at all familiar with financial affairs. Crooked work in elections—men are to-day in public office who ought to be in public jails. All of these things being, alas, true, the fact remains that Europe, Australia, South Africa, the mission fields of Asia, look upon Christian forces of America as almost ideal in their alertness, in their wide-awake methods, in their ability to achieve results. If North America fail, the blow to the whole world will be a heavy one. It must not fail.

The method to be employed is unique. It is also new. Conventions in strategic centres are to be locally managed, and local leadership brought into play and part. Conventions having been held in the larger cities, they are to be duplicated later in smaller ones. Luncheons at noon, dinners at night, conferences of leaders at all hours, this will be the plan. More stress will be laid upon conferences than upon mass meetings. Instructors rather than orators will be brought into service. Different companies, each man an expert in his line, will be formed to cover the routes and the whole field. One expert will be a capable Bible teacher, another an evangelistic preacher, another capital at work for and by boys, still another experienced at speaking in parks and streets, shops and docks, and yet another competent to discuss the labor and other social problems, for the churches as never before are attacking this form of service that touches the man who is out of a job, and touches him to a purpose. Little loss of time in travel, little waste of money in railroad fares, little duplication of efforts—such is the method.

Is it asked what is the aim? The spread of the gospel of Jesus Christ in the hearts of men and boys is the aim, and it is hoped to prove the substantial character of the achievements by enrolling one hundred thousand men in church membership, and more active in that membership than men heretofore have been; by trebling the membership in Bible classes; by vastly multiplying the live enrollments in the va-

rious brotherhoods, not for the sake of the brotherhoods but for the sake of Christ's cause in North America; and the bringing into the Sunday schools some of the hundreds of thousands of boys and girls of the United States who, alas, are not there now.

The Methodist Brotherhood is a constituent part of this campaign. From its inception it has helped to frame movement plans. It is seeking to discharge in the campaign the responsibility of Methodism, and to bring to Methodism from it that blessing which God bestows upon work well done in his behalf. Methodists foremost in the movement include Mr. Fred A. Tasker, New York, the president of the Methodist Brotherhood; Mr. Fayette L. Thompson, New York, one of the foremost Methodists in active work; Mr. E. G. Eberhart, an Indiana business man; Mr. Hanford Crawford of St. Louis, a leading business man of the Southwest, and Mr. Thomas S. Lippey, a financier who has helped to develop the Northwest and is now president of the Seattle Y. M. C. A.

For executives there are Mr. James G. Cannon, the New York banker; Mr. Thompson, the New York Methodist leader already mentioned; Mr. F. B. Smith, long in the religious department of the International Y. M. C. A. Committee, and Messrs. Roy B. Guild and James A. Whitmore, both men who won out in other fields and have been called to this more prominent and also heavier responsibility.

We speak of the good old times of long past years, but the fact is that a generation ago, even five years ago, to ask an average layman to give part of his Sundays, his Saturday half-holidays, to active and aggressive Christian work meant, first, to astonish him, and next, to bring a refusal, with the explanation that he worked hard all the week and must do nothing on Sunday—save what he wanted to do. All that is now changed. Those who have changed it are the brotherhoods, the Young Men's Christian Associations, and all of the lay agencies in which modern Christianity abounds. It has come to be that in Harvard, Yale, Princeton, Pennsylvania, Chicago and other great universities, students must do some form of personal Christian or educational work for others or lose caste among their fellows. Hence it happens that this winter in New York, engineering students in Columbia and New York Universities, to the number of one hundred and twenty, are teaching English and American history to Poles, Italians, Russians and a dozen other nationalities of young men. The same change has come about in men outside of the colleges.

Better to fit these willing workers to give the gospel to others is the purpose of the present Men and Religion campaign. That it will have volunteers to help it on is foregone. Already many such have appeared. Many more will appear. At a time when some say Christianity is failing, more men than ever before are refuting the challenge and the charge by giving, not their money alone, but themselves with it.



## Church News

Bishop E. H. Hughes dedicated a beautiful new Methodist Church, which cost \$35,000, at Honolulu on January 22.

Bishop McCoy dedicated the First Methodist Church of Florence, Ala., on Sunday, March 19. It is a \$30,000 structure.

Bluff School of Theology of Denver, Colorado, has just completed the task of raising an endowment of \$250,000. It is a Northern Methodist institution.

The Baltimore Annual Conference met at Clifton Forge, Va., yesterday with Bishop Hoas in the chair. This will be the 12th session of this body.

The Mary J. Johnson Memorial Hospital of Manila, which is owned by the Methodist Episcopal Church, was recently damaged by fire to the amount of \$6,000. It was built in 1903 at a cost of \$12,000.

With a baptized membership of 25,000, the Korean Christians gave last year for religious purposes \$80,000—this, too, with wages at twenty cents a day. Ought not this to put to shame many in the home land?

The Trinity Methodist Church of Atlanta has been sold for \$130,000, and a new house of worship will be constructed in a more eligible part of the city. By special agreement the congregation will be allowed to use for nine months the structure of which it has disposed.

The Commencement sermon of Trinity College, North Carolina, will be preached Tuesday, June 6, by Dr. Charles E. Jefferson, pastor of the Broadway Tabernacle of New York, who is a pulpit orator of great force and an author of distinction. The Annual Address will be delivered by Mr. Jacob Riis, a philanthropist of the same city.

The Ohio Wesleyan University has 1,200 students. Of these three-fourths are from Methodist homes, and four-fifths are from the State in which the institution is situated. There are in attendance, however, pupils from many other commonwealths of the Union and from several foreign countries. A vigorous campaign is now under way to add a half million dollars to the resources of this historic Methodist school.

Last week's Wesleyan Christian Advocate announced that Atlanta will present a strong plea to have the next General Conference of the Methodist Episcopal Church, South, convene there. It is said that the Chamber of Commerce, the Methodist laymen of the city, the mayor, and possibly the Governor of the State, will make representations to the Entertainment Committee which is to meet in Nashville on April 5.

Bishop John C. Kilgo recently went to Waverly, New York, to contract for a new bell for Trinity College. It is desired to have it made by the same company that constructed the old one, recently destroyed by fire, which is said to have had an unusually beautiful tone. It is expected, however, that the new one will be much larger than the one which for so many years chimed the passing hours on the campus of this growing institution.

Dr. A. C. Dickson, of Chicago, has been unanimously called to the Metropolitan Tabernacle in London, the church of which Charles H. Spurgeon was pastor for many years, and it is thought that he will accept. Dr. Dixon is a native of Shelby, North Carolina. Should he go, it will tend to even things up somewhat between the United States and England, as New York has just drawn on the latter country for one of its most brilliant ministers.

Dr. Louis Albert Banks of the Independence Avenue Church of Kansas City, has been chosen secretary of the Lincoln League, a total abstinence movement under the direction of the National Anti-Saloon League. He will reside at Delaware, Ohio, in order that his children may have the advantage of the Ohio Wesleyan University. Dr. Banks is one of the most efficient ministers in the Methodist Episcopal Church, and the products of his pen have been read in all parts of the Union.

Dr. H. M. DuBose is having a great pastorate at St. John's Church, Augusta. He is reported to be preaching to very large congregations, and a few days since an order was placed for a \$5,000 pipe organ. The Henry Bible Class of the Sunday school, instead of having its customary annual banquet, applied the money in hand for that purpose to the purchasing of a huggy and horse for their busy pastor. Dr. DuBose will preach the Commencement sermon of Columbia College, South Carolina.

From the Northwestern Christian Advocate, we take the following, which shows that the Roman Catholics of the United States are not much of a read-

ing people, so far as their church press is concerned: "According to a Roman Catholic exchange there are just seventy Roman Catholic weeklies (five of them, professedly Irish-American) published in the English language in the United States. About half of these average less than three thousand subscribers. Twelve of these weeklies are reliably reported to have over ten thousand subscribers. Methodism does better than that, though it does not do all that it might."

The troubles of the Roman Catholic Church seem to be multiplying in Europe. The movement in Austria, known as the "Los Von Rom Bewegung," is said to have carried at least 100,000 of its adherents into the Protestant camp; it is announced that in Russian-Poland probably 300,000 persons have been affected by the revolt against the papal hierarchy called the "Mariavite Movement," and in France the increasing circulation of the Bible and other books dealing with Christianity is said to be weaning the people away from their subservience to the Pope and priests. The onward march of truth will undoubtedly more and more restrict the dominion of the Vatican.

The writer of the Memphis Notes in the Midland Methodist, thus speaks of the work going on in and about the Bluff City: "Without any disparagement to former pastors and presiding elders, we should like to remark that the Memphis District is doing some of the best work in its history. The brethren are praying and planning and working together, and next fall, when the Annual Conference meets in Memphis, a good report may be expected from this district." North Mississippians will be pleased to see this encouraging note, since they gave two of their best men, Rev. T. W. Lewis and Rev. R. A. Clark, to this field last fall.

The Central Christian Advocate reports that the plan of the Methodist Episcopal Churches, North and South, to establish a joint university in Oklahoma, to be known as Epworth University, has been abandoned. Since this decision has been reached, the Northern brethren have resolved to establish an institution of their own, elected twenty-one trustees, and authorized them to charter the school and name and locate it. What course the Southern Methodists will adopt, we are not yet informed. We presume, however, that they will proceed independently to provide satisfactory educational facilities for our young people in Oklahoma. It seems to us that this is somewhat of a setback to the members of the two Churches who have been about to sing the doxology over their impending union. Are denominations that cannot even federate in educational work in a new field ready to become one body? Not the slightest hindrance would we place in the way of the union of the Methodisms of the United States when the people desire it. But a premature union against the sentiment of the rank and file of our Churches would be disastrous. Going it singly may have its drawbacks, but it is better than to be inharmoniously wedded and torn by consequent dissension and strife.

### HELP FOR CHINA'S STARVING MILLIONS.

The story of the fearful famine in the Yangtze Valley in China is one to move the heart. The situation calls loudly for relief. In spite of the efforts of the Chinese Government, and the help sent by our own and other Christian lands, there is still appalling need. The plague is creeping southward to add its ravages to those who hunger. The conditions will be no better till June at the earliest. It is estimated that one dollar given now will preserve a life.

This is an opportunity to demonstrate the reality of human brotherhood and to preach the gospel of Christian compassion in a most effective and practical way. We have had no appeal from our own missionaries, nor does the famine affect the territory in which we labor. Hence this appeal has no direct connection with our mission work or its workers. The call that comes to us is that of suffering and need on the part of our neighbors on the other side of the earth. It should not go unheeded and will not. Funds have been coming in to our treasurer from various sections of the Church, and inquiries as to how to send money. We will most gladly receive and transmit any funds that may be sent in for this most urgent and worthy purpose.

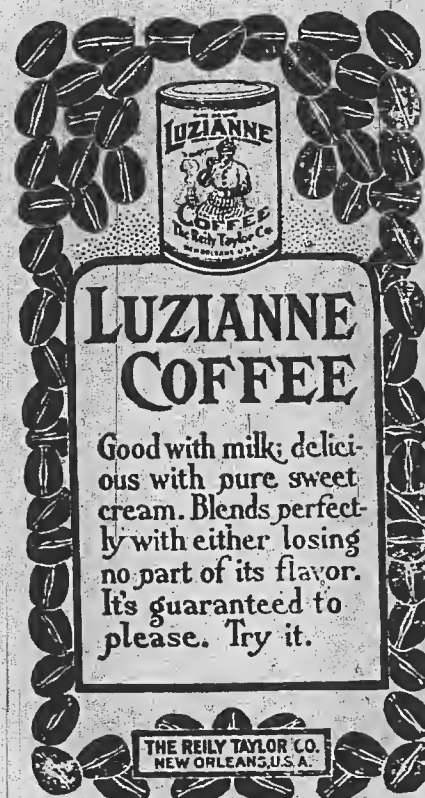
Send contributions to Mr. J. D. Hamilton, Treasurer, No. 810 Broadway, Nashville, Tenn.

W. W. PINSON,  
General Secretary, Board of Missions

### CHINESE RELIEF FUND.

We acknowledge the reception of the following contributions to the Chinese Famine Fund, which were promptly forwarded:

Previously reported	\$19.08
Miss Ella Fitzgerald	50
Sunday school, at Saucier, Miss.	9.00
Rev. Henry T. Young, Shreveport, La.	26.00



### FINE REVIVAL AT CANTON.

Dear Brother Meek: We have just closed a revival meeting here in which the pastor was assisted by Revs. D. E. Kelly and C. N. Guice. Brother Guice preached the first two sermons, conducted the singing and preached to the children every evening. Our people were delighted with his singing and preaching. Brother Kelly's preaching was characterized by great forcefulness and deep spirituality. While at times a hard-hitter, a vein of irresistible humor mitigated the severity of his message. The congregations steadily increased in numbers until the capacity of the house was taxed. It was found that for the morning service from 8 to 9 o'clock was the best hour, and at no time perhaps was the morning attendance less than one hundred. At 3 o'clock the audience of children and adults nearly filled the auditorium as they listened to Brother Guice's singing and heard his admirable illustrated sermons. The visible results of the meeting were about fifty applications for membership to our own and to other churches, nineteen family altars, the organization of a men's prayer meeting of more than twenty-five men and a number of new subscribers to the New Orleans Christian Advocate. Quite a large number testified that they had been greatly benefited by the meeting and pledged themselves for a closer walk with God. Several more promised to pray in public whenever called upon. On the whole, the meeting has been very gratifying and the result will doubtless prove far outreaching. No collections were taken during the meeting, but at the close a free-will offering was raised amounting to more than two hundred dollars. Rev. D. E. Kelly is eminently the right man for conference evangelist, and by reason of his educational equipment, his affable manner and preaching ability, is well qualified for revival work, and fortunate is that pastor who can secure his services.

C. F. EMERY, P. C.

### NOT HIGH-PRICED BUT VALUABLE.

Mr. Editor: Lest the idea get abroad that I am either very extravagant or very "flush" in finances, I had better explain the rumor about my "high-stepping steeds" and buggy. Yes, I have bought two ponies, for which I paid \$17.50 each, and a second-hand buggy which cost me \$15. To this add \$16 for the harness. My outfit therefore cost me just \$66. The ponies are good ones, nevertheless, and the buggy serviceable, if not gorgeous, and I am proud of my "rig." Yours,

H. WALTER FEATHERSTUN.

### "A MAN WANTED."

A Sermon to Men, by Rev. W. G. Harbin.

This strong appeal to men has just been published in pamphlet form. Its publication has been repeatedly urged by the congregations of men all over the South who have heard it with profit and delight.

Rev. A. A. Wagoner, of Brenham, Tex., who is presiding elder of the Brenham District, Texas Conference, writes: "I have heard with great pleasure Rev. W. G. Harbin's sermon on 'A Man Wanted,' and regard it as one of the best sermons I have ever heard preached to men and boys. I should like very much to see it printed and scattered broadcast over the whole land. It is a masterpiece of eloquence and argument."

Paper binding. Price, 15c, postpaid. Send orders to New Orleans Christian Advocate, No. 512 Camp St., New Orleans, La.



## Secular News and Comment

The celebration of the jubilee of the Italian unity began on Monday of this week when King Victor Emmanuel formally opened the international art exhibition at Rome.

A new record in aviation was made in France last week when Louis Bréguet, in a monoplane, carried eleven passengers a distance of two miles. The total weight of the passengers was 1,315 pounds.

On March 24, the Diaz cabinet resigned in a body. The situation in Mexico continues to be unsettled, with various reports coming to the outside world as to the real condition of affairs. It is generally believed that President Diaz is rapidly failing in mental and physical vigor.

William H. Lewis, a Boston negro, recently named by President Taft for the position of assistant attorney general of the United States, was formally sworn in on March 27. His nomination failed of confirmation by the Senate and the President gave him a recess appointment.

Three men each have been appointed by the War Department to go from Louisiana and Mississippi to Texas to witness the maneuvers of the regular army. Each State in the Union is to send representatives from its militia organization for practical lessons in military administration.

Announcement has been made that Dr. Paul Monroe, of Columbia University, and Dr. O. T. Corson, of Columbus, Ohio, will address the State Teachers' Association of Mississippi, which meets at Jackson May 4-6. Drs. Monroe and Corson are among the most distinguished educators in the United States.

The Louisiana Historical Society celebrated on March 28 the centennial year of Thackeray's birth and the fifty-fifth anniversary of his visit to New Orleans. A feature of the celebration was a dinner at Milneburg in the same building where the great novelist was entertained at a dining during his stay in this city.

The loving cup offered by the Picayune for the citizen who has done most for the welfare of the city of New Orleans each year, has been awarded for 1910 to Dr. Sara T. Mayo for her services in connection with the New Orleans Dispensary for Women and Children. The award is made annually by a special committee of the Progressive Union.

The Postoffice Department has decided to transport magazines and other bulky periodicals in carloads as fast freight after July 1. It is believed this plan will result in great saving to the Department and will tend to bring about a solution of the controversy over the suggested increase of the second-class mail rates on the advertising sections of the magazines.

In a factory fire in New York last Saturday, 141 lives were lost. Nearly all the victims were girl operatives employed in the factory. The origin of the fire is unknown. The property loss was comparatively small. In the number of lives lost it is the worst disaster New York has suffered since the burning of the General Slocum in 1904.

The excavation work on the Panama canal is progressing at a rapid rate, according to reports recently given out. All records were broken during the month of February. Taking the canal as a whole, up to March 1, there had been taken out 131,829,436 yards, leaving to be excavated 50,708,330 yards. The great Gatun dam is about 60 per cent completed.

A new explosive has been invented which is said to be the most powerful in the world. It is claimed that no hostile ship of even the most advanced type can now approach within ten miles of the New York harbor without danger of being sent to the bottom by a single shell. This new explosive was invented by a U. S. army officer and is exclusively controlled by the United States.

### THE CHURCH-GOING HABIT.

The best preparation for life any young man can have who, from college or high school, or otherwise, enters the wider arena of the world's life, is a church-going habit. Such a habit is a steadying force in the young man's life, and brings him periodically into contact with the uplifting forces and sweeter influences, disseminated through the Church, which go to make existence intellectually intelligible and morally worth while. Few young men will go utterly to the bad who keep up the church-going habit.

But it is not the young alone who need this counsel. It is a word in season for us all. There are

benefits to be derived from the church-going habit which are so enriching that he who deprives himself of them wrongs his own soul.

Among them this is not the least, that through this habit of regular attendance upon and participation in public worship we are brought face to face with the perfect ideals and standards for life.

This is an aspect of the matter which no man can afford to neglect, and to the value of which no man can be insensible who seriously considers his needs. The necessity for a constant rectification and toning up of our ideals grows out of our relation to the activities in which so much of our time is perforce spent. Our work, our business, may be entirely legitimate, having no connection with things that wreck individuals and that fill the social system with disorder and pain. But the danger is that the constant concentration of thought on business and projects for money-making will end in centering our affections there, that the steady pursuit of the secular will react with secularizing and blighting force on our purposes and aims, and that our souls, like the fuller's hand, will at last be subdued to what they work in.

Along with this goes the possibility of deteriorated ideals from contact with men whose standards of conduct are purely conventional, who worship success and who define success as gaining one's end, honestly if possible, but, at any rate, gaining it. Men of this sort are to be found in the world of business, as well as men of sterling honesty and incorruptible straightforwardness, and it is not always given to any of us in the affairs of daily life to pick and choose our points of contact with men and society. The danger comes in the temptation to adopt some of these conventional standards of right and wrong for our own, our vision of the ideals for conduct which God has given us being lowered and obscured.

Now, it cannot but be of immense and vital moment to any man living in such conditions as environ us six days in the week to pass, on the seventh, into the house of God and feel the inspiration of the perfect and enduring ideals that are there placed before him. In all the offices of worship in which sin is confessed, righteousness magnified, aspiration kindled, and Christ set forth as Redeemer and Exemplar, he is recalled from the conventional to the eternal, and is reminded that behind and above all the shifting maxims of expediency, there are the truths that abide forever, disloyalty to which involves a penalty for which no temporary success can atone. In making him feel afresh the beauty, truth and eternal validity of the divine ideals for conduct and life, the steadily recurring worship of God's house is doing an inestimable service to the worshiper. Even though he falls from them again and again, he is made to recognize their imperative claims upon him. They keep him in that condition of wholesome self-dissatisfaction that is at the bottom of all true progress.

Said an earnest Christian man: "I have to go to church every Sunday to keep my Christian life just passable. When I omit public worship I feel that my standard of living is lowered." In that confession we believe every one will join who is seriously trying to live up to his duties and privileges as a Christian in a world where there are so many contrary influences at work. To keep his life from falling under the control of lower purposes and aims, he feels that he needs to open his mind and heart to the expulsive power of divine and perfect ideals as these are pressed upon him in the house of God.—Parish Visitor.



### THE EVIL OF PROFANITY.

Not many weeks ago the Montreal Witness called attention editorially to the all too prevalent habit of using profane language, and cited as an illustration the recent conduct of some boy scouts on Mount Royal, one of whom was profuse and loud in the utterance of most disgusting oaths, while the others stood quietly by, making no effort to check the profane torrent. Of course this was directly counter to scout law, but it illustrates the point that profanity is only too common.

Not long ago two London, Ont., lads (Sunday school boys, too) were fined five dollars for using profane language upon the streets; and the presiding magistrate declared that blasphemous language upon the city streets had become a common thing.

In the Farmer's Advocate for February 2 there is another editorial dealing with the subject of profane and indecent language, and the editor quotes a correspondent, who writes that "if a person could pass unnoticed among a class of young fellows in rural communities, and hear the fearful profanity and degrading obscenity, one would realize the need for more than the churches can effect." The evil is one that has reached both rural and urban life, and there is no reason why the moral sentiment of the community should not utter a vigorous and effective rebuke.

Why should respectable men and women allow the use of such language in their presence? Why should not offenders in this regard be taught that this form of indecency is just as punishable by law as any other? We believe in allowing the largest possible liberty to our fellow-citizens, but the liberty to use vile language in public is one that no self-respecting State can tolerate.

And there is another side to this question. No young man can afford to keep company with those who use such language. It may be that he will never use it himself, and he may be positive that it will not corrupt his mind or morals, but it is certain at the same time that the reputation of any young man must suffer by the profanity and indecency of his young associates. We cannot afford to condone this vice; and we cannot afford to voluntarily keep company with those who practice it.

There seems to be no good reason why the vice should be allowed to flaunt itself either in city or hamlet, either in store or hotel, either in the house or on the street corner. Usually a word of quiet remonstrance will be sufficient to check it, but if that fails, the law should be appealed to. This work should not be left to pastors alone, nor even to church officials, but every decent citizen should be interested, and intensely interested, in making his own neighborhood a decent one, and in compelling all citizens to maintain the standard of public decency.—The Christian Guardian.

### RED CROSS!

Thank you, Brother Meek, for notice about funds for the sufferers from plague and famine in China. An appeal published in the Commercial Appeal has brought to me more than \$300. Remit to Major Millsaps or to me.

J. R. BINGHAM.

A Member Red Cross Society for Mississippi.



## Concerning Missions.

### ANNUAL MEETING OF HOME AND FOREIGN MISSIONARY SOCIETIES, MERIDIAN DISTRICT.

The annual meeting of the Woman's Home and Foreign Missionary Societies, Meridian District, Mississippi Conference, M. E. Church, South, convened at Shubuta, Miss., March 12 to 17, 1911. Fifty delegates and visitors were in attendance. Mrs. S. B. Flynt, district secretary of the Home Mission Society, and Mrs. R. M. Hand, district secretary of the Foreign Missionary Society, had charge of the meeting.

Greetings were given Wednesday night by Rev. B. F. Jones in behalf of the church; Miss Oberah Griffin, in behalf of the Juvenile Society, and Mrs. Fred Jones in behalf of the Woman's Missionary Union of the Baptist Church. The address of welcome in behalf of the Shubuta Missionary Society was graciously given by Miss Lillian McCormick, and responded to in a fitting manner by Mrs. Robert Harbour.

A duet by Florence Futvold and Sarah Weems, and a solo by Miss Rhoda Stephens added much to the evening's enjoyment.

Thursday's meetings were given over to Home Mission work. Mrs. Flynt, presiding. Miss Shelder, the deaconess in charge of Wesley House, Meridian, gave an extremely interesting and instructive talk on "The Deaconess," dwelling particularly on the founding of the order of deaconesses, her duties, and the lines of work open to her. Mrs. Flynt, Mrs. Harbour and Mrs. Gulley also gave inspiring talks.

Thursday night's meeting was in charge of Mrs. Ferguson, Conference Superintendent of Young People's Work, who presented "The Appeal to Christian America," assisted by Miss Edwards, general secretary of Y. W. C. A., Woman's College, Meridian, and a number of young ladies from the college and district. The young ladies in costume representing the needs of our own country as well as foreign countries, made their plea to America. Miss Edwards, impressed those who were present with the number who are looking to America for aid, and the great responsibilities which we must meet. Miss Polly Weir's solo and a reading by Miss Manley of the Meridian Woman's College were also much appreciated.

Friday's meetings were given to Foreign Missionary work. Mrs. Hand presiding. Miss Edwards gave a very enthusiastic talk on the Scarritt Bible and Training School. Mrs. Simonton read a paper on "Fifty Years of Progress." "Essentials of Success" was very ably discussed by Mrs. Hand, Mrs. L. P. Brown, and Mrs. LaPrade. A memorial relative to the unification of the Woman's Home and Foreign Missionary Societies was unanimously endorsed by the meeting.

The meeting was brought to a close with an eloquent sermon by Rev. W. H. Lewis, presiding elder of the district.

MRS. S. C. SIMONTON, Secretary.

### REPORT OF TREASURER OF THE MISSION BOARD, NORTH MISSISSIPPI CONFERENCE.

Dear Brother Meek: Below please find name, address and amount paid for Domestic and Foreign Missions by the charges of the North Mississippi Conference to March 15th.

	Domestic.	Foreign.
Rev. R. L. Kennedy, Ecru, Miss.	\$ 5.00	\$.....
D. W. Babb, Coldwater.	55.00	110.50
S. A. Brown, Booneville, Miss.	72.00	.....
B. P. Fullilove, Booneville, Ct.	34.00	.....
A. N. Goforth, Corinth S. S.	30.00	.....
B. P. Fullilove, Booneville, Ct.	6.00	.....
O. L. Savage, Ruleville.	90.00	.....
J. G. McElroy, Slate Springs.	21.20	.....
L. A. McKeown	52.00	79.00
W. T. Selman, Pittsboro.	11.77	.....
W. L. Stormont, Shelby.	45.32	111.00
J. H. Smith, Boyle.	53.00	80.00
W. M. Langley, Jonestown.	25.00	.....
J. Tillery Lewis, Clarksdale.	85.00	129.00
R. O. Brown, Amory and Nettleton.	83.61	.....
J. W. Honnoll, Tunica.	50.00	76.00
W. L. Duren, Tupelo.	162.00	273.00
T. M. Bradley, Rosedale.	53.00	25.00
H. M. Young, Coahoma.	39.00	60.00
W. S. Shipman	75.00	113.00
J. J. Garner, Lula.	58.00	87.00

MARY T. BYNUM, Treasurer.

### DEATH OF MRS. ADA BEESON FARMER.

A cablegram from China apprises us of the death of our sister, MRS. ADA BEESON FARMER, wife of Rev. W. A. Farmer, missionaries in Lieu Cheo, China, under the Christian Missionary Alliance Board. Sister Farmer was a graduate under me many years ago and taught in Meridian College several years. She was a member of the Methodist Church from childhood and was also a consistent, active Christian worker. About twelve years ago, in the home of Bro. L. P. Brown of Meridian, Miss., she entered into the experience of sanctification or perfect love. Since that time I believe I never saw one who exemplified this life more perfectly than she. A more self-sacrificing person it would be difficult to find.

Soon after this she felt her call to the foreign field and later studied in the Missionary Training School at Nyack, N. Y. While in the training school she met Rev. W. A. Farmer, who was also studying to be a missionary. He was a Methodist, a graduate of Emory College and Vanderbilt University. After they had been missionaries in China two years they were happily married. It would be difficult to find a couple that were more congenial and more suited to each other. Both were devout Christian workers. Both were highly educated, each having perhaps three diplomas. It seemed a match made in heaven.

They were devoted to their work in China and were among the strongest missionaries in the field. They opened up three new stations within the eight years of service in China among Mandarin-speaking people. Their last field is far in the interior, several weeks' journey by boat. It is where no white woman had ever been before, and this was the first mission station ever established there, though it is a large city. It is a perilous place, visited by robbers and outlaws. Yet God wonderfully kept them and raised up friends for them among the natives. They established a Bible training school for native workers, one for men, presided over by Brother Farmer, and one for women, taught by Sister Farmer. They had great difficulty in procuring any house of any kind to live in, because of superstition and prejudice against foreigners. They had to live in a hut, not so good as the average American stable for cattle. The climate was hot, the city filled with dirt and filth. They decided that in order to live at all they must have a building. The Meridian Male College and Meridian Woman's College agreed to help erect the Bible training school building, with the living rooms above. This building is about two-thirds completed, having the walls up and the roof on. But before it could be occupied Sister Farmer was stricken with the dreaded Asiatic dysentery, with which disease she battled for ten months. Much prayer was made for her, but on the 13th of March God took her home to himself.

It seems to us that China needed her, but God knows best. He has a place for her. He has transferred her to another field of labor. He doeth all things well. She was especially dear to the writer. In addition to being my sister, I educated her, had her as a teacher and had been very close to her. We shall miss her down here, but we intend to join her some day up yonder. She is now with mother, who went a few years ago, and with little brother and sister, who went many years ago. Father Beeson, 82 years old, still lives at the Male College, a blessing to the boys, a benediction to the faculties and students of both colleges.

Three brothers are presidents of colleges that are run for God. One brother is professor in the Woman's Industrial College in Georgia. Four married sisters survive, one in Texas, one in Louisiana and two in Alabama. All are Christians and we intend to be an unbroken family of ten up there, by the help of God. We praise him for Christian parents, who had a family altar and early pointed us to a Christ by precept and example. May Sister Farmer's going be a greater blessing than her staying! It is as near to Heaven by way of China as from Meridian. Let us all be ready when our Father calls for us.

J. W. BEESON,

President Woman's College, Meridian, Miss.

### PORT GIBSON DISTRICT CONFERENCE.

The first session of the new Port Gibson District Conference met in the South Vicksburg Methodist Church Tuesday morning, March 14, 1911, with Dr. Featherstun, the efficient presiding elder, in the chair and E. W. Barrington at the secretary's desk. Roll call showed all the pastors but two present, and this is the largest district in the Conference, having twenty-four charges. The attendance of the laymen was not as large as was hoped, the very busy time of the year doubtless keeping them away.

Business was dispatched promptly and without friction, due regard being had for the preaching services. This was eminently proper, for no gathering of churchmen can hope to do anything in the way of business for the Church without taking time for the preached word.

One feature of importance was the settling of the district parsonage location, this new district having two parsonages. It was decided to offer the Glover property for sale and put the proceeds into the Port Gibson parsonage debt, thus making the latter place the district parsonage. Much interest was manifested in missions and diligent effort was made to discover and occupy any at present unoccupied territory. Mrs. Searles, the district secretary of the woman's mission work, was present and contributed to the interest by her timely suggestions and offers of assistance. The Sunday school work was magnified and all went away with an increased enthusiasm for this most important adjunct to the ministry. Not as many Epworth Leagues were reported as could be wished, but this was explained by the unsettled condition of this part of the country incident to the demoralization of the farming interests in the boll weevil section. One gratifying feature was the discussion of the use of the order of

our church service as laid down in the church hymnal. This district is fortunate in having a presiding elder who stresses this matter. As a rule the church that is not progressing spiritually is not using our order of service. This fact is significant.

The renewing of the licences of the local preachers brought forth a resolution of censure of local preachers who have so little interest in their work that they send no report of their work to the District Conference, and the Conference was put on notice that hereafter such local preachers will fail to have their licenses renewed. But the greatest topic discussed was the soul-absorbing question of how to have revivals—not simply protracted meetings, but genuine, spiritual meetings, where souls are converted after the old-time fashion. The presiding elder led the discussion and gave many timely suggestions on this matter. The reports showed an awakening to the importance of revivals and many charges have already made definite plans to secure the desired results.

The presence of Rev. G. H. Galloway, conference missionary secretary, added to the interest of the meeting. Dr. D. C. Hull of Millsaps College was also present, and brought an encouraging report from that great institution. Presidents Hawkins and Van Hook reported for their respective schools. Vicksburg Methodism is evidently flourishing and well cared for under the wise and capable leadership of Crisler and Saunders. The hospitality was gracious and unstinted. Every delegate was sure that he had the very best conference home in the city. This scribe was most pleasantly located in the home of one of Brother Crisler's elect families, and assuming it to be a representative one, he would not object to being Crisler's successor when the time limit necessitates a change.

Altogether the Port Gibson District Conference will go down in the history of the Church as a pleasant, profitable occasion. Our "beloved" was in his usual optimistic humor and his rulings were most fair, his presidency radiating kindness among his brethren. Among the various resolutions was the following:

"Resolved, That we rejoice with the people of Vicksburg in the steady growth of their picturesque city and congratulate the Methodists here on the progress they have made in church affairs.

"That we are grateful to Revs. W. H. Saunders and C. W. Crisler for their painstaking efforts for our comfort, and especially grateful to the good people of this city for opening their homes to us and for giving us such splendid entertainment.

"That we appreciate the courtesy of our presiding elder, Dr. Featherstun, to his brethren, his uniform fairness in the chair, as well as his able administration throughout the district generally.

"That we recognize in E. W. Barrington an efficient secretary and thank him for his painstaking care in writing the minutes of this District Conference.

"That the secretary be instructed to furnish the New Orleans Christian Advocate with a report of the proceedings of the conference.

"Signed:

"JOHN D. ELLIS.

"W. W. SIMMONS.

"L. E. WIGHT.

"Committee."

The delegates to the Annual Conference are W. W. Ellis, R. L. Davis, E. J. Bomer and C. S. Sanders. M. M. Satterfield was elected lay leader. The licensing committee are T. B. Holloman, H. G. Hawkins, J. E. Gray, H. H. Crisler, L. B. Allen and A. K. Brashear. The next conference goes to Fayette.

E. W. BARRINGTON, Secretary.

### SEASHORE COTTAGE CHEAP.

My cottage on Seashore Camp Grounds at a sacrifice—furnished—complete—bath and sewer.

H. R. SINGLETON.

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## The Home Circle

### WHEN MOTHER WAS A LITTLE GIRL.

When mother was a little girl  
(Or so they say to me),  
She never used to romp and run,  
Nor shout and scream with noisy fun,  
Nor climb an apple tree.  
She always kept her hair in curl—  
When mother was a little girl.

When mother was a little girl  
(It seems to her, you see),  
She never used to tumble down,  
Nor break her doll, nor tear her gown,  
Nor drink her papa's tea.  
She learned to knit, "plain," "seam" and "purl"—  
When mother was a little girl.

But grandma says—it must be true—  
"How fast the seasons o'er us whirl!  
Your mother, dear, was just like you,  
When she was grandma's little girl!"

—Grace F. Coolidge, in Zion's Herald.

### GRANT AND LEE'S SWORD.

"Ned Brace," in the course of an interesting article in Sunday's Birmingham Age-Herald, took occasion to say:

"When Lee surrendered at Appomattox he tendered his sword to Grant. It was magnanimously returned in the spirit in which it was tendered."

The legends of history are hard to disassociate from cold facts. For years the story The Age-Herald tells has been going the rounds, obviously erroneous though it is.

General Lee never tendered his sword to General Grant, though had he done so we have no doubt the Union officer would have done the magnanimous thing and returned it to the conquered hero. In the first place the articles of the surrender provided specifically that the officers and privates of the Confederacy should retain their side arms and all personal property. In view of this fact it would have been theatrical and unseemly in General Lee to have tendered his sword to General Grant. There was no occasion for him to unsheath his sword when the Confederate chief, in the old McLane house, surrendered his forces to General Grant.

In the second place, General Grant, in his book, denies that any such scene transpired between him and General Lee. When the papers were drawn up and signed in the McLane house no one was present except the two commanders and one other Confederate officer. The only remark concerning swords was made by General Grant, who apologized to the well-groomed Lee for the absence of his own sword. General Grant had just left the mess wagons and was not properly dressed for such an occasion, whereas General Lee, standing like a king, was dressed in gala attire with his handsome sword—the gift of the State of Virginia—dangling from his side.

This was contrary to General Lee's customary appearance. In battle he seldom carried a sword, while his grey uniform looked plain and was shorn of all decorations save a few brass buttons.—From the Montgomery Advertiser of Feb. 28.

### A GRAIN OF SAND.

"Mother! mother! there's something in my eye; please take it out, quick!"

Flossy came hurrying to her mother's room. Her blue eyes were bloodshot, her eyelids swollen and the tears were running down her cheeks.

"Why, what is it?" asked her mother, as she put her arms around the child.

"I don't know; it's an awful big thing. The wind blew it in my eye a minute ago."

The mother examined the afflicted eye carefully, but could find nothing except tears.

"I don't see anything in it, dearie."

"But it's there, mother. Please do get it out. It makes me so uncomfortable."

The mother looked again, then she bathed the hurt eye with warm water and told Flossy to keep it closed for a time; but the poor eye did not get any better. Something was in it—something as big as a marble, Flossy thought.

"Well, Flossy, I think we had better go to Dr.

Wright and see what he can do," said her mother, after trying everything she could think of for the relief of her little daughter.

Dr. Wright was the good doctor Flossy loved, and she stood very quietly with her face in the light as he kept her eyelid open.

"Ah!" said the doctor, and in an instant he held his instrument toward her, "here it is!"

"Where?" asked the mother. "I don't see anything."

"I don't either," said Flossy, "but my eye does not hurt any longer."

"It's just a tiny speck of sand," replied the doctor, "too small to see unless you know where to look for it."

Some days after, Flossy was fidgeting about the room where her mother was sewing. It was rainy weather out of doors and Flossy was in a bad humor; nothing pleased her.

"Please don't, Flossy," said her mother, over and over again. "You make me very uncomfortable. If you don't stop worrying, you must go away by yourself."

Flossy sat down by the window, pouting. In a little while her face brightened, and she came to her mother and put a little soft kiss on her cheek.

"I'm like that little grain of sand, mother, don't you think so?" she asked.

"What do you mean?"

"I'm not very big, but I make people uncomfortable when my temper gets in the wrong place. I love you, mother—I love you truly, and I would not hurt you as that sand did me for anything. The sand could not help itself, but I can, and I will, right away."—Our Boys and Girls.

### MISSIONARY DAY AT MERIDIAN COLLEGES.

On March 5th we had Rev. Geo. H. Galloway, Missionary Secretary of the Mississippi Conference, to hold missionary services in the Male and Woman's colleges. In the morning, Brother Galloway preached a stirring sermon to a thousand people or more in the auditorium of the Woman's College, most of whom were students of the two colleges. In the afternoon he preached especially to those who were preparing for the mission field and to do Christian work. He had a large attendance and the Lord blessed this meeting. In the evening, at 7:30, he conducted a service in the chapel of the Male College, and the large auditorium was crowded.

We are glad to have Brother Galloway to come in touch with our student bodies, which number about 800 from something like 20 States. Brother Galloway was pleased to find that we had 21 volunteers who are preparing for the mission field, and 40 or 50 young preachers who are preparing to go into the active ministry.

Brother Galloway's ministry was a great blessing to our student body, and we hope to have him back with us sometime. J. W. BEESON.

### REPORT OF COMMITTEE ON EVANGELISM.

At the recent meeting of the Louisiana Conference Board of Missions in Alexandria, a committee of three, consisting of Rev. A. W. Turner, R. H. Wynn and B. T. Fuiton, was appointed to suggest some definite plan for evangelism in our Conference.

During the busy days of the State Sunday School Convention in Monroe, the committee had a meeting and conferred with others who were present.

The committee hopes to have something definite to propose to the Board for consideration at the next Conference for the following year.

In reference to the present year, the committee recommends that the presiding elders, if unable to employ a district evangelist, secure, where practicable, the service of one or more ministerial students from our colleges during their summer vacations, who shall assist in revival meetings under their direction, or shall take the places of regular preachers in charge at any time, while those preachers are engaged in revival work; and that the collections from all meetings, after necessary expenses are deducted, be used for the salaries of the students, or as an evangelistic fund for the Board of Missions.

The committee requests that any presiding elder who adopts this plan or any other definite plan, will make report of result to the committee in the early fall.

The committee also requests that preachers in charge who can spare any time from their charges for revival work, will volunteer to give their services and to take collections to be turned over to the presiding elder for the purpose above explained.

R. H. WYNN, Secretary.

### WHEN PREACHING FAILS.

It is only when Christianity is presented as a philosophy that men are unmoved by its appeal; it is only when it is presented as an experience of the soul that it can do its mighty work, which is the saving of sinners. I have seldom met a popular preacher who impressed me with the power and mystery of religion, and I have as seldom met an active worker among the sinful and sorrowful who did not immediately and most profoundly make me feel the joy of religion and the nearness of Christ. Among men whose occupation in life is the writing of sermons and the delivering of addresses I find little but unrest, diffidence and searching after explanations; among those whose office it is to seek and to save I seldom find anything but shining hope and immeasurable joy. Whether it is wise for a man to be a preacher and nothing but a preacher, I do not know, but I feel strongly that recent attempts at the construction of a new theology would never have been made if its chief exponent had experienced the necessity for a Divine Christ in saving the most abandoned and degraded of human kind.—Harold Begbie.

Life's harmony must have its discords, but as in music pathos is tempered into pleasure by the pervading spirit of beauty, so are all life's sounds tempered by love.—George Henry Lewis.

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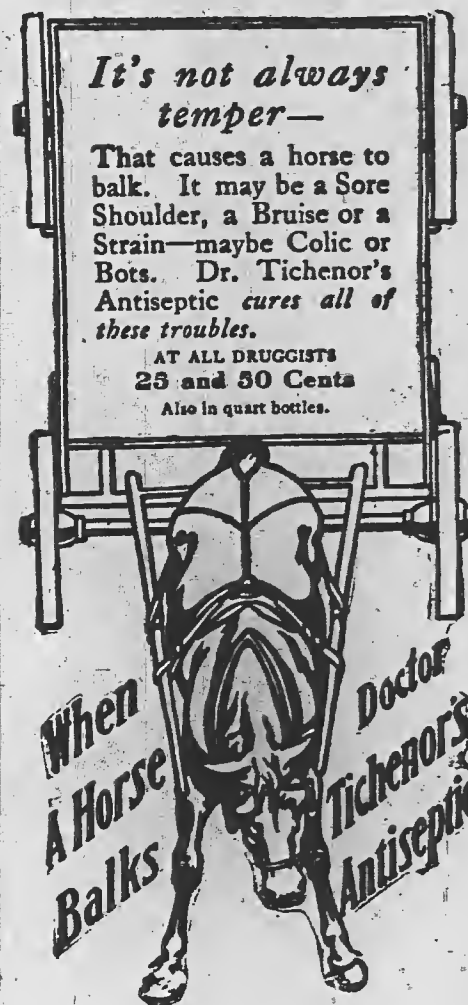
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## Christian Advocate.

ROBERT A. MEEK, Editor.

H. T. CARLEY, Ass't Editor.

CHAS. C. CHALMERS, Publisher.

ENTERED AT THE POST OFFICE AT NEW ORLEANS  
AS SECOND-CLASS MAIL MATTER.  
OFFICE: 512 CAMP STREET, NEW ORLEANS.

### TERMS:

One Copy, one year, \$1.50; eight months, \$1.00. To  
preachers of all denominations, \$1.00.

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North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woollard, Rev. H. S. Spragins.

## Editorial.

### LET THE CONGREGATION HELP THE PREACHER.

One of the great demands of the day is for strong preachers. Congregations everywhere are asking for men who have a message and who know how to deliver it. When some man arises who has unusual gifts in the pulpit, the competition to secure his services is often very keen, as the authorities of the Church are doubtless ready to testify.

It is unquestionably true that some men do possess gifts of personality and graces of utterance which attract attention and compel interest wherever they go. Genius is something more than "an infinite capacity for hard work," and this "something more" usually gains recognition. But it is not true that we are dependent upon the geniuses for our supply of strong, efficient, acceptable preachers.

As a matter of fact, the Church is well supplied to-day with men who can meet the most exacting requirements as to strength, efficiency and acceptability. In point of training, zeal and consecration, there was probably never a time in our history when our ministry would rank higher than it does to-day. Why is it, then, that there seems to be an unsatisfied demand for strong men?

Without presuming to make undue claims for the ministry, we venture the suggestion that the congregation itself largely furnishes the explanation. The congregation is one of the most potent forces in developing the power of the preacher. The psychological effect of a body of wide-awake, attentive, sympathetic, expectant hearers upon a speaker is remarkable. All his mental faculties are quickened and he is buoyed up by the eager spirit of his listeners. Likewise, listlessness, indifference, idle curiosity, or a critical attitude on the part of the audience is immediately reflected in its effect upon the speaker. When this audience is a congregation at a preaching service of the Church, and the speaker is the preacher, the effect is intensified in either case, for the spiritual power generated by a company of worshipers has to be taken into account also.

If our people go to church in the right frame of mind, with the right spirit, the service will mean much to them, and an inspiration will come to the preacher that will stay with him through all the days. After all, it is largely the congregation that makes the preacher.

### LIBERAL BAPTISTS.

The Independent, of March 23, thus comments upon Dr. Charles F. Aked's decision to leave the Fifth Avenue Baptist Church of New York, of which Mr. Rockefeller is a member, and become pastor of the First Congregational Church of San Francisco: "That he should go from a Baptist to a Congregational pulpit is not remarkable; there is no difference between the two denominations worth noting since the Northern Baptists have ceased insisting on close communion. There is nothing left to keep the denominations apart. Neither cares how baptism is administered, any more than God cares; and as to infant baptism, in neither ranks is it held to be a saving ordinance, nor anything more than a form of parental consecration."

How does this strike the conservative Baptists of the South? Is it not discouraging to them to have their brethren of the North show such tolerance for the unscriptural practices of open communion and infant baptism? And would it not be a good idea for them to cease for awhile to belabor the Methodists and Presbyterians because of these things, and organize a crusade to straighten out their own brethren across the Mason and Dixon's line? There is no telling where this liberalism may spread, if permitted to go unchecked. It might even find its way into the Southern States.

### HELP STRICKEN CHINA.

The press dispatches report the condition in parts of China as still desperate. Famine and the dreaded plague are working hand in hand, and fearful indeed are their ravages. Thousands are dying of hunger and disease. The harvests are yet three months away, and millions of people are facing starvation, which of all forms of death is perhaps the most horrible. This is a great opportunity for the disciples of the Master in happy America to exhibit to the largest of the heathen races the spirit of Christian brotherhood. We urge our pastors and people everywhere to respond to this urgent call from across the seas. Every little helps, and small contributions coming from so many sources soon swell into considerable sums. We call special attention to the communication from our General Board of Missions on this subject which appears in this issue. Hereafter all moneys coming into our hands for this cause will be forwarded to Mr. J. D. Hamilton, of Nashville, Tenn., the treasurer of this Board, or the amounts raised may be sent direct to him. We think it is proper to contribute through the channels of our own Church wherever practicable.

### THE FORWARD MOVEMENT AT WHITWORTH.

We are pleased to note that Whitworth College has the prospect of securing an additional building to cost \$20,000 in the near future. This has been made possible by the splendid generosity of the Lampton Brothers, of Magnolia, Miss., who have pledged \$10,000 to the enterprise. The prosperous city of Brookhaven has guaranteed \$10,000 more, and the Mississippi Conference has been asked to raise a like sum, which will doubtless speedily be done. In order to insure the success of the movement Bishop Mouzon has taken Rev. Paul D. Hardin from his pastorate at Wesson and commissioned him to take the field in its behalf. Let the brethren at once open their pulpits to him and give him their hearty co-operation. This is a golden opportunity for the Methodists of south Mississippi, and they should seize it and make the most of it. The past of Whitworth College has been highly creditable, but it bids fair to do vastly more for the Church and State in the years to come. It is beautiful and fitting that the new structure should bear the name of a noble Christian woman, Mrs. Mary B. Lampton, who reared to manhood such worthy sons and whose gracious influence will long abide. There is no more appropriate way to honor our loved ones than to link their names with institutions designed to bless and uplift humanity.

### LET THE MISSISSIPPI METHODISTS LEND A HAND.

The appeal of Bishop Cottrell in behalf of the Mississippi Industrial Institute at Holly Springs, which appeared in our issue of last week is entitled to more than passing notice. We hope that every pastor in our Church in Mississippi, if he has not already done so, will carefully read it, and that he will lay the needs of this worthy institution upon the hearts of his people. By every token, the white Methodists of the State should come to the assistance of this school in this hour of need and opportunity. Fifteen thousand dollars by the first of May will bring \$25,000 more, and this will rid the institution of the debt which now oppresses it. These are our colored people—the fruits of our ministry among the negroes of the South. They have ever been loyal to Southern traditions and ideals, and they regard us as their truest friends. Our Church has no more splendid chapter in its history than that which tells of the Christian work of our fathers among the slaves, and we shall prove unworthy sons of such sires if we do not continue to hold forth a helping hand to their descendants, especially to those of them who have obeyed our counsel in the course which they have pursued. We hope to hear soon of many Methodist congregations rendering substantial aid to this deserving cause. Who will be the first to report such action from his charge? All contributions should be sent to Bishop E. Cottrell, Holly Springs, Miss.

### BROTHER LIPSCOMB'S ARTICLE.

It is due Brother Lipscomb, whose article entitled, "An Uncertain Sound of the Trumpets," appears in this issue, to state that this paper has been in hand for some time, and that its publication was deferred for reasons satisfactory both to him and the editor. It deals with a most important matter, however, and has lost little of its pith and point by being delayed. Brother Lipscomb is a graduate of the Drew Theological Seminary and is one of the most accomplished young theologians in the Church. He is thoroughly loyal to the institutions of Methodism, and in speaking out in favor of a more pronounced advocacy of Methodist views in the Review and the Theological Department of Vanderbilt University, he voices the sentiments of many throughout the connection. What he says is well worthy of careful and prayerful consideration.

### THE DEATH OF A GREAT MISSIONARY.

We regret to chronicle the death of Dr. D. L. Anderson, the distinguished president of the Soochow University and one of the leading missionaries of the Methodist Episcopal Church, South, who died at Soochow, China, of pneumonia on March 16th. He had been at the head of this institution for a number of years, and it forged steadily forward under his efficient administration. Perhaps no foreigner in the Chinese Empire was held in higher esteem or was more influential for good. Dr. Anderson represented the China Mission in the last General Conference, and those who saw him there, apparently strong and vigorous, little dreamed that he would so soon be called from labor to reward. At one time Dr. Anderson was a member of the North Georgia Conference, and for several years Trinity Church of Atlanta had claimed the privilege of providing for his support. Our Church has sustained a great loss in the passing of this able and consecrated man. May the loving heavenly Father comfort the stricken family in the Far East, and give them strength to bear bravely up under the weight of this great sorrow!

### PERSONAL AND OTHER NOTES.

The Western Methodist announces that Oklahoma City will contest for the honor of entertaining the next General Conference.

Rev. W. C. Carlisle, the pastor of the Second Methodist Church, at Columbus, Miss., began a series of revival services last Sunday. He is being ably assisted by Rev. T. H. Dorsey, of West Point.

The New Orleans District Conference is in session this week at the Carrollton Avenue Church, with Dr. Henry, the presiding elder, in the chair. The meetings are held only in the afternoons and evenings.

Mrs. W. B. Murrah is visiting in Nashville, Tenn., where her son, Mr. W. F. Murrah, is taking a law course at Vanderbilt University. The Bishop hopes to join her for a few days in that city when the pressure of his official duties will allow.

Rev. J. S. Purcell, of Florence, Miss., has shown his interest in the Conference organ by sending a number of subscriptions to be added to our files. Brother Purcell reports that the work is prospering on his delightful charge.

Rev. M. L. Ward, of Dumas, Miss., in sending us a list of subscribers recently, for which we thank him, adds this statement: "Our work is progressing nicely, as is always the case where the people take the Advocate as they should." We are persuaded there is much truth in this opinion.

Dr. H. M. DuBose recently had the honor of having the President of the United States worship in his church at Augusta, Ga. Mr. Taft is said to have been much impressed by the eloquent message of this gifted son of Mississippi, whom we have loaned to Georgia for a season.

We are indebted to Rev. T. H. Dorsey, our energetic pastor at West Point, Miss., for a club of 23 renewal subscriptions to the Advocate. Brother Dorsey is in his fourth year in this excellent charge, and the work of the Church continues to prosper under his capable administration.

The Talahina Democrat (Oklahoma) highly commends the work of Rev. J. H. Rogers and his capable wife, who were transferred to that field from the North Mississippi Conference last fall. It also predicts for Brother Rogers a growing career in the ministry in the State of his adoption.

We acknowledge the reception of an invitation from the hospitable pastor at Osyka, Miss., Rev. J. Loyd Decell, to attend the Brookhaven District Conference which convenes April 18. Nothing would give us more pleasure than to meet with our brethren on these helpful and inspiring occasions.

On March 4th, at the residence of the bride's parents, Dr. and Mrs. W. F. Rogers, at Porterville, Miss., Mr. T. J. Jackson and Miss Myrtle Rogers were united in matrimony, Rev. A. J. Davis, officiating. The Advocate extends congratulations to the contracting parties, and wishes them a long life of happiness and usefulness.

Writing from Shaw, Miss., on the 20th inst., Rev. L. A. McKeown says: "I have just returned from assisting Brother Honnoll in a two weeks' meeting at Evansville and Austin. We had a great revival with many additions to the Church. I do not need to say that my association with Brother Honnoll was a great blessing to me."

We rejoice to learn that Rev. R. E. Rutledge, of Daleville, Miss., has about recovered from an attack of appendicitis which kept him confined to his bed for several days. We trust that he will soon be restored to full strength and vigor. We are under obligations to Brother Rutledge for a list of subscribers to the Advocate.

The Louisiana Music Teachers' Association will hold its second annual meeting in the city of New Orleans, April 27-30. Mrs. Rebekah Ellison Johnston, daughter of the late Rev. J. W. Ellison, of the Mississippi Conference, and wife of Prof. J. S. Johnston, of Centenary College, is president of the Association.



Gov. Noel attended the Mississippi Sunday School Convention at Columbus. He has long been a Sunday school worker.

Rev. Halsey Werlein, Jr., is visiting his parents, Dr. and Mrs. S. H. Werlein, of this city, this week. Mr. Werlein, who is an exceptionally brilliant young minister, has accepted a call to San Jose, Cal., and is en route to his new parish. He has been rector of the Episcopal Church at Jackson, Miss., for the past four or five years.

In a note written Monday, the 27th inst., Rev. W. M. Young, presiding elder of the Sardis District, says: "In a letter received this morning Rev. E. H. Rook informs me that his wife is very low, and not likely ever to be well again. She is suffering from a pulmonary trouble. Let prayer be made for this good woman and Brother Rook in this trying hour."

We acknowledge the reception of the program of the Preachers' Meeting of the Durant District to be held at Durant, March 28-30, together with an invitation to be present. The presiding elder of that strong district, Rev. N. G. Augustus, has arranged a program that deals with some of the most vital questions affecting the Church to-day, and we predict that great good will come from their discussion.

Mt. Olive, Miss., under the efficient leadership of Rev. L. F. Alford, goes on our "Honor Roll" this week. The capable pastor says of his work: "We are moving along very well and are delighted with our new charge. We have a fine people to serve. Mt. Olive folks know how to take care of a preacher and his family." We thank Brother Alford for kind words concerning the Advocate.

We appreciate more than we can say the kindly sentiment expressed in these words: "The weekly visit of the Advocate is a great pleasure to me. I have read it since my childhood, and do not think now I could do without it in my loneliness." These words were written by Mrs. D. P. Bradford, the widow of the late Rev. D. P. Bradford, long one of the strong men of the Mississippi Conference.

Gilbert, La., where the Rev. T. S. Randle is pastor, has recently been blessed with an excellent revival, which was conducted by Rev. W. G. Harbin. There were 65 or 70 conversions, several reclamations, 11 family altars erected, and 28 additions to our Church and 7 to the Baptist Church. We will let Brother Randle tell of this season of refreshing at greater length in the next issue of the Advocate.

The Juvenile Missionary Society at Carrollton, Miss., took charge of the Sunday evening service a couple of weeks ago, and rendered a pleasing program to an audience that crowded the church. The conservative, of that little city, complimented especially Master Rufus Nicholson's recitation, "The Star of Bethlehem," and the remarks of Brother Thames, the pastor. The exercises closed with a generous public contribution.

A letter received last Monday from Rev. W. W. Woollard, who is in Nashville, stated that Sister Woollard had undergone an operation at the hands of Dr. Barr, an eminent specialist of that city, and had stood the trying ordeal well. It was too early to determine definitely the result, but the physicians were hopeful of a favorable outcome. Her condition, however, is quite serious, and we ask that prayer continue to be made for her recovery. Brother Woollard will remain in Nashville for several days, and persons desiring to communicate with him may address him in care of the Methodist Publishing House.

Dr. H. Walter Featherstun, the scholarly presiding elder, thus reports as to the situation and outlook in the Port Gibson District: "We are having great times. There is everywhere an air of hopefulness. We are looking for great revivals and full collections in all the charges. Notes of discouragement are very rarely heard. Last year I heard many. Where the preachers are hopeful, the outlook is always good. A discouraged pastor means failure in his charge. The preachers in this district are hopeful—have faith in God." The Doctor is right. A man who has lost heart and hope is fit only to lead a retreat.

Under date of the 20th inst., Rev. J. W. Honnoli, of Tunica, Miss., writes: "I took my collection for the Conference claims last night. I asked for \$100 and in ten minutes secured \$103. The Woman's Home Mission Society has paid on the parsonage debt this year \$527. We have had 28 accessions to the Church, 23 of them on profession of faith. I hope to increase my club of subscribers to the Advocate to 40 before the close of the year." Considering the number of people within the bounds of Brother Honnoli's charge, this is a great showing. He does well to mention the work of the Tunica ladies. A truer, more faithful band of toilers can nowhere be found.

The great meeting at Shreveport closed on Tuesday night, March 21, after continuing about two weeks. We have in hand an interesting account of the great work accomplished from the pen of the pastor, Dr. G. E. Cameron, which reached us too late for this issue, but which will appear next week. It is estimated that there were between three and four hundred conversions and reclamations and that about 170 will connect themselves with the Church. Shreveport Methodism is in a highly prosperous condition,

and the outlook is roseate with promise. We trust that this gracious awakening is but the beginning of a revival that will sweep through Louisiana and the contiguous States.

Sunday, April 9, will be Field Day of the Anti-Saloon League in New Orleans. Temperance sermons will be delivered in many of the leading churches of the city, and in the afternoon there will be a general rally at the Young Men's Christian Association Hall. Among the speakers from abroad who have been engaged for the occasion are Professor H. B. Carre, of Vanderbilt University, president of the Tennessee Anti-Saloon League, and Dr. E. E. Folk, of Nashville, who is one of the ablest advocates of the prohibition cause in the South.

The Woman's City Mission Board held its annual meeting at the First Methodist Church Wednesday of last week. The attendance was good, and Mrs. W. W. Carre presided. Reports from the various workers showed all of the enterprises fostered by this Board to be in a healthful condition. Stirring addresses were made by Mrs. Carre, the president, Dr. J. M. Henry, presiding elder of the New Orleans District, and Rev. N. E. Joyner, Superintendent of St. Mark's Hall. Luncheon was served at the noon hour, and the occasion was in every respect a pleasant and profitable one.

A union meeting in the interest of the Laymen's Movement was held at the First Methodist Church of this city, Thursday and Friday, March 23 and 24. The sessions were held in the afternoons and evenings, and were chiefly devoted to a study of methods. Among the prominent speakers from a distance participating in the exercises were Dr. C. F. Reid, of Nashville; Dr. R. W. Patton, Secretary of the Mission Board of the Protestant Episcopal Church, and Prof. J. T. Henderson, Secretary of the Laymen's Movement of the Southern Baptist Church. Judge W. B. Somerville was re-elected president and Mr. C. H. Wasson, secretary, of the New Orleans organization.

The following have brought us under obligations by their work in extending the circulation of the Advocate, and we hereby tender them our thanks: Rev. Elmer C. Gunn, Maversville, Miss.; Rev. D. E. Vickers, Trenton, Miss.; Rev. T. G. Adair, Booneville, Miss.; Rev. J. W. Owen, Poplar Creek, Miss.; Rev. L. L. Roberts, Flora, Miss.; Rev. A. S. Brisco, Ratliff, Miss.; Rev. W. W. Perry, Vaughan, Miss.; Rev. J. M. Massey, Oak Ridge, Miss.; Rev. John Ritchey, Winona, Miss.; Rev. E. J. Coker, Taylorsville, Miss.; Rev. G. W. Bachman, Winona, Miss.; Rev. S. M. Thames, Carrollton, Miss.; Rev. J. H. Mitchell, Water Valley, Miss.; Rev. W. J. Porter, Lanesville, La.; Rev. W. R. Goudelock, Caledonia, Miss.

Gratifying success is attending the labors of Rev. C. F. Emery, at Canton, Miss. Elsewhere in this issue appears an account of a fine meeting that he has just closed, in which he had the assistance of Rev. D. E. Kelley and Rev. C. N. Guice—workmen that needeth not to be ashamed. Brother Emery took advantage of the awakened interest in the work of the Church among his people to secure a fine list of new subscribers to the Advocate, for which we express to him our hearty thanks. There is no better time to work for the circulation of the Conference organ than during a protracted meeting, and to place the church paper in the homes of the community is one of the best ways to conserve the fruits of a revival.

We were delighted to have as a caller at our office on Friday of last week, Dr. C. F. Reid, secretary of the Laymen's Movement of our Church. Dr. Reid came to New Orleans to take part in the Union Laymen's Meeting held in this city last Thursday and Friday. Prior to his coming he visited Hattiesburg, Miss., where he sought to quicken the interest in the work with which he is connected. He left Saturday morning for Brookhaven where he had an engagement to spend Sunday, March 26th. Dr. Reid is thoroughly posted on missionary problems and is making his influence powerfully felt in his new position. We were happy to hear his encouraging report concerning the progress of the Laymen's Movement throughout the connection.

Rev. W. W. Woollard, of the Greenville District, has adopted the plan of having the pastors associated with him in the work submit to him quarterly reports, of which he makes a digest and has it printed for free distribution among the preachers and people. In this way each charge is kept informed as to what is being accomplished in the others and a healthful spirit of emulation is awakened. The first of these bulletins for the current year lies before us, and it shows the work under Brother Woollard's supervision to be in a most excellent condition. Of the foreign missionary assessment, \$780 has been paid, and of that for domestic missions, \$645. Though the district has in it a total church membership of only about 2,900, 487 New Orleans Advocates are taken. This is about one in six, and if this ratio held throughout our patronizing territory, we would have more than 20,000 subscribers.

We desire to express our appreciation of the service rendered our paper within the bounds of the Toccapola charge, North Mississippi Conference, by Brother P. M. Franklin, of Delay, Miss. He speaks

in most commendatory terms of Rev. J. G. Johnson who was sent to this work last fall and of Rev. J. E. Cunningham, the stirring presiding elder of the Oxford District. We are pleased to be informed of the activity of our Methodist forces in this field.

We acknowledge the reception from our pastor at Homer, La., Rev. A. S. Lutz, of an interesting card announcing the union revival meeting now in progress at that place. The services are being held in the Baptist Church, and are under the direction of Dr. Ray Palmer, who comes fresh from the great Chapman-Alexander meetings in Brooklyn, N. Y., and Dayton, Ohio. We hope to hear of a great spiritual awakening as a result of these efforts.

Information has reached us that Rev. I. T. Reams will remain in charge of the work at Opelousas, La., instead of becoming manager of the Orphans' Home at Ruston, as was announced in the secular papers some days ago. Brother Reams was unanimously elected to this position, was willing to go, and Bishop Murrah approved of the choice, but the protest of the Opelousas people, who felt that it would be a great loss to give up their pastor, was so vigorous that it was finally concluded to be unwise to remove him. For the present at least, Brother Vaughan will continue to be both manager and agent of the Orphans' Home, and should be given the hearty co-operation of the Methodists in every part of the State in meeting the grave responsibilities devolving upon him. With debts to pay and scores of little ones to feed, his task is a trying one. Let us rally to his assistance and lighten the burdens that he has assumed at the bidding of the Church. This noble work is not less ours than his.

The Mississippi State Sunday School Convention, held in Columbus last week, was a great gathering. The attendance was large, many admirable addresses were made, and the interest was sustained from the first service to the last. Mr. H. E. Ray, of Corinth, was re-elected president, and Rev. W. Fred Long, to whose untiring efforts the marked success of the work in Mississippi is chiefly due, was continued in the position of General Secretary. Mr. J. C. Cavett, of Jackson, was retained as chairman of the Executive Committee, the other members of which are Bishop T. D. Bratton, Jackson; Mr. D. L. Brown, Kosciusko; Mr. J. H. Ledyard, Tupelo; Mr. S. R. Whitten, Jackson; Mr. N. A. Mott, Yazoo City; Mr. J. G. McGuire, Yazoo City, and Mr. P. H. Lowry, Blue Mountain. Dr. W. T. Lowry, Mr. J. S. Ray, Rev. W. A. Borum, Mr. J. C. Cavett, and Rev. B. F. Lewis were chosen directors of the Summer School of Methods to be held at the Sea Shore Camp Ground. The next convention will be held at Greenville.

#### ROLL OF HONOR.

Mount Olive, Miss., Rev. L. F. Alford, pastor, is added to the Honor Roll this week. It now stands as follows:

Mansfield, La., Rev. A. W. Turner, pastor.  
Bogalusa, La., Rev. J. M. Alford, pastor.  
Tunica, Miss., Rev. J. W. Honnoli, pastor.  
Lumberton, Miss., Rev. T. W. Adams, pastor.  
Ruleville, Miss., Rev. O. L. Savage, pastor.  
Homewood, Miss., Rev. W. W. Graves, pastor.  
Houston, Miss., Rev. R. P. Neblett, pastor.  
Seventh Avenue, Meridian, Miss., Rev. J. A. Wells, pastor.  
Shaw and Merigold, Miss., Rev. L. A. McKeown, pastor.  
Moorhead, Miss., Rev. W. V. Shearer, pastor.  
Holly Springs Circuit, Miss., Rev. W. L. Broome, pastor.  
Lula and Lyon, Miss., Rev. J. J. Garner, pastor.  
Iuka, Miss., Rev. W. L. Graves, pastor.  
Utica, Miss., Rev. C. M. Crossly, pastor.  
Glen Allan, Miss., Rev. J. H. Ingram, pastor.  
Rosedale, Miss., Rev. T. M. Bradley, pastor.  
Coahoma, Miss., Rev. H. M. Young, pastor.  
Red Banks Circuit, Miss., Rev. E. Blizzard, pastor.  
Second Church, Columbus, Miss., Rev. W. C. Carlisle, pastor.  
Gunnison, Miss., Rev. J. J. Brooks, pastor.  
Montpelier, Miss., Rev. J. A. Poe, pastor.  
Mt. Olive, Miss., Rev. L. F. Alford, pastor.

All of the officials of the churches in the above charges are reported as being subscribers of this Advocate.

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## Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

**MARGARETTE ADELINE GILLCOATTE**, nee Thompson, was born Nov. 16, 1832, at Washington, Ark., and died Feb. 7, 1911, at the home of her niece, Mrs. A. B. Fisher, at Doyline, La., being 78 years, 2 months and 22 days old. She was married Dec. 7, 1847, to W. G. Gillcoatte, who preceded her to the grave 27 years, 2 months and 25 days, his death occurring at Big Cane, St. Landry Parish, La. She had lived with her niece, Mrs. A. B. Fisher, ever since. She was affectionately known by all as "Auntie," spending the greater part of her life visiting the sick and afflicted. She was a mother to all, being ever thoughtful of the orphan. She united with the Methodist Church when quite young, being a devoted member for more than three-score years. She never had any children, but suffered many aches as a result of the war, sacrificing her youngest brother, Sidney Thompson, at Gettysburg. Being of a large family, she leaves only one, a sister, Mrs. Col. David Hardy, of Delta, Texas. The last few years of her life were accompanied by much suffering, but borne with great fortitude, knowing that he knew best. Auntie is now enjoying the rest she so greatly deserves.

NEPHEW.

Central and South Louisiana papers please copy.

The subject of this sketch, Sister **PATTIE EUDORA INGRAM**, was born June 7, 1839, and died Feb. 1, 1911. Sister Ingram was a devout Christian, having joined the Methodist Church at an early age. She was happily married to Mr. Grover Ingram on the 26th day of December, 1909. She was the daughter of Mr. L. H. and Mrs. L. L. Coffey. She died as she lived, trusting in God. To know her was to love her. She was always at her place in Sunday school and at prayer meeting and was always ready to testify for Jesus, whom she loved so well. Her life was a benediction to all who knew her. Her sickness was of short duration. She was sick for only a few hours, when she fell asleep in the arms of Jesus. She leaves a husband, mother, three sisters and a brother, and a host of friends to mourn her loss. But we know if we live as she lived we shall some day meet her in the "sweet bye and bye." Our hearts go out in deepest sympathy to the bereaved ones. May the sustaining grace of God comfort them in this sad hour of deep sorrow and bereavement! All that was mortal of Sister Ingram was laid away in Hopewell cemetery in the presence of a large concourse of friends, funeral services being conducted by Rev. T. J. Halfacre, her former pastor, there to await the resurrection of the just.

REV. THOS. L. PORTER,  
Her Pastor.

**MRS. MATTIE WILLIE HACKETT** was born the daughter of Rev. Dr. W. F. Camp on May 10, 1871, in Lexington, Mo., and died Jan. 3, 1911. She was married by this writer to Mr.

Carl H. Hackett of Wilkinson County, Miss., on June 1, 1893. These briefly-told facts outline a very beautiful life that passed among us. While we are sad that she has passed from us, yet we all are glad inexpressibly that she lived and that we knew her. Her early life was not altogether roseate, for she was left motherless at a tender age, but her living made other lives rosier. When about 19 years of age she made a public profession of religion at old Friendship Church, in Wilkinson County, Miss. Thence on to her passing she lived the beautiful life of a Christ-follower, blessing the world as she went her way, by brightening it. She died very suddenly and very unexpectedly to her family. Having, as all supposed, about recovered from an attack of la grippe, she was seized with heart failure and died instantly—the machinery of life stood suddenly still. While such a passing appalls us by its very suddenness, may it not have been the better way? She was altogether ready. She leaves three motherless children, a sorrow-stricken husband, several saddened sisters and a host of sorrowing friends. We shall meet her there where light and life shall never fail.

H. WALTER FEATHERSTUN.

**WILBUR J. LEYSETH** was born Jan. 17, 1875, and departed this life Dec. 15, 1910, at his home near Mitchell, La. A devoted Christian, true to God, loyal to his Church and kind in his home, he lived and practiced what he believed to be right. His everyday walk was an evidence to his friends that he was a fit subject to enter the heavenly kingdom. How this dear one is missed no one can ever know, except those who have gone through a similar experience. But our loss is his eternal gain. He was a noble man on whom his friends and his pastor could rely. He loved his Church and was always on hand if not providentially hindered. How sad we are now to meet without him! His modest face we shall see no more in this world; his voice is hushed, his fervent prayers will be heard no more. But it draws us all nearer heaven to lose loved ones if we have faith in him who said, "Let not your hearts be troubled; ye believe in God, believe also in me." He was married about ten years ago to Miss Truman Tatum. The union was blessed with four children. He joined the M. E. Church, South, August 18, 1899, and lived a faithful member until death. He leaves a heart-broken wife, four little children, an aged father and mother, three sisters, two brothers and a host of friends to mourn his loss. Dear ones, weep not; the Lord will sustain you by his grace, and as we come to the end of our journey we will meet him face to face! His pastor, S. S. HOLLADAY.

**MARIUM GRIFFITH** was born in Kentucky on the 4th day of December, 1813. She was married to Samuel E. Holladay in 1834 and departed this life on the 23rd of November, 1910. These dates mark the span of a long life, but what pen could attempt to record all its toils and achievements, its trials and its triumphs, its record of faith and hope, and loving service? Only in the "book of remembrance" they are written, and God will declare them at the last day. Sister Holladay had seven children born to her, four of whom, with her husband, preceded her to the spirit land, while two sons and a daughter were spared to care for her in her old age and to look forward to a glad meeting beyond the skies. She was converted in early life and united with the Methodist Church. She was blind for some years, but retained her interest in the Church. And the God of her early love was only the more precious to her after all those long years of love. So when the songs of the redeemed on earth were proclaiming the opening hours of a glad Thanksgiving Day, God said "Come," and her spirit gladly took its flight to sing it perfectly, looking on the "King in his glory."

W. E. AKIN.

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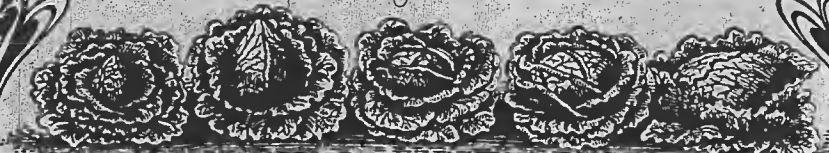
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## Tidings from the Field

### PACHUTA CIRCUIT.

The 18th and 19th inst., I was with Brother E. L. Alford at Orange, on the Pachuta Circuit. Friday night I partook of the hospitality of the worthy inmates of the parsonage, and enjoyed a well-rendered missionary program by the Epworth League, of which Mrs. Alford is the president.

The League is studying "Korea" by Jas. S. Gale, and the readings and essays of the evening indicate a thorough study.

The financial report at the quarterly conference was encouraging, and the reports of the pastor showed he had not been at ease in Zion.

Eighteen accessions to the Church this conference year, and two bright conversions are some of the fruits of the labors of this energetic apostle. Brother Alford is loyal to our hymnal, and through the efforts of himself and his good wife, the singing at Pachuta is of a very pleasing order. There is a Sunday school at each church on the circuit, all well organized and doing good work.

T. J. O'NEIL, P. E.

### Lanesville, La.:

Yesterday, when past, marked two events of interest—the close of my first quarterly conference, and the fiftieth year of my existence. We had a good time. Our much-loved Brother Tucker preached a great missionary sermon Sunday night, using as a text the "Regions Beyond." I wish everybody could have heard him. He closed by raising twenty dollars for the district parsonage. He also preached yesterday at 11 a. m. and held our conference at 2 p. m., with official representation from three churches. It was found that the faithful stewards lacked but little of paying the assessment for the first quarter. The pastor had preached twenty-two times, held two church conferences, made one hundred and sixty-three visits, received nine members, secured twenty new subscribers and four renewals to the New Orleans Christian Advocate and raised for missions \$56, and has \$58 more pledged.

W. J. PORTER, P. C.

March 21, 1911.

### Cockrum, Miss.:

I am well pleased with both the work and the people. We have some noble good people on this circuit. I have been out visiting some of the oldest members of our work. We have one good sister 86, another 82 and another 79. What a feast it has been to my soul to enter these homes and come in contact with these dear saints of God. We love to linger around them and pray with and for them. How glad they are to see their pastor and how kind they are to him! When leaving I feel like praising God for permitting us to see the faces of these faithful servants of his. They always remember their former pastors and are ever desirous to know of their welfare. The good people did not increase the pastor's salary over last year, but have made it the same, notwithstanding the fact that several good families have moved away to the railroads. We believe this fact shows that the cause of Christ is going forward here as well as elsewhere. We are working and praying that the

spiritual interest on this circuit will be increased. We have a teachers' class which meets every Friday afternoon for the study of the Sunday school lesson; also a prayer meeting each Friday evening, which is well attended and the interest seems good. We have real good congregations at each appointment. Pray for us.

ROBERT J. COLLINS, P. C.

### Gloster, Miss.:

Methodism here is looking up and doing an increasing business at the same old stand. Conditions in church affairs are growing better, and the people generally are more cheerful and hopeful than formerly. The attendance upon the public means of grace is good and increasing. The prayer meeting has been enjoying a boom in attendance and interest, and the Sunday school is interesting. The Senior Epworth League was re-organized recently and a public program last Sunday night under its direction, consisting of solos, duets, quintets, papers, etc., filled the church building from cow-catcher to caboose, while some were seen riding on the trucks and hanging on to the steps. It was the biggest crowd since the meeting of the Annual Conference. Those who know said that it was about the best religious program ever pulled off in Gloster. We have some fine talent in our church and League, and it is our purpose to use it to the glory of God and the pleasure and profit of our people. If, as Culyer says, "the best days of the Church have been its singing days," we hope to get back to them and have them, and in many ways make his praise glorious. It's worth a trip of many miles to hear the songs that our boys and girls sing when they gather together. We have an efficient organist, who is always in her place, and to hear her play is like floating on an enrapturing sea or being regaled with delectable symphonies from celestial paradise. The Junior Epworth League has also been re-organized recently, and its members are enthusiastic. The Woman's Foreign Missionary Society and the Woman's Home Mission Society meet regularly, and are doing splendid work. The ladies are doing special outside work, such as the education of a Korean girl at Wousan. They sent \$40 recently to pay for this year's scholarship. The Lord bless the noble women of the Church! They are doing much "to light, in this world of sin and shame, the lamp of love and joy again." The stewards are looking after the pastor's bread and cheese each month, and a committee is succeeding with the conference collections. Despite the ravages of the boll-weevil, the indications are that everything will be paid in full, which will be a great advance over recent years. All of the machinery is at work and there is no ground for pessimism. The pastor is trying to do his duty at every point. Some of the brethren will appreciate the fact that he has been fishing only one time to date—and had fine luck. Dr. Featherston, our learned presiding elder, is hard at work, going to and fro over the district with the agility of one "in the morn and liquid dew of youth." Rev. G. H. Galloway, our conference missionary secretary, was with us recently and preached two able sermons. He will "make good" and prove helpful, wherever he goes. We are planning to make the Sam Jones Camp Meeting next summer "worth while," and confidently expect an increased attendance. Rev. W. W. Simmons, a superannuate, lives here, and in many ways is helpful to the pastor and the cause.

JOHN D. ELLIS, P. C.

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## The Sunday School.

### LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The Sunday school at Bethel, on the Melville charge, has been re-organized, with Brother W. A. Baker superintendent, Miss Ethel Roberts cradle roll superintendent and Mrs. W. A. Baker superintendent of the home department.

A new Sunday school has been organized at Palmetto, with Mr. Alvin DeLoach superintendent and Mr. Jake Mayer secretary. Miss Sallie Pigott was chosen teacher of the Bible class and Miss May Hawkins teacher for the young people's class, the young ladies being the public school teachers. Mrs. Lelia McAdams was put in charge of the home department and Miss Albertha Carrier, the cradle roll.

The Men's Bible Class of the Alexandria Methodist Church has been re-organized, with J. R. Stanley, head retail man of the Alexandria Hardware Company, as president; Mr. D. F. Huddle, principal of the West End school, vice-president; Monroe Brasher, secretary, and G. G. Price, treasurer. J. T. Butler was made chairman of the Hustlers' committee, Monroe Brasher, chairman of the Membership committee and D. F. Huddle headed the Social committee. This class expects one hundred members before the end of the year. Mr. Stanley has recently come to Louisiana from Arkansas, where he was president of the State Epworth League Conference.

Sometimes public school teachers, more often Sunday school teachers, have to contend with problems that would be very easily solved if they had the co-operation of their pupils' parents. The Sunday school teacher has no way of enforcing punctuality and good order and lesson study, except as he can do so by persuasion, and by every consideration of justice should have a strong backing in the home where there is a blood interest and the power of authority. If the teacher freely gives his time to the work of teaching, the parents whose child is receiving the benefit might at least have their children carry out the teacher's plans for punctuality in attendance, regularity in lesson preparation and correctness in deportment while at Sunday school. To give his work gratis is enough for the teacher without having to contend with the looseness and indolence resulting from a lack of well regulated discipline in the home.

### NOTES AND SUGGESTIONS.

By Miss Elizabeth Kilpatrick.

The three foundation stones to successful teaching are: Love to God, Love for the Bible, Love for Souls.

Do you use the Adult Student in your class? You can't afford not to give them the inspiration coming from its pages. It is edited in Nashville by Drs. Chappell, Hamill and Bulla, and may be had by writing the Methodist Publishing House there.

Mrs. J. H. Mitchell, at Water Valley, has a splendid class of men and they are doing things for the Master and their fellows. And at Grenada, Mr. Wilson and Mrs. Stokes have organized a similar class and are doing a great work for their men and the town.

Brother James, on the Iuka Circuit, feels greatly encouraged about his work. His Sunday schools have all had better attendance and more members than ever before. With weather so that people can come together, several institutes have been planned to help him in the work.

Every class organized in a Methodist Church, according to international Church according to international with Dr. Bulla and order the Wesley class certificate. It is beautiful and inspiring, and framed and hung upon your classroom walls will be a source of great joy to every class member.

Teacher: Have you a card containing your pupils' names in your Bible? If not, waste not a day in folding the list within the pages of the Book of Life. Look at it very often. Become familiar with all their names, places of residence and personalities. Follow up closely every absence. How often a scholar is lost because the teacher fails to tell him he is missed! Keep in touch with your class members. Pray for them every day. Possibly with this class is the opportunity of your life for doing Christian work. Teach for eternity, and remember you teach more by your example than by your words. "He that winneth souls is wise."

Never cross out a name on your class list for mere absence. Look into the cause and keep the name tied to your class. No greater sorrow, regret or heart tragedy could come to a teacher than to find the crossed-out pupil lost to heaven, home and the class from neglect or carelessness on his part. One great and useful class never crosses out a name—they did once, but every fellow crossed out came back or was found to be so drawn to his class, the severing of that one tie in his lonesome life would have been a genuine loss. Put the absent ones in a squad or division by themselves if the average attendance runs too unequally, but a mere average is nothing in comparison to a lonesome human soul.

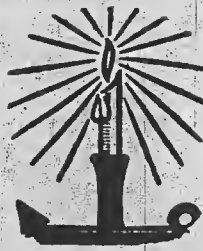
The man was old and poor and half-blind from a headache one cold morning, and he fumbled awkwardly, trying to open the lock of his postoffice box. A kindly woman's voice and nimble fingers lent cheerful assistance and pleasant words. She found he was a stranger and asked him to her Bible class next day. He came and had his old heart so warmed and cheered, life seemed not so bad after all. Class fellows lent ready aid and found him after a little an easy place, and he grew almost happy, though he had to leave the town. He met one of the fellows on the train not long since, and the incident in the postoffice, quite forgot by everybody else, was the central point of radiance for all his joy and prosperity. Astronomers told us the other day a new world was born, trillions of miles away, out of the radiant heart of a nebula, but closer in, an inner life had been born, thrown off from the heart nebula of a kind heart. As you walk down to your office in the morning, has it occurred to you how many lives you can start happily on a day just with a smile—the delivery boy, the school girl, the lad from your class as he trots by on his favorite horse, the busy mother, sweeping the doorstep; the old, old gentlemen, cane in hand, coming down for his paper; the men in the postoffice and your office, too—you have a chance with a smile and tactful loving word to start the day pleasantly for so many people. It may be you are blue and have your own storms and heart disappointments, but they'll vanish entirely if you will thus help somebody else well on a prosaic day.

### LOUISIANA CONFERENCE.

#### Monroe Dist.—Second Round.

Marion	Apr. 1, 2
Monroe	Apr. 9
Girard	Apr. 9, 10
Bastrop	Apr. 15, 16
Gilbert, at Magnolia	Apr. 22, 23
Winnboro, at Crowville	Apr. 22, 23
Lake Providence	Apr. 29, 30
Waterproof, at St. Joseph	May 6, 7
Mangham, at Union	May 13, 14
Oakgrove	May 20, 21
Bonita	May 27, 28
Tallulah	June 3, 4
Oakridge	June 10, 11
Collinston	June 11, 12
Downsville, at Douglas	June 17, 18
Calhoun	June 24, 25
Brooklyn, at Hickory	July 1, 2
Florence	July 8, 9

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You can make 100 bushels, and even a larger yield of big, full ears with plump, sound grains of corn, besides an excellent supply of nourishing fodder for your live stock

## By Using Virginia-Carolina High-Grade Fertilizers

liberally. That is, if your climatic and soil conditions are favorable and you follow the correct methods of careful planting, fertilizing and cultivating. All this is interestingly explained in our new FARMERS' YEAR BOOK, free at your dealer's, or sent on your request, postage paid.

### SALES OFFICES

Richmond, Va.	Charleston, S. C.
Norfolk, Va.	Baltimore, Md.
Atlanta, Ga.	Columbus, Ga.
Savannah, Ga.	Montgomery, Ala.
Columbia, S. C.	Memphis, Tenn.
Durham, N. C.	Shreveport, La.
Alexandria, Va.	Winston-Salem, N. C.



### Woman Past Help.

Chandler, Okla.—In a letter from this place, Mrs. Ella Flowers says, "I hardly know how to thank you for the good that Cardui has done me. Before I tried Cardui, I thought I was past help, but after taking it, I was relieved at once, and gained at least 10 pounds. Everybody says I look so much better. I am still improving greatly." Many women are completely worn-out and discouraged, on account of womanly weakness. Are you? Have you not tried Cardui? It only needs a few doses to convince you that Cardui is just what you need. Try it today. It will cure your pains.

### GALL STONES or any LIVER or Stomach Ailment Cured. AVOID AN OPERATION

Have you Pain or Distress in Pit of Stomach, Pains 3 hours after meals, Right-side pains or Backache, Spasms of Indigestion, Sick Headache, Bloating, Colic, Jaundice, Blues, Constipation, Piles, Soreness, Fullness or Oppression over Liver or Stomach? If you have any of these symptoms you need the "SECO-SOLVO-TONE" Treatment. Write for FREE Booklet. CALLSTONE REMEDY CO., Sole U. S. Agts, Dept. 19, 223 Dearborn Street, CHICAGO, ILL.

## LEG SORES

Cured by ANTI-FLAMMA Pontice Plaster. Stops the itching around sore. Cures while you work. DESCRIBE CASE and get FREE SAMPLE. Bayles Co., 1807 Grand Ave., Kansas City, Mo.

### BOYS!

#### Aeroplane Free

You want to get one of these Aeroplanes and enjoy one of the most modern and exhilarating sports of the time. Just as easy as flying a kite. Are well made of the best materials. Write us to-day, asking how to get one Free. Harry Braunlich, 218 Duncan St., San Francisco, Cal.



### DROPSY

Treated. Quick relief. Removes swelling and short breath in a few days. Usually gives entire relief in 15 to 45 days and effects cure in 20 to 60 days. Write for trial treatment Free. Dr. H. H. GREEN'S SOBS, Box 1, ATLANTA, GA.

Have you read the startling truths in the Book FROM THE BALL ROOM TO HELL? A Dancing Master's experience, 25c postpaid. Agts. wanted. GEO. W. NOBLE, Lakeside Bldg., Chicago.



## Physician Said Appendicitis

### Gall Stones Expelled by the Great Kidney Preparation.

I thought I would do you a favor and let you know what Dr. Kilmer's Swamp-Root has done so far for me.

About one year ago I was taken sick with a terrible pain in my right side. My family physician pronounced it appendicitis. About two weeks ago I received your Almanac and read in it about weak kidneys, and my back hurting me so much, I thought I would try your Swamp-Root and to my great astonishment, after using one bottle, I expelled three gall stones, which weighed 135 grains—just think of it. My kidneys are not well yet, and so I have concluded to continue with Swamp-Root. Mr. Schwake, the druggist, thought that it never was appendicitis and that the doctor had made a mistake. It was no doubt, gall stones that caused the trouble, or they would not have come away so soon after commencing with Swamp-Root.

I shall always praise Dr. Kilmer's Swamp-Root to all those who suffer from kidney, liver and bladder troubles and am very thankful that I ever discovered such a worthy remedy. I feel confident that it will cure me entirely of all kidney and liver trouble.

MRS. MARY J. SCHNITTGER,  
1502 15th St. and 5th Ave.,  
Nebraska City, Neb.

Personally appeared before me this 31st day of August, 1909, Mrs. Mary J. Schnittger, who subscribed the above statement and made oath that the same is true in substance and in fact.

A. P. YOUNG, County Clerk,  
LOUIS STUTT, Deputy.

Letter to  
Dr. Kilmer & Co.,  
Binghamton, N. Y.

### Prove What Swamp-Root Will Do For You.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. It will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

### Morning Headache.

"I suffered with terrible headaches. I would get up every morning with such a severe attack, and until I began using Dr. Miles' Anti-Pain Pills, never found anything that would give me the desired relief. I have used them now for several years, and would not be without them if they were a dollar a box."

SAMUEL KEYS,  
Eaton Rapids, Mich.

"I always keep Dr. Miles' Anti-Pain Pills on hand. Before I began using them, I had frequent attacks of headache, but they gave me prompt relief."

MRS. CARL HECKMAN,  
Minster, Ohio.

The first package will benefit; if not, your druggist will return your money.

## Marriages

March 18, 1911, at the residence of the bride's father, at Huichelliff, Miss., by Rev. A. G. Hall, Mr. WILLIAM VALLEN to Miss MARY BYRD.

March 13, 1911, at the parsonage in Eureka, Miss., by Rev. C. Wesley Baley, Mr. P. DURANCE DAVIS, of Central Academy, Miss., and Miss CLIFFORD BRANNUN, of Courtland, Miss.

## The Epworth League.

### THE DEVOTIONAL SERVICE. APRIL 2.—"TEMPTATIONS."

James i, 12-15; 1 Pet. v, 8-9; Rom. xii, 21; Matt. xxvi, 41.

#### Nature and Use of Temptation.

Man is not a mere machine, but a moral free agent. To be a moral free agent necessitates some kind of test. There can be no character without encountering temptation in some form. James pronounces the man "blessed" who "endures temptation." While temptation must come to every individual, yet no one can justly blame God, nor any one else, if he is overcome by temptation, for he is not compelled to yield, but he is "drawn by his own lust, and enticed." The word "lust" signifies in this place every desire or inclination after things unlawful in any kind—the desire of unlawful pleasures, which is the vice of sensuality; the desire of unlawful riches, which is the foundation of unrighteousness, oppression and fraud; the desire of obtaining honor by corrupt methods, which is the sin of ambition; the desire of being religious without true virtue, without the sincere love of God and of our neighbor, which is the foundation of idolatry and all superstition. When a man is drawn away by any of these things, then he falls into sin.

#### Source of Temptation.

Peter does not deny the presence of evil in the world, but boldly declares that our arch-enemy is seeking our destruction, and that we must resist him. Mark Guy Pearse thinks that the master stroke of Satan has been reserved for these times. He says: "There is a fable of a fox which caught its prey by pretending to be dead. That is the last of Satan's devices. A hundred years ago everything was put down to him—storms, eclipses, plagues, diseases; there was ascribed to him a

power and activity that was almost infinite. Thanks to science, she has cast the devil out of the hail-storm and the thunder-cloud, and has taught us at least some of the laws which regulate these things. So he has altered his tactics, and with a humility which his betters might imitate, he has announced his own decease. 'I am dead,' saith the devil; 'indeed, there is no devil. I am passed away with witchcraft, and ghosts, and all the silly nonsense of the Dark Ages.' 'But we have a more sure word of prophecy, to which we do well to take heed.' The old adversary is as real for you and for me as he was for Adam, or for Job, or for Judas. We dare not ignore him. We dare not make light of him. He relentlessly tracks our steps, and seeks us as his prey.

#### How to Overcome Temptation.

The only safeguard against temptation is watchfulness and prayer. There is always a fierce conflict between the flesh and the spirit. The spirit is like some poor imprisoned bird, which beats its wings in vain, trying to fly, while at the same time it is tied down to the earth.

In speaking of professed Christians who, because of their ambition and covetousness, seem to be attracted by two worlds, some one has justly said: "Their souls are like a piece of iron between two loadstones of unequal magnitude and distance: the one is far greater, and hath more force in itself, to attract, but is placed at a far greater distance: the other is much less, but very near, and therefore may more powerfully draw than that which is more forcible but farther off."

"O watch, and fight, and pray;  
The battle ne'er give o'er;  
Renew it holdly every day,  
And help divine implore."

—Pittsburg Christian Advocate.

### LEAGUE NOTES.

The League at Pachuta, Miss., of which Mrs. E. L. Alford is president, is prospering. A fine missionary program was rendered on Friday night, March 17th. The field to which attention is at present being given is Korea.

The Leaguers of northwest Texas will have an encampment on Lake Wichita, July 24-31. The grounds there are said to be beautiful and attractive, and the occasion promises to be an enjoyable one. Texas is large enough to support two such gatherings, and it is not thought that this new venture will affect adversely the one at Epworth-By-The-Sea.

The first week in April will be observed as a week of prayer by the Leaguers in many Conferences. That an earnest revival spirit may possess every member, will be the thing specially prayed for. This is well. Every young Christian should aspire to be a soul winner. There is no other work so grand and noble as leading the unsaved into the way of life. Every League chapter should have an ambition to make itself a spiritual force in the community.

### THE LOUISIANA LEAGUE CONFERENCE.

Dear Bro. Meek: Please announce in the Advocate our coming State Epworth League Conference, which will be held in Ruston, June 21-23 inclusive. Those who attended the annual session of the Louisiana Conference in Homer last December know what it means to have Brother W. H. Coleman as our pastor-host. His interest will do much toward making the meeting a success and is sure to render the occasion a pleasant one.

MRS. SUDIE J. LINGLE,  
State Secretary.

# HEALTH BRINGS HAPPINESS— BULL'S HERBS AND IRON BRINGS HEALTH



### THE CAUSE

To properly treat any disease, or ailment, it is first necessary to ascertain the cause, to get at the seat of the trouble before relief can be given. The cause, or root of the trouble is, ninety-nine times in a hundred, your blood, because the body receives its only nourishment from the blood; therefore, if you have impure blood in your veins, those impurities are distributed throughout your whole body, causing sickness and disease.

### THE EFFECT

Sluggish, impure blood is the most disastrous thing the system has to contend with. It breeds disease germs and circulates them throughout the body; retards digestion; causes constipation; heart palpitation; dizziness; headaches; nervousness and wrecks the whole body generally. It produces that tired, reckless good-for-nothing feeling, brings on the blues and makes you feel as though life were not worth the living.

### THE CURE

There are a number of remedies for bad blood, but there is only one cure—W. H. BULL'S HERBS AND IRON. This is an ideal combination of medicinal herbs and Pyrophosphate of Iron, which makes it invaluable in all cases of liver, kidney and stomach troubles, and is especially recommended to women suffering from female weaknesses in any form. W. H. BULL'S HERBS AND IRON makes pure, rich, red blood and strengthens heart action. Invigorates the nerves and restores all organs to normal health; laxative in its effects and insures proper digestion; creates a hearty appetite and eliminates uric acid from the blood. Mrs. T. Dilworth, Aberdeen, Miss., writes, "I have tried your Herbs and Iron and can vouch that it did me a great deal of good, especially in cleaning up my system and in putting new life and energy into my body."

### HOW TO GET IT

W. H. BULL'S HERBS AND IRON is carried in stock by all druggists in 50c. and 1.00 size bottles, and here is our guarantee. Get a \$1.00 bottle, take two-thirds of it, and if you are unable to detect any general improvement in your health, take the remainder back to your druggist and he will refund your money—every cent of it. If your druggist can't supply you, send us his name and \$1.00 and we will send it direct, charges prepaid.

W. H. BULL MEDICINE COMPANY . . . . . ST. LOUIS, MO.



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JACKSON, MISS.

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You can pay \$100 to have a typewriter sold to you. Or you can pay \$50 for the identical make by selling to yourself. We buy from the makers the best standard machines, by the thousands. Then we send each on 5 days' trial, without any deposit, and let it sell itself.  
If you keep it, pay \$5 monthly. Stop when you've paid half the usual price, because we have no agents. Our book, "Typewriter Secrets," tells the whole story. Write us now to mail it.  
TYPEWRITERS DISTRIBUTING SYNDICATE  
700 Madison Temple, Chicago (16)

## BOYS!

### Aeroplane Free

You want to get one of these Aeroplanes and enjoy one of the most modern and exhilarating sports of the time. Just as easy as flying a kite. Are well made of the best materials. Write us to-day, asking how to get one Free.  
L. S. Riggs Co., 42 Newton St., New-  
work, N. J.

## Don't Wear a Truss

**FREE**  
STUART'S PLASTER-PADS are different from the painful truss, being made self-adhesive purpose to hold the ruptured in place without straps, buckles or springs—cannot slip, no chance of chafe or constriction against the pelvic bone. The most obstinate cases cured in the privacy of the home. Thousands have successfully treated themselves without applying—irresistible. Process of cure is natural, so no further use of trusses. We prove what we say by sending you trial of Plaster-PAD absolutely FREE. Write TODAY.  
MADE—PLASAP LABORATORIES, Block 126, St. Louis, Mo.

## Rider Agents Wanted

In each town to ride an exhibit sample sport bicycle. Write for special offer.  
Finest Guaranteed  
1911 Models  
with Coaster-Brake and Friction-Proof tires.  
1909 & 1910 Models  
all of best make... \$7 to \$12  
100 Second-Hand Bicycles  
All makes and models, \$3 to \$8  
Special FACTORY GUARANTEE SALE  
on all bikes  
on Approval without a cash deposit, pay the freight, and allow 10 DAY'S FREE TRIAL.  
Tires, coaster-brake rear wheels, lamps, sundries, parts and repairs for all makes of bicycles at half usual prices. DO NOT BUY until you get our catalogues and offer. Write now.  
MEAD CYCLE CO. Dept. 5-365 CHICAGO

## INDIVIDUAL COMMUNION CUPS

UNBREAKABLE  
POINTED TOP STYLE  
(CAN BE STERILIZED)  
Requires no tipping back of the head—no washing by hand—no breakage.  
Write for Illustrated Catalogue.  
LE PAGE INDIVIDUAL COMMUNION CUP CO.  
MONTREAL, CANADA

## RHEUMATISM

### A CURE GIVEN BY ONE WHO HAD IT

In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Address,  
Mark S. Jackson, No. 779 James Street, Syracuse, N. Y.  
Mr. Jackson is responsible. Above statement true.

## QUARTERLY CONFERENCES.

### MISSISSIPPI CONFERENCE.

#### Newton Dist.—Second Round.

Lake, at Lawrence.....Apr. 1, 2  
Hickory, at Good Hope.....Apr. 3, 9  
Montrose, at Cedar Grove.....Apr. 15, 16  
Forest, at Oak Grove.....Apr. 20  
Thurs.....Apr. 20  
Walnut Grove, at P. H. Fri. Apr. 21  
Carthage, at Rocky Point.....Apr. 22, 23  
Laurel, Sixth Street.....Apr. 28  
Laurel, First Church.....Apr. 29, 30  
Laurel, Kingston.....Apr. 29, 30  
Stallo, at Stallo.....Fri. May 5  
Indian Mission, at Stallo.....May 5  
Decatur, at Decatur.....May 6, 7  
Homewood, at Gasque Chp. May 13, 14  
Philadelphia.....Wed. May 17  
Neshoba, at North Bend  
Thurs.....May 18  
Hillsboro, at Liberty.....May 20, 21  
Morton, at Pelahatchie.....May 21, 22  
Trenton, at Independence  
Friday.....May 26  
Shiloh, at Clear Creek.....May 27, 28  
Newton.....Wed. May 31  
The District Conference will be held at Union, Miss., July 26-30.  
T. J. O'NEIL, P. E.

#### Seashore Dist.—Second Round.

Brooklyn and Bond, at B. Apr. 1, 2  
Gulfport and Handsboro, at Handsboro.....Apr. 4  
Oakvale, at Hathorn.....7:30 p. m. Apr. 7  
Columbia.....Apr. 8, 9  
Americus, at Roberts Chp. Apr. 15, 16  
Escatawpa, at Caswell Spgs. Apr. 18  
Moss Point.....Apr. 19  
Hub, at Byrds Chapel.....Apr. 22, 23  
Carriere and McNeil, at Nicholson.....Apr. 24  
Poplarville.....Apr. 25  
Derby, at Millard.....Apr. 26  
Lumberton.....Apr. 27  
Mississippi City.....Apr. 29, 30  
Pascagoula and Ocean Springs, at O. S. May 3  
Mentorum, at Ruble, 11 a. m. May 5  
Gulfport, 25th Ave. May 13, 14  
Vancleave, at Mt. Pleasant May 17  
Bay St. Louis.....May 20, 21  
Long Beach.....May 24  
Wolf River Mission, at Whittington.....May 27, 28  
Coalville, at Fayers Chp. 10 a. m. May 31  
Biloxi.....7:30 p. m. May 31  
Logtown.....June 3, 4  
McHenry and Wiggins, at Wiggins.....June 10, 11  
The District Conference will be held in Long Beach May 9-12. The opening sermon will be preached Tuesday night, May 9, and the conference will convene Wednesday morning. It is earnestly desired that every preacher-in-charge will be ready to report the assessment for the district parsonage paid in full.  
W. B. JONES, P. E.

#### Brookhaven Dist.—Second Round.

Adams, at Johnston.....Apr. 1, 2  
McComb, Centenary.....Apr. 2, 3  
Bogue Chitto and Norfield, at Norfield.....Apr. 8, 9  
Gallman, at Mt. Pleasant.....Apr. 15, 16  
Crystal Springs.....Apr. 16, 17  
Osyka, at Muddy Sprgs. Apr. 22, 23  
Magnolia.....Apr. 23, 24  
Barlow, at Brandywine.....Apr. 29, 30  
Bayou Pierre, at Pleasant Ridge.....May 6, 7  
Hazlehurst.....May 7, 8  
Pearlhaven, at Mallilun.....May 13, 14  
Brookhaven.....May 14, 15  
Topisaw, at Sartins.....May 20, 21  
Tylertown, at China G. May 27  
Buford, at Summer's Chp. May 28  
North Wesson, at N. W. June 3, 4  
Wesson.....June 4, 5  
Scotland, at New Hope. June 10  
Summit, at Summit.....June 11  
Meadville, at Meadville.....June 17, 18  
Montecello, at Byhala.....June 24  
McComb and Fernwood, at Fernwood.....June 25  
District Conference at Osyka, April 13-21.  
J. T. LEGGETT, P. E.

#### Hattiesburg Dist.—Second Round.

Magee, at Riels Creek.....Apr. 1, 2  
Collins, at Collins.....Apr. 7  
Taylorville, at Fairmont.....Apr. 8, 9  
Summerland, at Hebron.....Apr. 10  
Leaksville, at Adamsville.....Apr. 15, 16  
Merrill, at Winburn.....Apr. 21

Lucedale, at Lucedale.....Apr. 22, 23  
Oloh, at Thompson's.....Apr. 29, 30  
New Augusta, at McCal-lum.....May 6, 7  
Richton, at Richton.....May 13, 14  
Eucutta, at Goodwater.....May 19  
Vossburg, at Philadelphia.....May 20, 21  
Sanford, at Mt. Tabor.....May 26  
Eastabuchie, at Lux.....May 27, 28  
Prentiss, at Mt. Zion.....June 3  
Sumrall.....June 4, 5  
Seminary, at Eminence.....June 10, 11  
Silver Creek, at New Hebron.....June 17, 18  
District Conference at Richton, July 11-14.  
M. B. SHARBROUGH, P. E.

#### Jackson District—Second Round.

Thomasville, at Mt. Carmel.....April 1-2  
Brandon, 7:30 p. m. April 2  
Madison, at Ridgeland.....April 5  
Jackson, Galloway Chap., 7:30 p. m. April 5  
Camden, at Thomastown.....April 7  
Sharon, at Lone Pine.....April 8-9  
Canton, 7:30 p. m. April 9-12  
Deasonville, at Union.....April 13  
Mendenhall, Braxton.....April 15-16  
Jackson 1st Church, 7:30 p. m. April 17  
Eden, at Lodi.....April 22-23  
Terry, at Spring Ridge.....April 29-30  
Jackson, 1st Church, 7:30 p. m. Apr. 30  
Jackson, Rankin St., 7:30 p. m. May 7-10  
Fannin, at Andrew Chapel.....May 13-14  
Harrisville, at D'Lo.....May 17  
Benton, at Zeiglerville.....May 20-21  
Florence, at Sinai.....May 24  
Edwards, at Clinton.....May 28-29  
Lintonia, at Bethany.....May 31  
Yazoo City, 7:30 p. m. May 31  
Bolton, at Raymond, 7:30 p. m. June 7  
Satartia, at Mt. Olivet.....June 10-11  
Flora, at Benton, 7:30 p. m. June 11  
District Conference at Jackson, Capital Street, April 26, 27 and 28.  
J. R. JONES, P. E.

#### Meridian District—Second Round.

Porterville, at Union.....April 1-2  
Vimville, at Pleasant Hill.....April 8-9  
Shubuta and Quitman, at Quitman.....April 13  
Lauderdale, at Bethel.....April 15-16  
Enterprise and Stonewall, at Stonewall.....April 20  
Scobbs, at Blair's Chapel.....April 22-23  
Moscow, at Hopewell.....April 28  
DeKalb, at Pleasant Ridge.....April 29-30  
Meridian, Fifth Street.....May 3  
Matherville, at Salem.....May 6-7  
Meridian, Central.....May 10  
Binnsville and Wahalak, at Wahalak.....May 14-15  
Meridian, East End.....May 17  
Daleville, at Souls Chapel.....May 20-21  
DeSoto, at Mannassa.....June 3-4  
Meridian, Seventh Ave. June 14  
Meridian, Poplar Springs.....June 15  
Bucatanua, at State Line.....June 18-19  
Waynesboro.....June 19  
Meridian, South Side.....June 21  
Waynesboro Circuit, at Pleasant Grove.....June 24-25  
District Conference at Lauderdale, May 29-June 2.  
W. H. LEWIS, P. E.

#### Port Gibson Dist.—Second Round.

Port Gibson.....Apr. 1, 2  
Vicksburg, Crawford St. Apr. 15, 16  
Utica, at Learned.....Apr. 22, 23  
Silver City, at Louise.....Apr. 29, 30  
Gloster, at Woodland.....May 3  
Fayette.....May 7, 8  
Nebo, at Providence.....May 12  
Hamburg, at Roxie.....May 13  
Harriston, at Mizpeh.....May 14, 15  
Washington, at Kingston.....May 20, 21  
Natchez, Pearl St. May 21, 22  
Natchez, Jefferson St. May 23  
Sunflower, at Richey.....May 26  
Anguilla, at Sunflower.....May 27, 28  
Mayersville, at Shiloh.....May 29  
Wilkinson, at Friendship.....June 3, 4  
Woodville.....June 4, 5  
Oak Ridge, at Redbone.....June 10, 11  
Washington Street, Vicksburg.....June 11, 12  
Rolling Fork, at Grace.....June 17, 18  
Rocky Springs, at R. S. June 24, 25  
Hermanville, at.....June 26  
Homochitto, at.....June 28  
Centreville, at Macedonia.....July 1, 2  
H. WALTER FEATHERSTUN, P. E.

## LA GRIPPE BAD COLDS NEURALGIA

Quickly cured by Johnson's Chill and Fever Tonic. Drives every trace and taint of Grip poison from the blood. 50 cents if it cures—not one penny if it fails. At all drug stores.

## THE MODE of BAPTISM Settled at Last

Long debated subject now made clear. Differences, fading like stars before the rising sun, will soon be gone forever.

### Immersion Delusions Exploded!

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DALLAS - - - - - TEXAS



QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Greenville Dist.—Second Round.

Alligator	Apr. 2, 3
Arcola	Apr. 8, 9
Leland	Apr. 9, 10
Dubbs	Apr. 15, 16
Lyon	Apr. 16, 17
Belen	Apr. 23, 24
Friar's Point	Apr. 25
Robinsonville	Apr. 29, 30
Shipman's Chapel	May 4, 5
Clarksdale	May 7, 8
Deeson	May 14, 15
Merigold	May 21, 22

The district conference will be held at Rosedale, May 12, 13, 14.

W. W. WOOLLARD, P. E.

Oxford Dist.—Second Round.

Pine Valley, at Wyatt's	Apr. 1, 2
Coffeeville, at Gray Rock	Apr. 8, 9
Duck Hill, at Tie Plant	Apr. 15, 16
Grenada Ct., at Sparta	Apr. 22, 23
Aberdeen, at Mt. Zion	Apr. 29, 30
Oxford	Apr. 30 May 1

J. E. CUNNINGHAM, P. E.

Sardis Dist.—Second Round.

Mt. Pleasant, at Union	Mar. 25, 26
Coldwater, at Love	Apr. 1, 2
Hernando and Horn Lake, at Horn Lake	Apr. 2, 3
Cockrum, at Palestine	Apr. 6
Pleasant Hill, at Lewisburg	Apr. 7
Byhalia, at Emory	Apr. 8, 9
Oakland, at Tillatoba	Apr. 15, 16
Lake Comorant and Hinds, at Eudora	Apr. 22, 23
Como	Apr. 29, 30
Long Town, at L. T.	May 6, 7
Courtland, at Chapel Hill	May 13, 14
Tyro	May 17
Senatobia	May 20, 21
Wall Hill, at Bethel	May 27, 28
Arkabutla, at Harmony	May 31
Eureka, at Eureka	June 3, 4
Crenshaw, at Crenshaw	June 10, 11

W. M. YOUNG, P. E.

Corinth Dist.—Second Round.

Corinth Ct., at Gaines Ch.	Apr. 1, 2
Rienzi Ct., at Rienzi	Apr. 8, 9
Belmont Ct., at New Hope	Apr. 15
Tishomingo Ct., at Salem	Apr. 16, 17
Booneville Ct., at Oak Grove	Apr. 22, 23
Dumas Ct., at Wells Chap.	Apr. 28
Ripley Ct., at Mt. Pleasant	Apr. 29, 30
Dry Run Ct., at Mt. Pisgah	May 6
Guntown & B., at Pleasant Valley	May 7, 8
Hatchie Mts., at Crums Chapel	May 13, 14
Kossuth Ct., at Kossuth	May 14, 15
Myrtle Ct., at Ebenezer	May 20, 21
Baldwyn Ct., at Lebanon	May 27, 28
Sherman Ct., at Chesterville	June 3, 4

District Conference at Myrtle, May 19-21. Bishop J. H. McCoy will preside.

BEN. P. JACO, P. E.

Columbus Dist.—Second Round.

Mashulaville, at Hashuqua	Apr. 1, 2
Macon	Apr. 7, 9
Brooksville	Apr. 9, 10
Columbus, First Ch.	Apr. 14, 16
Columbus, Second Ch.	Apr. 16, 26
Sturgis, at Bethel	Apr. 22, 23
Starkville	Apr. 29, 30
Starkville Ct., at Smyrna	May 6, 7
Mayhew, at Sessums	May 7, 8
Crawford	May 13, 14
Cochran	May 20, 21
Columbus Circuit	May 27, 28

The District Conference will convene in Sturgis, April 19, at 9 a. m. Bishop James H. McCoy will preside. We expect a large attendance. We earnestly request every pastor to have the Home and Foreign Missionary assessments paid in full by the District Conference.

J. E. THOMAS, P. E.

Aberdeen Dist.—Second Round.

Smithville, at Paine Memorial	Apr. 1, 2
Amory and Nettleton, at A.	Apr. 2, 3
Okolona Ct., at New Hope	Apr. 8, 9
Okolona	Apr. 9, 10
Verona, at Palmetto	Apr. 15, 16
Shannon, at Pleasant G.	Apr. 16, 17

Nettleton Ct., at Carolina	Apr. 22, 23
Greenwood Spr'gs, at P. G.	Apr. 29, 30
Prairie, at Strong	May 6, 7
Wren, at Grady's Chapel	May 13, 14
Derma, at Derma	May 20, 21
Montpelier, at Mantee	May 27, 28
Tremont, at Mt. Pleasant	June 3, 4
Fulton, at Friendship	June 4, 5

JAMES H. FELTS, P. E.

Winona Dist.—Second Round.

Itta Bena	April 2
Greenwood, 7:30 p. m.	April 2
Schlater, at Schlater	April 7
Inverness, at Isola	April 9, 10
Winona	April 16
Mars Hill, at Gore Springs	April 19
N. Carrollton, at Longview	April 21
Carrollton, at Smith's Chp.	Apr. 22, 23
Winona Circuit, at Bluff Springs	April 29, 30

Belzoni, at Swift	May 4
Ruleville, at Ruleville	May 5
Lambert, at Lambert	May 7, 8
Tutwiler, at Dublin	May 14, 15
Webb, at Webb	May 16
Indianola, at Fairview	May 20, 21
Kilmichael, at Stewart	May 26
Bellefontaine, at Lebanon	May 27, 28
Eupora, at Mabin	May 29
Slate Springs, at Cross Roads	May 31
Minter City	June 4

District Conference at Webb, May 17-19. Bishop W. B. Murrah presiding.

E. S. LEWIS, P. E.

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GENERAL BOARD MEETING AND CONFERENCE FOR EDUCATION.

The Board of Education will hold its regular annual meeting beginning Thursday, April 6th, 9 a. m., in the Court Street Methodist Church, Montgomery, Ala. The classification committee will meet on Wednesday, April 5th, 9 a. m., at the same place.

The Conference for Education will begin Thursday evening, April 6th, and will continue through Friday and Saturday, April 7th and 8th. Morning, afternoon and evening sessions will be held. All the sessions of the Conference will be held in the Court Street Methodist Church. On Sunday, April 11th, sermons and addresses will be delivered in the churches of Montgomery and at other cities in Alabama by members of the board and other educational leaders of the Church. The Conference promises to be of unusual interest. A large attendance is expected.

STONEWALL ANDERSON, Corresponding Secretary.

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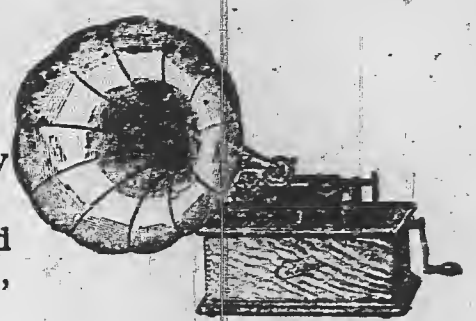
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## ZACHARY, LA.

"The lines have indeed fallen unto us in pleasant places." We reached Zachary from Florida on the 28th of December, 1910, and found a kind, hospitable people among which to live and work. We have at Zachary a nice, comfortable parsonage and neat, comfortable church buildings at each of the three appointments. We have purchased new pews for the church at Slaughter since we have been on the work and have them paid for, with the exception of a little more than \$60. We are arranging to paint the new church at Ethel. We will begin soon to put a new dress on the parsonage, and we have already installed a bath tub. The congregations are good and the interest seems to be growing along all lines. We are having unusually large congregations at the mid-week prayer meeting, and much interest is being manifested, by the young people especially. The Sunday schools are lining up and beginning to do some very good work. Showers of kindness are not all of the showers that we have gotten since we have been on the Zachary Charge. On the night of February 28th the members of the Zachary Church, and many others took us by surprise and showered us with flour, sugar, coffee, rice, hams, and other things too numerous to mention. We have enlisted quite a number of our members for some definite church work during the year of 1911, and in asking them to enlist for some work we have not failed to ask them every one to subscribe for the Advocate. I have circulated a list of pledges among my people, and out of the twenty-four returned there are eleven pledges to subscribe for the Advocate. Our first quarterly conference has been held by our beloved presiding elder, who made a display of his ability not only as a good presiding elder but as a preacher, for he preached us two great sermons. Taking the work as a whole, the outlook is good for a prosperous year. Pray for us.

H. N. PERRITT.

Brother J. T. Leggett, our presiding elder, came to us and we had our first quarterly conference at Keno, Miss., March 18-19. We are not progressing like we ought to, but under the three strong, earnest and inspiring sermons preached by Brother Leggett, we resolved in our hearts to put forth greater efforts to make progress in the future. Only two of our churches were represented at the conference, but if they knew what they missed they would be there next time. We love our presiding elder and appreciate him very much. I will mention a Sunday school rally we had at Sandy Hook Church the fourth Sunday in February. It created an interest in the Sunday school work. We had both Baptist and Methodist speakers, Mr. Murry from Columbia representing the Baptist Sunday school. He gave us a talk on the home department. We also had Miss Magee, a teacher in the Columbia high school—a Methodist. She gave us a lecture on elementary training for the teachers. The Rev. Mr. Sargent, pastor of the Baptist Church at Sandy Hook, gave us a talk on how a Sunday school can help the church. We thank Mr. Murry, Miss Magee and Rev. Sargent for their admirable addresses. They helped us. We also appreciate very much the help rendered by Miss Stewart of Angie, La., who presided at the organ. We should be happy to have them all come again. Pray for us on the Buford Charge.

W. B. WALDROP, P. C.

## A NOTE OF THANKS.

Mr. Editor: Please allow us space in the Advocate to express our appreciation of the many letters of sympathy received since our mother's death. Though father has not been able to read any of them, it is comforting to him to feel and know that

he has the sympathy and prayers of his friends in this dark hour.  
LOUISE HANEY FREILER AND SISTERS.  
Clinton, La., March 20, 1911.

## THE BROOKHAVEN DISTRICT CONFERENCE.

To the Brethren of the Brookhaven District—  
Dear brethren: Our District Conference convenes with us at Osyka, April 18. We want this to be the beginning of a great revival; will you not pray to that end? Please send me, as soon as possible, the names of your local preachers and delegates.  
We will be delighted to have the

brethren bring their wives to the District Conference with them, but it will be necessary for us to be so informed beforehand.  
Hoping to see each of you soon, I am your brother,  
LOYD DECELL.

## GOOD MEETING AT RULEVILLE, MISS.

Dear Brother Meek: We have just closed an eight days' meeting at Ruleville. Brother E. S. Lewis, our presiding elder, was with us and at his best. His plain, clear, earnest manner of presenting the truth carries conviction to the hearts of his hear-

ers. Much good was accomplished, many pledging themselves to higher and more holy living. We have rejoiced in the manifest presence of God, the sweetness of Christian communion and the privilege of co-operation in work for Christ. Not all we desired was accomplished, but we believe much and lasting good was done.  
O. L. SAVAGE, P. C.

"Try to be happy in this present moment, and put not off being so to a time to come, as though that time should be of another make from this, which has already come, and is sure."  
—Thomas Fuller.

# Don't Pay

## Feel It First

You must be sure first, by feeling its power in your own body. You must be sure before you say a word or pay a penny. You must know it is right. You must know you are right, must know you are right. You can be sure, can see, feel and know by testing it for twenty-five days at our risk. Each day tells its own plain story, a story that has won the hearts of thousands. If you want to get well, here is your chance. Here is your chance to try, without paying a penny, a successful treatment which makes health by getting down to the first principles of the body, by following the only method which makes permanent health possible.

Don't pay a penny until you feel its benefit. Don't pay until you feel better all over your body. Don't pay until you feel stronger, more vigorous, eat better, sleep better, are better. Don't pay until your organs are more naturally, your pains are leaving you. Don't pay until you see this is the RIGHT MEDICINE for you.

This is how Bodi-Tone is offered to every sick and ailing person who wants new health. If you want to stop the use of medicines, if you want to quit the doctors, if you want to stop the strain and drain of continual dosing and dosing, *tone your body and make it healthy with Bodi-Tone*, for healthy bodies need no medicine. The decision is all left to you. You judge for yourself, in your own time, in your own home, and judge it by what it does. It is often possible to judge within a few days, for when Bodi-Tone does its work there is a remarkable difference between the old and new body. Friends notice it, neighbors remark it, and relatives rejoice in it. But Bodi-Tone wants you to take your time, to see, feel and be sure, to know its work is good, to realize it is right before you pay. Your word decides it.

## Bodi-Tone

does just what its name means—cures disease by *toning all the body*, and we want you to try box at our risk and see what it will do for your body. Bodi-Tone is a small, round tablet, that is taken three times every day. Each box contains seventy-five of these tablets, enough for twenty-five days' use, and we send you the full box without a penny in advance, so that you can try it and learn what it is, so you can learn how it works in the body, how it cures stubborn diseases by helping nature to tone every organ of the body. Tonic is a little word, but it means a great deal, everything in health. When all the organs are doing their part, when each is acting in a perfectly natural way, when all the functions are healthy and performed with natural vigor, when the energy, strength and power of resistance to disease are all at a natural point, then the body is in proper tone. When disease has attacked any part, the tone of the entire physical body should be raised to the highest point, to make all the body help to cure. This is the power Bodi-Tone offers you to help you get new health.

The composition of Bodi-Tone is not a secret. Each ingredient that is used to make this splendid remedy is fully described in the Bodi-Tone book, sent free to every Bodi-Tone user. When you use Bodi-Tone you know just what you are taking, know it is good and safe and know you are taking the kind of medicine to provide real help for the body. It contains no narcotics or habit-forming drugs, nothing that can injure the stomach; it contains no ingredient that your own family doctor will not endorse and say is a good thing. It does not depend on killing pain with opium, cocaine, morphine, or other dangerous drugs. It does not excite the body with alcohol, but it tones the body and cures its disorders with the remedies Nature intended to tone and cure the body when that power was given them.

Among the ingredients which give Bodi-Tone its great power, are Iron, to give life and energy to the blood, Sarsaparilla to purify it, Phosphate to enrich the nerves, Lithium for the kidneys, Gelatin for the stomach, Chinese Rhubarb and Oregon Grape Root, for the liver, Calcium, to restore tone to the bowels and intestines, and Potassium for the general system.

Each ingredient Bodi-Tone contains adds a needed element from nature to the body. Each has work to do and does it well. We claim no credit for discovering the ingredients in Bodi-Tone, each of which has its own well-deserved place in the medical books of most of the civilized world. We

simply claim the credit for the successful formula which we invented, for the way in which these valuable ingredients are combined, for the proportions used, for the enervative force which thousands of sick have found in Bodi-Tone. Many of its ingredients are regularly prescribed by doctors either separately or in combinations with such drugs as each doctor may favor, for there are wide differences of opinion among the doctors of various schools. The exact combination used in Bodi-Tone is what makes Bodi-Tone's success in fighting disease; what makes it cure where good doctors have failed and gives Bodi-Tone the enervative and restorative power that makes possible the remarkable cures experienced by Bodi-Tone users, cures which prove the difference between Bodi-Tone and common remedies. That is why we want to send you a box of Bodi-Tone on trial, as soon as you write for it, for we know you will find it different and superior.

## You Need It

If you are tired of ceaseless doctor bills and wearied of continual dosing without results, you need Bodi-Tone right now. If your local doctor is doing you no real good, if you have given him a chance to do what he can and the ordinary medicinal combinations he used have failed, give this modern, scientific combination of special remedies a chance to show and prove what it can do for you. Its greatest triumphs have been among men and women with chronic ailments who had good physicians without lasting benefit, and for this reason all chronic sufferers are invited to try it at our risk.

Bodi-Tone offers its valuable services to you right now, if you are sick. If you need medicinal help, if your body organs are acting as they should, if your body is not in right, natural and normal tone. This is what Bodi-Tone is for, to help nature restore tone to the body, to restore health, vigor, vitality and strength.

If there is anything wrong with your kidneys, Bodi-Tone helps to restore tone to the kidneys, helps to set them right. If there is anything wrong with your stomach, Bodi-Tone helps to tone the stomach, helps to set the wrong right. If there is anything wrong with your nerves, your blood, your liver, your bowels or your general system, the health-making ingredients in Bodi-Tone go right to work and keep on working day after day, producing results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone helps to eliminate the Uric Acid from the system while it restores tone to the kidneys, stomach and blood, thereby preventing a continuance of Rheumatism, nerves and joints. Bodi-Tone should be used by all women suffering from any Female Ailment, for its toning properties have been found especially valuable in such ailments.

## Easy To Get

Why delay another day, when a trial of this proven medicine is yours for the asking? Why keep on suffering when by clipping the coupon, filling in your name and address and mailing it to us, you can get a twenty-five days' treatment of this great remedy which has already restored thousands to health, which thousands everywhere are talking about? It just costs a stamp and you don't pay a penny unless it benefits. The powers of Bodi-Tone have been amply proven by two years of glorious cures. It is no longer a new remedy, but a remedy with a history—a history of cures that has astonished the doctors and delighted the sick. It has been tested in thousands of cases, covering a great variety of ailments in both sexes, at all ages.

Persons suffering from Rheumatism, Stomach Troubles, Kidney, Liver and Bladder Ailments, Uric Acid Disorders, Female Troubles, Bowel, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anemia, Sleeplessness, Languor, Pains and Nervous Breakdown, have tested Bodi-Tone and proven its great value in such disorders.

Many who have for years been in poor health and tried most of all the prominent medicines, have found that one single box of Bodi-Tone did more good than all the others combined. Bodi-Tone makes the body right, with its maximum degree of strength, vigor and vitality, which it may not have possessed for years previous, even when in fair health. Bodi-Tone works what seems a miracle by putting tone where tone was needed. Read the reports, send the coupon today, get a box promptly, and try it.

## How It Cures

FRIEDENS, PA.—Bodi-Tone has done much for me. I was just all worn out; not able to walk a mile before I was so weak and out of breath. I could get little sleep for years, and felt as tired in the mornings as if I had done a hard day's work. I tried patent medicines until I was disgusted and doctors' medicines without lasting benefit. I had Catarrh and Throat trouble, and my Heart, Liver and Kidneys were all more or less out of tune. When I would lie down to sleep my nerves were all on the go with such an uneasy feeling. Since using Bodi-Tone I can sleep like a healthy child, walk, eat and do light work. I am gaining in weight and strength every day. I am past my seventy-third milestone, and am now well, cheerful, happy and contented, thanks to God and Bodi-Tone. I feel years younger and am told I look remarkably well. MRS. ROSA SPANGLER.

COOPER, TEXAS.—I was down with Rheumatism for nine long weeks and came very near dying. My physician pulled me through, but when I got up out of bed I was so weak that I could hardly do anything. The Rheumatism had left me almost a physical wreck. My limbs and body were swollen terribly, and I was so nervous and weak I could not stand to do any kind of work, nor did I seem to get any better. At this time I learned about Bodi-Tone and sent for a box to try. The swelling began to leave my body within a short time after I began its use and the nervousness and weakness gradually disappeared. I could ride and plow all day before I had used two boxes, and do all of my work about the place without feeling the least worried. I feel like a different man since I began to use this remedy. W. N. ROGERS.

GYPSUM, KANSAS.—When I sent for Bodi-Tone I suffered severely, and could get no relief for two years, even while taking treatment from the doctor. I thought the trouble was in my Stomach, but the doctor said my Liver was enlarged. I also had Female Trouble, which was very bad. My doctor said if I did not quit work I would have to have an operation sooner or later. I was so nervous I could not sleep at night and could not settle myself to work at any one thing but a short time. I had no appetite; in fact I was so discouraged that I cared very little whether I lived or died. I was in such misery. I had not taken many more than a dozen doses of Bodi-Tone when my terrible headache all left me and the distressing bloating in my stomach disappeared. Then my troubles all seemed to leave me at once, as if by a miracle. I would go to bed and sleep like a babe and work all day and never feel tired. My friends say I look as fresh and young as a girl. EFFIE E. DUEBIS.

## COUPON

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# NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58—No. 14.

"Prove All Things; Hold Fast That Which is Good."

WHOLE No. 2877.

ROBERT A. MEEK, Editor.  
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, LA., THURSDAY, APRIL 6, 1911.

CHAS. O. CHALMERS, Publisher.  
Office, No. 512 Camp St.

## Editorial

A contemporary observes that the Universalist theological schools of the United States are having very few matriculates. Why should they? If everybody is going to heaven anyhow, what is the use of troubling about it?

A traveler in Peru reports that smoking in church while the service is in progress is quite common in that country. Too bad! too bad! We were aware that most tobacco users "do not regard man," but we had thought they "feared God" enough to restrain them from lighting pipe, or cigar, or cigarette in his holy temple. But there is yet one consolation left: if these worshippers go to heaven their breaths and tobacco will be left behind.

The Gospel Advocate, of Nashville, Tenn., has endeavored to make much of the charge of a disaffected minister that there is too much "watered stock" in Methodism. This surprises us not a little. We did not think there could be too much water in anything for our Campbellite friends. Can it be that they are beginning to feel the need of something more solid than a liquid foundation to stand upon? We have thought for some years that they are growing in grace and gaining a clearer apprehension of the truth.

"Tolerance of non-essentials is right and helpful. Tolerance of the destruction or undermining of essentials is like the opening of the gate for thieves." So writes Dr. J. M. Buckley, of the New York Christian Advocate, in a recent editorial, and this sentiment we heartily endorse. We do well as Christians not to quibble over immaterial differences and to exhibit mental hospitality toward things which are not vital and fundamental. But the man who is so broad that he holds tenaciously to nothing and who ever bears aloft in his hand a flag of truce, is worth little to any cause. The world needs men who have convictions and the courage to battle for them.

Some one has said that the first "institutional church" was the famous Foundry, where Methodism was cradled. In that historic building Wesley had a chapel, a band-room, a book department, a school, and a dwelling-place for himself and his assistants. In erecting structures with such facilities to-day we are only catching up the marvelous man of Epworth. Nor is there any just ground for criticising enterprises of this character. In the fierce struggle to save those sinking beneath the waves of sin we need to throw out every life-line possible. But in such work we must guard against the danger of mistaking the means for the end. The purpose of the bath, the lunch-room, and the clinic under the direction of the Church is not merely to minister to the physical man, but through these agencies to open the way for a loftier ministry to needy souls. In all of our manifold operations to help humanity we should never lose sight of the evangelical aim of our holy religion. The noblest service that can be rendered to any man is to lead him to Christ.

## SIR OLIVER LODGE ON MIRACLES.

It will be remembered that about two years ago Mr. Charles W. Eliot, ex-president of Harvard University, set forth at some length what he was pleased to term "the religion of the future." Among the most prominent characteristics of the faith that is to be, as he outlined it, was its complete emancipation from the supernatural. He affirmed that in it there would be no place for miracles, and that all doctrines of such nature would be found discredited and discarded. Much ado was made over the distinguished educator's religious views, and under glaring headlines they were paraded in the secular papers. But we were not at all disturbed because we knew that Mr. Eliot's whole life had been devoted to the study of other things than Christianity, and that he had scarcely a single qualification of a great religious teacher. Had he been discussing matters educational or scientific, we should have attached not a little weight to what he had to say; but when he ventured to re-write the creeds of Christendom, we realized that he had essayed a task for which his training had not fitted him.

It is particularly to be regretted that men eminent in one domain of inquiry should allow themselves to be cajoled into dogmatizing in other fields of investigation in which they are mere novices. A scientist, who for years has concerned himself only with physical laws and forces, is no more capacitated to teach spiritual truth than a poet is to command an army on the field of battle. The latest exhibition of unwisdom of this kind that we have had was the recent outbreak of Mr. Edison, who, with a very limited education and no knowledge of psychology, the science which deals with the soul, dared to affirm that man is merely an animal and not an immortal spirit. That one so brilliant in one realm of research should make such a spectacle of himself in another in which he is untaught, is little less than pathetic.

But we have drifted from our purpose. What we had in mind when we started out was to call attention to the fact that Mr. Eliot's reprobation of the supernatural by no means commands the unanimous endorsement of men famous in the world of science. Sir Oliver Lodge, of Great Britain, who as a scholar, thinker, and physicist is considered second to no man now living, delivered a few days since an address before the National Free Church Council at Portsmouth, England, in which, according to The Outlook of March 25th, he declared that miracles are no more impossible or lawless than the interference of a human being would seem to a colony of ants or bees. "The region of the miraculous," he said, "has been hastily and illegitimately denied."

Coming from such a source, this statement is well worthy of notice. And it ought to put to shame the little fellows in the pulpit who have been trying to translate or explain away the miracles recorded in the book of revelation. We need not feel called upon to apologize for the Christian faith, and nothing is more foolish than to try to accommodate it to the changing opinions of men. The religion of the future will be the religion of the past—the religion of Sinai—the religion of Calvary—the religion that fired

the heart of patriarch and prophet under the old dispensation, and of apostle and pastor under the new. Let us not become panicky because persons with illustrious names now and then become befogged in doubt and utter materialistic sentiments. Francis Bacon was right when he said, "A little learning tendeth to lead men into skepticism, but much learning will bring them back."

## CLOSING THE POSTOFFICE ON SUNDAY.

The plan of reducing the work of the New Orleans postoffice to a minimum on the Sabbath day was put in operation on April 2, and the authorities report that it appeared to work well. The general delivery window was opened at 11 o'clock and those calling for mail were waited upon, and that deposited in boxes throughout the city was taken up once during the day. In our judgment this arrangement is a movement in the right direction, and deserves the sanction and co-operation of the Christian public. It gives a large number of workers an opportunity to rest from their labors and attend religious services. Nor do we believe that any one will suffer loss because of the adoption of this regulation. On the contrary, we think it would help all if secular cares could be dismissed from the mind for a few hours and the attention fastened upon other things. Commerce and the making of money should not completely engross the thought and activities of rational, immortal beings. A weekly season of quiet makes for peace, health, and happiness and the development of worthy character and good citizenship.

## COMMENDABLE ACTION.

The action of Mayor Behrman in forbidding the presentation of the play entitled, "La Samaritaine," in New Orleans should be accorded hearty commendation. This drama is profane, insinuating in its suggestions, and seeks to drag down to a low level the highest and holiest character in human history. It outrages the feelings of Christian people, and is entirely out of place in a country where Christ is revered and worshiped. Madame Bernhardt is said to have been irritated by the opposition manifested to the play in this community, but that matters not at all. The indignation exhibited by our citizenship and the prompt action of the Mayor were highly creditable. It showed that a potential sense of decency is not lacking in the Crescent City.

The Central Methodist Advocate calls attention to the fact that Greece is the only country in Europe where the people are not allowed to have the New Testament in their own tongue. This privilege, it is said, was formerly accorded them, and has been withdrawn. Educated persons can, of course, read the Word in the original Greek, but that differs too much from the modern Greek to supply the needs of the masses. It is a strange providence that the Holy Land where Christianity was born and the countries in which its first triumphs were won, should now be largely dominated by false and unworthy faiths. But the Cross will again conquer in those regions.



Published by the Mississippi and North  
Mississippi Historical Societies  
JAN. 20, 1911.

Correspondence will be sent direct to communications  
intended for the Office at 1151 Maple St. New Orleans.  
In communications intended for the Business Depart-  
ment should be addressed to the Manager of the New  
Orleans Christian Advocate. Write with ink, and only  
on one side of the paper. No attention will be paid to  
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1944年11月11日

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The cause of the war was the desire of the British to maintain their empire and to keep the world in a state of peace. The British were the only power in the world at that time, and they wanted to keep it that way. They wanted to keep the world in a state of peace, and they wanted to keep the world in a state of peace. The British were the only power in the world at that time, and they wanted to keep it that way. They wanted to keep the world in a state of peace, and they wanted to keep the world in a state of peace.

The first of these is the fact that the  
 population of the United States is increasing  
 at a rapid rate. This is due to a number of  
 factors, including a high birth rate, a low  
 death rate, and a large influx of immigrants.  
 The second factor is the fact that the  
 population is becoming more and more  
 concentrated in the urban areas. This is due  
 to a number of factors, including the fact  
 that the urban areas are more attractive  
 than the rural areas, and the fact that the  
 urban areas are more developed.

tains of wealth, but they seek to meditate upon God  
 and the things of God. The comfort that comes to  
 us through holy meditation is one of the most spiri-  
 tual and refined joys of which our souls are capable.  
 Said David: "When I remember thee upon my bed  
 and meditate on thee in the night-watches my  
 soul shall be satisfied as with marrow and  
 fatness." Ah, didn't you see that meditation on  
 God and spiritual things turns the precious prom-  
 ises into marrow and the soul feeds on the fat things  
 of the kingdom? The Christian mounts up in holy  
 desires and in heavenly affections; and, craving more  
 and more of divine love, he fixes unswervingly his  
 affections "on things above, not on things on the  
 earth." His aims are high, for his lofty and ul-  
 timate design is to glorify God and enjoy him for-  
 ever. So we find that genuine Christians are stead-  
 ily engaged in righteous practices. They are not  
 guided in their actions by the world's standard - it  
 is not their standard - for their one rule of life is  
 conformably to the will of God. They practice the  
 law laid down by Paul: "Whether, therefore, ye eat  
 or drink, or whatsoever ye do, do all to the glory  
 of God." Isaiah tells us how the believer mounts up  
 "with wings as eagles." Therefore he rises natu-  
 rally, for the eagle does not rise at man's command,  
 but by the impulse God has given it. So a new  
 heart having been given the believer, it becomes  
 imperative upon him to be mounting to God, for it has  
 come the order and easy movement of his soul.

The eagle flies higher than other birds, making its nest on high, and so the believer seeks the heights of spiritual experience, nesting close to God. The eagle's flight, while strong and swift, is gradual, and so, too, does the believer mount up by degrees. It is written: "They go from strength to strength," rising to more and more knowledge of God and sweeter and sweeter communion with him, until faith and hope end in blissful vision and full fruition. The child of God keeps on mounting until the heights of heavenly glory are reached. The formal professor, not having been regenerated, makes, it may be, some attempts to mount about the time of communion, or when in affliction, or during a revival, and when these seasons are over he goes down about as first as he went up. The genuine and thoroughly alive follower of the Master is always mounting—on week days as well as on the Sabbath, on ordinary Sundays as well as on communion occasions, in spring, summer, autumn and winter, in times of revival and when there are only the regular movements of church life. Mounting upward is no more the thing for the eagle to do than it is for man's dear child to seek God in the upper deep of his love and fellowship. Before his conversion his tendency and moves were downward, but since then, it tends to his new nature, he is bound to be ever on the upgrade. Why? "If any man be in Christ he is a new creature; old things are passed away. Behold, all things are become new. Then, too, his nest, like the eagle's, is on high, his aid is above his citizenship is in heaven. Christ is all in all in him and that he must, and as long as he is living he is safe. The mounting soul is out of reach of this world's misery and is safe against every dread itself as our Lord said, 'No man shall hurt you, and again, 'He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die.'

But such is not in danger except when he loses his faith in the omnipotent God, and descends to the plane of earth. The Christian, growing in grace and sanctification and through Christ strength comes into the kingdom of blessed experience in the living God, is safe in danger when he drops down to earth to seek upon the earthly elements and needs of this mortal world, not having received this strength to bring up with wings as angels. He remains above our earth looking down with sympathy and love upon the world, and his ray of light and warmth from above is in heaven. They are the angels who dwell upon the wings of faith and love with God and have in the favour of God

4 LONG TIME AGO, IN THE YEAR 1841, IN THE CITY OF NEW YORK, THERE WAS A MAN WHOSE NAME WAS JOHN J. HARRIS.

五、六、七、八、九、十、十一、十二、十三、十四、十五、十六、十七、十八、十九、二十、二十一、二十二、二十三、二十四、二十五、二十六、二十七、二十八、二十九、三十、三十一、三十二、三十三、三十四、三十五、三十六、三十七、三十八、三十九、四十、四十一、四十二、四十三、四十四、四十五、四十六、四十七、四十八、四十九、五十、五十一、五十二、五十三、五十四、五十五、五十六、五十七、五十八、五十九、六十、六十一、六十二、六十三、六十四、六十五、六十六、六十七、六十八、六十九、七十、七十一、七十二、七十三、七十四、七十五、七十六、七十七、七十八、七十九、八十、八十一、八十二、八十三、八十四、八十五、八十六、八十七、八十八、八十九、九十、九十一、九十二、九十三、九十四、九十五、九十六、九十七、九十八、九十九、一百。

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children became Methodists. His eldest son, Eli, was for many years a practicing physician in Lawrence County, Miss., between Monticello and Brookhaven. About the year 1881 or 1882, he went to Louisville, Ky., and took a post-graduate course. While there he attended the Methodist Church, joined a Sunday school class, and learned more about Methodism than he had ever known. On his return to his home, he contributed largely towards building a Methodist Church, and in 1885, I enjoyed the privilege of receiving himself and wife into our Church. He was a faithful, good member as long as he lived.

Hosea Davis was a good man, a rigid Baptist, but loved to attend the Methodist Church. Two of his many sons are Baptist preachers.

Stephan A. Reagan was a local preacher, and lived one mile from our home. He was a good man, a little eccentric at times, but always ready to do his duty, as he saw it, and bear his part of the burden of the church. His wife was a Miss Applewhite. She bore him eleven children; most of them passed over the river years ago. One grandson and two or three great-grandsons are in the Methodist ministry. Rev. S. A. Reagan died when I was a boy. Among his last words were: "The best of all is Jesus is here."

He had a brother, Wm. Reagan, who, while not a practical Christian at all times, was a clever man; and many itinerants always found a welcome in his home. He was a Methodist to the core, as the following incident will show. He lived ten miles from a Methodist Church, and within one-half mile of Old Antioch, a noted Baptist Church on Pearl River. His wife attended Antioch Church occasionally. Rev. Jesse Crawford, pastor at Antioch, talked to Mrs. Reagan about joining the Church. She told the preacher she would join, with her husband's consent, and requested him to talk to Mr. Reagan about it, which he did. Mr. Reagan looked at him with one of his significant looks and said, "Yes." He then added, "If you put her under the water, you may take her along with you." She was never immersed, but afterwards joined the Methodists, and lived and died a true Christian. She has some children living about Columbus, Miss.

I have ever felt warmly attached to the Reagan family. When I was his pastor in 1859, fifty-two years ago, I told him one day what a certain Baptist preacher, living in the bounds of my work, said to his congregation on one occasion. It was about this: "Some preachers who have been to college, and wear the title of D.D., tell us that there are mysteries in the Bible that can't be explained. Now I am no scholar; I never saw the inside of a college; what I know I learned sitting before a pine-knot fire; yet to me there are no mysteries in the Bible. I can read and explain every word in it from Genesis to Revelations." When I finished, Mr. Reagan straightened himself in his chair, pointed to a dog that at that time was passing before the door, and said, "No, Henry, the Bible is no mystery to that dog any more than it is to Slaton." There are many people living in that country yet who, like Mr. Slaton, "are to see anything but 'immersion' in water baptism."

If there was anything or anybody Uncle Reuben hinted worse than he did the devil, and he hated, self-enrolled Baptists, it was a Dutch peddler. Peddlers were quite common in those days. Not one of them ever called at his home more than once. On one occasion, a peddler stopped about eight or ten minutes to stay till next morning. Patient to sell any goods, he called for his bill. "One dollar," said Mr. Reuben. "You don't take it in goods," said the peddler. "No I don't take it in goods," said Mr. Reuben. "No don't pay money," said the peddler. "You don't pay me money," said Mr. Reuben, and went for his axe. The Dutchman became frightened, begged Mrs. Reuben to keep him off him. The dollar, got his pack and made for the door. As he got to the door, Mr. Reuben gave him a look that helped him move quickly down the steps. That peddler never called again at the home of Andy Billie.

More of this later

AN ADDRESS BY MISS L. A. MORTON, OF WINTHROP, N. H.  
TO A MOTHERS' MEETING

This is a mothers' meeting and is a thing of the relation of the child to the Bible. We are spend a very few minutes in talking of the relation of the child to the Bible, the mother and child as these three should be inseparably linked together. The mothers are different appointed teachers and guides in their little position in moral and religious matters and are to teach to their children from day to day and shift the responsibility on the mothers in Sunday school begins to be in direct connection of the will of God in the beginning of the discussion, we are to have that responsibility was laid down and rest upon the mother's hands and finally shift our other legs and when teaching our little dolls and naughty neighbors we are to be "I's" and they become teachers and mothers in church with responsibility of how to teach, we are reminded that we should in the summer time have the Bible and to spend a few minutes and the child is to be taught in measure.



extends through limitless generations into all futurity. For the emptied cradles of to-day shall fill the colleges, senate chambers, the offices and places of merchandise tomorrow. No despot on his throne ever wielded such power, so strong, potent and enduring as the mothers of our land.

Now the mother is the luminary that reigns and shines alone in the early child life. As years advance the sceptre is divided and the teacher shares the sway. And so, in the beginning, every mother should be a Sabbath school teacher. Her own children should be her class and her home should be her school house. Timothy from a child knew the Scriptures, being taught them by his mother and his grandmother, Eunice.

Dr. Doddridge's mother taught him the histories of the New and Old Testaments before he could read. It is said that she fixed it in his mind in some way by the Dutch tiles in the chimney. Dr. Abbot says that in a theological college where 120 young men were preparing for the ministry it was found that more than a hundred had been led to Christ by the Bible stories told them in their childhood by their mothers and teachers.

When my children were small I tried both Green's and Hans Christian Anderson's Fairy Tales, Jean Ingelo's, "Mopsy the Fairy," the Arabian Nights, Indian stories, war stories, stories of adventure and ghost stories, Poe's Weird Tales and Kipling's animal stories; but no stories were listened to with such absorbing interest, or were remembered as well as Bible stories.

Tell a child in such simple language that his mind can grasp it the story of Moses in a little basket, lying among the flags on the river; of Joseph and his brethren, of Pharaoh's dream, of Joseph's dream, of Nebuchadnezzar's dream, of Daniel in the lion's den, of the three Hebrew children in the fiery furnace, of Elijah and Elisha. Tell him the history of the children of Israel making bricks in Egypt, of their passing through the Red sea and sojourning in the wilderness, led by a pillar of cloud by day and of fire by night and being fed by bread from heaven; tell him of little Samuel and little Josiah, Israel's good king, and tell him, oh, most wonderful of all, of Joseph and Mary, and the babe in the manger, and the visit of the wise men, and you will find that he is not only deeply and vitally interested as in nothing else you can tell him, but he will have a fund of information that will be useful to him all the days of his life.

Talk to a child abstractly of faith, justice or courage, and he is bored and mystified. Instead, now talk to him of faith as illustrated in Abraham, and you have got his attention, his imagination is captured, his understanding is enlightened. Teach him trust and patience in Job, patriotism and modesty in Moses, loyal, unchanging friendship in Ruth and Naomi; courage and honor in Daniel, truth and faithfulness in Joseph, in Lot's wife the visitation of justice and judgment, in Saul the evils of disobedience, in the witch of Endor the deadly sin of necromancy or the consulting of familiar spirits now known as modern spiritualism, in the war between Ahab and the Assyrian king, defeat through drunkenness, and in Absalom destruction through treachery. Then let every mother here to-day realize for her child not to know all these heaven-sent emblems of virtue and wisdom is not only to miss a great moral and religious training but it is to be robbed of the honor of even a common education and the most needful culture.

We have often heard it said that the sons of clergymen turn out badly from having too much piety and too much Bible training in their childhood and youth. Now let us examine this statement and find how true it is. We will turn to facts and figures that we may have solid ground to go upon. First take R. W. Emerson, the sage of Concord, poet and essayist, whom Carlyle called the greatest statesman out of politics, truly and one of the sweetest and sincerest characters in American history. Why Emerson had eight generations of clerical and cultured ancestry back of him. No wonder he was a wonder. Rev. David Field had three famous sons: Cyrus Field, founder of the Atlantic cable; Stephen Field, justice of the United States Supreme Court; David Dudley Field, so well known as the compiler of the Field law codes. Oliver Wendell Holmes was the son and grandson of a clergyman. Edward Everett, statesman and author, son of a clergyman. John Hancock, first signer of the Declaration of Independence, son and grandson of a clergyman. Cotton Mathei, author and scholar, son and grandson of a clergyman. Agassiz, the great naturalist, son of a clergyman. Henry Clay was the son of a clergyman. John B. Gordon, soldier and statesman, son of a clergyman. Henry Ward Beecher, son of a clergyman. Samuel F. B. Morse, the great inventor, son of a clergyman. Chester A. Arthur, twenty-first president of the United States, son of a clergyman. The truth of the business is that we find more than average ability and respectability in ministers' sons.

Thus we see that the men and women of genius and learning, who with uplifted brow and noiseless tread are leading the vanguard of civilization, the men and women who stand for justice, temperance and the right, are those who in their early youth had the benefits of a Christian home and Bible training.

## EDISON'S ERRONEOUS TEACHING.

By Rev. J. H. Beil.

I read with interest the contribution from Brother Broyles, entitled, "May Explain His Twisted Theology," published in the Advocate of March 9. Brother Broyles is one of our most capable young preachers, and what he said was well expressed and timely. Therefore I am sorry that he stopped at saying, "How much damage such men do we cannot estimate."

Now if you will allow me I will make a few observations concerning Mr. Edison's erroneous teaching and influence.

I believe all will agree with me in saying that Mr. Edison is one of the greatest men of the age. In the field of science he is both sound and practicable. He is much appreciated for the service he has rendered to the world and his name will be immortalized. But when he enters the spiritual realm and sets himself up as an authority on theology the press and the pulpit should condemn in no uncertain terms his unsound views.

When Edison speaks, whether it be on the subject of science or religion, the world will pause to listen; hence his influence for good or evil. Edison will have more followers than Hubbard, because he has more influence.

The great question of the day is, "Are modern scholarship and Christianity incompatible?" The apparent tendency of this age of knowledge and criticism is to divorce intellectuality from religion. The great gospel truths are being questioned and many of our educated young men of to-day are being led in the wrong direction. Therefore, will the pulpit and the press not combat this mighty force for evil? The preacher who treats this matter lightly and terms it shallow rationalism that will amount to naught is mistaken. The skepticism of to-day is tremendous. It is learned, clever and resourceful. It may have sophistries, but it is neither ignorant nor stupid. It may be wrong, but it is scholarly and brilliant. It may not care for our holy of holies, but for all that it has brains.

The Bible has been called to the witness stand and cross-questioned by science and philosophy and the Christian religion has been put in the crucible, but the foundation of the Church is secure and the soul can hide itself in the Rock of Ages as long as time shall last. But this is not the question that vitally concerns us. The thing that is most disturbing the Church to-day is the fact that so many educated people do not accept Christianity because, as they say, their intelligence prohibits. Of course the man who does not think for himself, the man who does not read and the ignorant will not be affected by this spurious doctrine. But our boys and girls who are educated, college-bred, will think and read for themselves; therefore they are the class most liable to be affected. Hence it becomes the duty of the Church to teach more vigorously that it is with the heart that man believeth unto righteousness; that the essential principle of religion is spiritual in its nature; that is, that it pertains to the heart as well as the mind—has to do with the inward man.

True, the mind and reason only have a primary and fundamental place in religion. Saving religion is an intellectual principle, but it is also much more. Knowledge and wisdom are often put for the whole of religion. The man with this conception of religion should be shown that the intellect, deprived of its rights in religion, will seek its satisfaction without and develop into Godless rationalism. Therefore we cite Mr. Edison as an illustration of this.

Mr. Edison believes that everything is subject to a reign of natural law, and it is by following this path that he has been enabled to make his wonderful discoveries. But when he tried to enter the spiritual realm by this route he was landed in the cesspool of Godless rationalism. He forgot that the "carnal mind is at enmity against God; for it is not subject to the law of God, neither indeed can be." Science and philosophy will never be able to locate the God of the nations. While God places no premium on ignorance, he will not reveal himself to those who make an exclusive scientific search for him.

Sacred history teaches us that the class most perplexed by Jesus' teaching were those who by their intellectual culture, their minute Biblical knowledge, their religious traditions and their church instincts seemed to have been specially prepared for Jesus. One would have predicted that the Scribes and Pharisees would have an easy mastery of Jesus' teaching and doctrine and that the common people would have found it a foreign language; but it was the experts with all their advantages who failed and it was the unlearned who succeeded in receiving a revelation of Jesus.

It is a calamity that some of the giant minds of to-day cannot comprehend this. It occasions a great deal of regret and perplexity to know that a man of Mr. Edison's caliber and learning will give no allegiance to the Christian faith. It startles one to hear scholars and thinkers declare that the doctrine of the Holy Trinity is not true, that Jesus was not the son of God, that the virgin birth and the resurrection are no longer tenable. Such denials mean a great deal when they come from

such people. Still, even when taken at its worst, the course of educated people is not in itself conclusive. Great intellects, it has been seen time and again, are not immune against error. They can be quoted for every fad and every wild theory under the sun. They may be appealed to in behalf of practices which others regard as ridiculous, grotesque, superstitious and perhaps wicked. Full justice should be done their attainments. Their learning should be recognized and respected. There should be no detraction. We may go further and say that there is force in some of their strictures on Christianity. But not for a moment can it be allowed that they are authorities in the realm of religion.

Mr. Edison says that the best qualified person to decide on questions of dispute about religion is the absolute materialist, the man who will find no spirit in matter because he does not desire to find it there. In other words, that the truly unprejudiced and open-minded judge between these disputants is the judge who will, immediately on taking the chair, throw the side of one claimant entirely out of court, and a priori, before hearing a word of the argument, decide the case in favor of the other. This is the sort of man, according to Mr. Edison, who is to decide the question of the ages. What sort of unbiased judgment is that to bring to the solution of such a problem?

In his widely heralded interview of a few months ago Mr. Edison proclaimed that "searching the inner structure of all things for the fundamental, he had come to the conclusion that there is no supernatural—that all there is, all there ever has been, all there ever will be, can or will, soon or late, be explained along material lines." Not only, he declares, is there no immortality of the soul, there is no such thing as the soul. The brain is but a wonderful machine, like the phonograph, the only essential difference being that while the phonograph is made of metal the brain is made of meat.

Not only is there no soul, but there is no individuality. Man is an aggregation of cells. The cells have intelligence, and the man is merely the aggregate intelligence of all the cells, working impersonally, like a machine. And there being no human individuality, there can be no human responsibility. Such, in its gist, is the black and terrible negation.

Now let us as preachers make a close study of this question, that we may intelligently combat the erroneous materialistic hypothesis of modern religious thought. Let us show that men like Mr. Edison do not know where to look for God. This is the oldest cry of humanity, searching for God. Edison said that he had searched the inner structure of all things for the fundamental, but he did not find God. Job cried out: "Oh that I knew where I might find him!" "Behold, I go forward, but he is not there, and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him." Job did not look in the right place, neither did Edison. He looked on the right hand, so did Edison, but neither thought of looking within. But the difference in the two is that Job finally looked in the right place. He looked in his own heart and then he saw the great and loving God, which made him cry out from the very depths of his soul, "Though he slay me, yet will I trust him." It is within the heart of man that God dwells; it is within the heart of man that God speaks.

So let us pray, dear brethren, that Mr. Edison and all like him may yet be brought to Jesus Christ and that their influence for bad may be overcome by the blessed gospel that we preach.

Black Hawk, Miss.

## THE CHURCH PAPERS.

By Bishop E. E. Hoss.

The time has fully come when the Methodists must make a fresh effort to enlarge the circulation of their Church papers, and the more so as the land is flooded with a cheap and vicious literature. No great enterprise nowadays can afford to do without its special organ. Printer's ink is worth more than at any previous period of the world's history. It is often said that our papers ought to be improved. Well, the best way to improve them is to give them more subscribers. Growth without nutrition is an impossibility. Nothing could be a greater help to pastors in all their work than the weekly visits of a strong, loyal, and well-edited Methodist journal in all the homes of their congregations. That is the ideal at which we should aim. Nothing less than that should satisfy us. Time spent in accomplishing it is well spent. Such a journal makes fifty-two pastoral visits in the year, and never fails. It represents pastoral support, missions, church extension, education, and all other good causes. It carries the tidings of revivals, and spreads the good news of the kingdom everywhere.—Exchange.

## SEASHORE COTTAGE CHEAP.

My cottage on Seashore Camp Grounds at a sacrifice—furnished—complete—bath and sewer.

H. R. SINGLETON.

1556 White St., Shreveport, La.



## Church News

Dr. Richard Wilkinson is reported to be doing a fine work at the Fourth Avenue Church of Louisville, Ky. It is Dr. Wilkinson's habit to succeed in whatever field he labors.

The St. Louis Christian Advocate is authority for the statement that Dr. James Anderson, the father of Dr. D. L. Anderson who died in Soochow, China, a few days since, was the founder of the Atlanta Constitution.

Bishop McDowell, who has been in Europe and Asia on official duty for several months, expects to return to the United States about May 25. He will make the voyage home across the Pacific and land at San Francisco.

Dr. Frank N. Parker, pastor of the Methodist Church at Alexandria, La., will deliver the annual address to the Young Men's Christian Association of the Louisiana State University, at Baton Rouge, at the next Commencement.

The Christian Index, of Atlanta, states that the Georgia Baptists are this year undertaking to raise \$86,000 for Foreign Missions and \$52,000 for Home Missions. Of this amount, \$43,000 has already been secured for the work abroad, and \$37,000 for the work at home.

The campaign to raise funds for the endowment of Birmingham College is being pushed vigorously in Alabama. Bishop McCoy, Dr. F. P. Culver, and Dr. J. D. Simpson, the president of the institution, have recently been making stirring addresses in behalf of the movement. With such leaders, we dare say that it will succeed. Alabama Methodism is able to do anything that it sets its heart upon.

Of San Francisco's population of 416,000, it is said that less than 15,000 per cent are connected with any branch of the Protestant Church. It is doubtful whether there is another city in the United States where the cause of Christianity is at so low an ebb. The Far West generally is said to have a continental Sabbath and to be dominated by an engrossing spirit of commercialism. This makes it difficult for Christian workers to succeed in that great field.

It is stated that 500 preachers and Christian workers outside of Atlanta attended the Georgia State-wide Conference on Evangelism recently held in that city. The exercises were both educative and inspirational, and the influence of the great gathering will doubtless prove to be far-reaching. It has been decided to hold such a conference annually in the Georgia metropolis, and the pastor of the Wesley Memorial Church was instructed to proceed to get things in readiness for the next one.

The Southern Baptists are suggesting Dr. E. Y. Mullens, of the Louisville Theological Seminary, for the presidency of the Baptist World Alliance which is to meet in Philadelphia June 19-23. The first meeting of the Alliance was presided over by Dr. John Clifford, and that of 1905 by Dr. Alexander MacLaren. It seems fair that the president this time should be taken from the United States and from the South where the Baptist Church is strongest. We should like to see the honor come to Dr. Mullens, who would undoubtedly wear it worthily.

From the Nashville Christian Advocate of March 31, we appropriate the following: "Dr. J. E. Wray, pastor of Mulberry Street, Macon, Ga., has been preaching a series of sermons on civic righteousness. We notice from the daily papers that his great church is packed with people at the morning services, and that at the evening services several hundred are often turned away. The occasion of these sermons was the pardoning by Governor Brown of a convict from Macon who had been convicted of repeatedly violating the prohibition law. His people are standing by him in this fight."

Bishop W. R. Lambuth, according to report, has been quite unwell for some time, having found it necessary to place himself under the care of a physician. He is said, however, to be improving, and we trust that he will soon be fully restored to his accustomed strength and vigor. Bishop Lambuth has been a hard worker for many years and has not hesitated to spend himself freely to promote the progress of the divine kingdom. We note that he is one of the 35 members of the Continuation Committee of the World's Missionary Conference, which is expected to meet in England, May 16-20. It is doubtful whether there is a man anywhere better informed concerning mission work than this Chief Pastor whose life has been given to it.

Canadian Methodism seems to be wide awake and growing. Twelve thousand additions to the Church from the Sunday schools were reported last year, and this year it is hoped that the number of accessions from that source will reach 20,000. A new library

has recently been completed at Victoria College which is said to be one of the finest structures of the kind in Toronto, and it is stated that another handsome building to be used as "a students' residence" will be erected during the coming summer. The new General Superintendent, the Rev. Dr. Chown, is being highly commended for his work. A writer in referring to it says: "Instead of spending his energies in dedicating churches, attending anniversaries, etc., he has planned a series of District Conferences, spending one or two days in each locality discussing practical questions relating to the progress of the Church with ministers and laymen."

The Canadian correspondent of Zion's Herald in the issue of that paper appearing on March 22, thus sets forth the present status of the movement looking to the union of the Methodist, Presbyterian, and Congregational Churches in the Dominion of Canada:

"The movement for the organic union of the Methodist, Presbyterian and Congregational Churches in Canada does not seem to be quite as hopeful as it did. Although the General Conference of the Methodist Church and the Presbyterian General Assembly approved of the basis of union by large majorities, it has met with several adverse votes in the presbyteries which have been voting on the question during the winter. The Toronto Presbytery refused to endorse the basis by a vote of thirty-five to thirty-two, and while most of the presbyteries throughout the country have accepted it, the minorities have been so considerable that it is very doubtful if the scheme will go through. A number of influential Presbyterian ministers and laymen have formed an association with the avowed purpose of opposing union. In its place they advocate a sort of federation by which each denomination will retain its own autonomy, but means will be taken to prevent overlapping and duplication of church machinery. Methodists are, at present, saying little, but several of the ministers are vigorously opposing union in the columns of the Christian Guardian. Rev. Dr. Griffin, the veteran treasurer of the Superannuation Fund, is among these. He believes that the proposals for union imperil the fund which he loves so much. A few weeks later the votes of the Methodist district meetings will be recorded, and we shall then know more as to the trend of feeling in our own Church."

### THE NEW ORLEANS DISTRICT CONFERENCE

The New Orleans District Conference was held at Carrollton Avenue, March 28-30. The attendance was good and the business was transacted expeditiously, yet without undue haste. All the interests of the Church received their due share of attention. The Conference passed a resolution authorizing the trustees of the Seashore Camp Ground School to issue bonds to the amount of \$20,000 for the purpose of erecting suitable buildings to accommodate the work of that institution. The preaching during the Conference was done, and well done, by Revs. A. G. Shankle, S. H. Werlein and Elton Wilson. The presiding elder of the district, Rev. J. M. Henry, D.D., presided over the sessions of the Conference with great ability. Rev. H. T. Carley was elected secretary. Rev. R. W. Vaughan, Superintendent of the Methodist Orphanage at Ruston, and Rev. P. O. Lowrey, Conference Sunday School Missionary, were present and spoke in behalf of their work.

The following lay delegates to the Annual Conference were elected: W. B. Thomson, D. B. Carre, T. V. Ellzey, C. O. Chalmers, A. F. Godat, T. J. Anderson and Jacob Cohen were elected alternates.

H. L. Baker and A. S. Daniels were elected to succeed themselves as trustees of the Seashore Camp Ground. W. B. Thomson, after serving continuously for thirty-four years as a trustee, tendered his resignation on account of the press of business. The resignation was accepted with great regret and W. F. Sherwood was elected to fill the vacancy thus created.

Mrs. John Munford and Mrs. D. C. Worrell represented the work respectively of the Woman's Home Mission Society and the Woman's Foreign Missionary Society.

Slidell was chosen as the next place of meeting. A resolution was passed extending thanks to Rev. J. G. Snelling, the pastor, and the people of Carrollton Avenue for their hospitable entertainment. The ladies of the church very kindly served tea each evening on the lawn.

On Friday evening Dr. John T. Sawyer conducted a love feast which was greatly enjoyed.

SECRETARY

### NOTES FROM THE SHREVEPORT DISTRICT

Rev. J. C. Rousseau has made a splendid beginning at Texas Avenue, Shreveport. His congregations are good and increasing. He has organized a company of Boy Scouts and is reaching boys from all over the city. The Woman's Home Mission Society at this church has raised over \$1,500 within the past twelve months.

Rev. B. H. Sheppard of the Many charge has solved the prayer meeting problem by having it conducted by members of the congregation. The attendance ranges from 50 to 80, and the interest is splendid. Brother Sheppard also has a Sunday school of which he is very proud. They are compelled to enlarge



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to make a sale

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good as  
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argument prevail, to wean  
you from  
your time-tried  
friend, **LUZIANNE**  
**COFFEE**

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NEW ORLEANS, LA.

the church in order to care for it. He is also organizing a chapter of Boy Scouts.

Dr. Felix R. Hill of Centenary College visited Campiti recently, taking the presiding elder's place, and preached with old-time power, conversions taking place at the services held by him.

Rev. John F. Foster of De Ridder, La., is one of the most diligent pastors in the state. He has made over five hundred calls since conference, and his congregations are showing the good effects. He is to be assisted in a protracted meeting by Rev. W. G. Harbin, beginning April 16th.

A movement is on foot to build a new parsonage at Greenwood, La., where Rev. S. J. Davies is pastor. On the occasion of the first quarterly conference the conference collections were subscribed in full, with a little surplus. It was also decided to move the historic Caddo Chapel congregation to a building at the railroad station four miles away, provided by Brother S. B. McCutchen.

Probably no church in the Southwest occupies a more commanding location than does our First Church in Shreveport. At the head of a great business street it stands, and is now ornamented by a great electric sign, on which glow in letters 36 inches long the words, "First Methodist Church, Welcome." This sign is the gift of one of the church's most honored and useful members, Col. S. B. McCutchen.

One of the most interesting of our new fields is Oil City, La. All through the woods are the oil wells and gas wells, and 3,800 people are within a radius of a few miles. A lot has been donated by Mr. J. S. Noel and money is being raised to build a neat church. Rev. H. W. Cudd is pastor at this new appointment.

OBSERVER

### YOUR EASTER OFFERING FOR THE ORPHAN- AGE.

We have written to all the Sunday school superintendents asking that they give us this year, as they did last year, the Sunday school offering for the Orphanage. We hope that every Sunday school in the Methodist Church in Louisiana will do this. We call your attention to the fact that not one dollar is assessed the Church for the support of the Orphanage. There is no Conference pledge of any kind that assures us of any Conference support. We do not have any endowment that brings us one cent's revenue. We are wholly dependent on the voluntary offerings of our people for the means to feed, clothe and support the homeless children in our Orphanage. Because of conditions that demand my continual presence at the Orphanage, I have been unable to visit many of the churches, and we have received very little support since Conference. Our monthly expense bills are now due and we owe about \$500 that we must pay at once, with less than \$100 in the treasury to pay it with. Last Easter the Sunday schools contributed about \$1,200 for the Orphanage. You can easily raise \$1,500 this year if all will give their Easter offerings. We hope, wherever possible, that the preachers will give the people of their congregations a chance to contribute with the Sunday schools for the Orphanage. Please do not forget us, brethren. We have fifty-seven children to be fed, clothed and cared for. It is your Orphanage. Help us now. Sincerely,

ROBT. W. VAUGHAN, Superintendent.



## Secular News and Comment

On May 8-10 the Grand Lodge Knights of Pythias of Mississippi will meet at Jackson. The supreme vice chancellor, T. J. Carling, of Macon, Ga., will be the guest of honor.

The sixty-second Congress convened in extraordinary session on Tuesday, April 4. It was called by the President to consider the Canadian reciprocity bill which failed of passage at the last regular session.

The long deadlock in the New York legislature over the election of a United States Senator to succeed Chauncey M. Depew, ended on March 31, when Supreme Court Justice James A. O'Gorman, a Democrat, was elected on the sixty-fourth ballot.

Notwithstanding the seating of Senator Lorimer by the United States Senate, the State Senate of Illinois is investigating the charge of bribery in connection with his election. The investigating committee is finding difficulty in getting witnesses to testify.

The final obstruction to the Loetschberg tunnel through the Alps was pierced by the laborers last Friday morning after five and a half years' work and the expenditure of \$20,000,000. The tunnel, which is the third longest in Europe, measures approximately nine miles.

Dr. Wilfred Grenfell has been awarded the Murchison bequest for this year by the Royal Geographical Society of England, in recognition of his many years' work in Labrador as missionary and explorer, which has added to the world's geographical knowledge.

On March 29, the State capitol of New York at Albany was partially destroyed by fire. The building was erected at a cost of over \$20,000,000, and the loss amounted to more than \$5,000,000. Many priceless records and documents were destroyed by the flames.

According to Prof. Genderson, of Harvard, an authority on dietetics, ten cents a day will furnish sufficient nourishment for the average man of 155 pounds. He acknowledges, however, that this amount would not furnish a menu that would be attractive for daily use. Probably few of our readers will care to try it.

According to the press dispatches, Rembrandt's great painting, "The Mill," has been bought by an American, whose identity is unknown, from Lord Lansdowne for \$500,000. There was great opposition to its leaving England and its owner offered to let it stay in that country if the people would raise \$475,000 for its purchase. This they failed to do.

Secretary Meyer of the Navy Department announced recently that the next session of Congress will be asked to make provision for building a 30,000 ton battleship having twelve thirteen inch guns, which can all be fired in one broadside. This will be one of the most effective fighting machines ever constructed.

President James B. Aswell, of the State Normal School at Natchitoches, has announced his candidacy for the governorship of Louisiana. It will be remembered that a few years ago Mr. Aswell was elected Chancellor of the University of Mississippi, but finally declined on account of the strong pressure brought to bear to keep him in Louisiana.

An international medical conference is in session at Mukden for the purpose of investigating the plague situation. Although no cure has yet been found for the plague, the doctors feel confident from the knowledge they have gained by observation and experimentation that eventually they will find a certain means in the form of a serum to combat the disease.

Last week the citizens of New Orleans presented to Chairman Rodenberg a complete silver service and to the members of the House committee who voted for New Orleans as the place for holding the Panama exposition, massive loving cups in recognition of their efforts in behalf of the Crescent City. A silver service was also given to T. P. Thompson, the local chairman of the exposition company.

The first Italian congress ever held in the United States convened in Philadelphia last week. It had as its object the general welfare of the Italians in the United States. The congress expects to distribute Italian immigrants in the agricultural sections instead of the cities, so as to induce them to take an active part in politics in order to assure themselves better protection in all questions of labor and to educate and otherwise protect them.

## Concerning Missions.

### A STATEMENT.

An item in the church papers has created an erroneous impression in regard to the entertainment of delegates and visitors to the Woman's Missionary Council to be held in St. Louis in April. Provision has been made for the entertainment of all of the regular delegates, the officers, visiting missionaries and deaconesses. As this number is in itself very large, it will be impossible for the local committee to provide homes for other visitors, much as they would like to extend that hospitality to all. The committee hopes, however, that many visitors may find themselves able to attend the Council, and if application be made to the Committee, boarding places will be secured for these visitors at prices ranging from one dollar to one dollar and a half a day. The local committee has received so many letters in the past week from those who are not delegates or officers, showing that they expect in their capacity as visitors to be entertained while here, that it seems very important to correct the impression by announcement made immediately through the connectional papers. Another error in the church papers was the use of Mrs. R. H. Bostick's name. Mrs. James W. Lee, No. 5068 Washington Ave., is the chairman of committee on Homes and all letters concerning entertainment or board should be sent to her.

MRS. R. W. MACDONELL.

### NOTICE.

Home and Foreign Missionary Societies: It has been found necessary to change the time of the annual meeting of the Home and Foreign Missionary Societies from May 3-7, to May 10-14. All officers and delegates will please bear this in mind. The meeting will open Wednesday morning, May 10, at 10:30 o'clock and extend through Sunday night, May 14. Let us urge a large attendance upon this meeting as plans are being laid for a permanent union of the Conference Societies and we need the co-operation of all of our women in setting the machine to running. Delegates will send their names by May 1st to Mrs. W. A. Walker, 412 Calypso St., Monroe, La. The delegates from the Home Mission are requested to send their names also to Mrs. E. R. Kennedy, Lafayette, La., and those from the Foreign, to Mrs. W. W. Carre, 1922 State St., New Orleans, La., in order to expedite the work of planning the committees.

MRS. E. R. KENNEDY,  
President Home Mission Society.  
MRS. H. R. SINGLETON,  
Recording Secretary Home Mission Society.

MRS. W. W. CARRE,  
President Foreign Missionary Society.  
MRS. A. A. BARTELS,  
Recording Secretary Foreign Missionary Society.

### IMPORTANT NOTICE.

A bulletin containing a brief report of each day's proceedings, besides extracts from addresses and personal items of interest, will be published daily during the session of the Woman's Missionary Council in St. Louis, Mo., and the entire series will be mailed to subscribers for twenty-five cents. Send subscriptions to Mrs. M. K. Graves, 5149 Westminster Place, St. Louis, Mo.

MISS BELLE H. BENNETT,  
MISS MARIA LAYNG GIBSON,  
Committee on Program.

### TO MEET IN BROOKHAVEN.

The annual conference of the Woman's Home Mission Society of the Mississippi Conference will meet at Brookhaven, May 2, 1911. All auxiliaries are urged to send one or more delegates. Please send names of delegates to Mrs. H. M. Ellis.

### TREASURER OF THE LOUISIANA CONFERENCE MISSION BOARD.

Mr. Editor: Inquiries have reached me as to whether I am at present treasurer of the Board of Missions of the Louisiana Conference. Through the Advocate, I desire to state that I am, having been elected to succeed Mr. W. B. Thomson in the position at the last session of the Annual Conference at Homer. I am the party to whom collections for missions should be sent, and persons desiring to communicate with me may address me at No. 116 St. Charles Street, New Orleans, La.

S. H. MEYER,  
Treasurer Louisiana Conference Board of Missions.

### ANNUAL MEETING OF THE EPWORTH LEAGUE BOARD.

The Epworth League Board will hold its annual meeting in the office of the Publishing Agents, 810 Broadway, Nashville, Tenn., Wednesday, May 10, at 9 a. m.

All matters requiring the attention of the General Board should be submitted to the General Secretary in advance of the meeting. By him they will be brought before the Board.

J. H. MCCOY, President.  
FITZGERALD S. PARKER,  
General Secretary.

### TO THE PASTORS OF THE LOUISIANA CONFERENCE.

Dear Brethren: Please send all your missionary collections to Mr. S. H. Meyer, Treasurer, 116 St. Charles street, New Orleans, La.

We trust that every pastor is ready to report "All missionary assessments in full as a result of the March campaign." Some of the brethren have already indicated this to be their report.

Dr. Pinson writes me urging us to come to the help of our General Board, as they are in immediate need of funds to carry on our missionary work that is so important and so much in need not only of adequate maintenance, but also of extension.

With all the demands upon the General Board they are giving us \$2,600 for our home mission work in Louisiana. And shall we not in turn raise all our assessments for foreign work? And shall we not, also, be inspired by the great white harvest field here about us in our own state and raise all our assessments for home work?

Our people are big-hearted and liberal. Surely if we can only get them to see the pathetic tragedy of a lost world and the exalted privilege of the Church to redeem it they will respond to our appeals.

When your charge or district is "out in full on missions" please report it.

Let us "attempt great things for God and expect great things from God" as we immediately close the campaign with a final determined effort to succeed. Your brother in Christ,

WM. H. COLEMAN,  
Chairman La. Conference Board of Missions.

### MANSFIELD COLLEGE DAY.

The second Sunday in April is Mansfield College Day. I wish to make a special appeal to all the preachers of the Louisiana Annual Conference to bring the needs of this splendid institution before their people. It is understood that the preachers who have pledged a certain amount to the college will observe this day. In addition to this, I want to appeal to those who have not pledged to observe this day in order that others may contribute who otherwise would not have an opportunity to do so. Brethren, this is an important matter and calls for earnest effort on your part. Give us your influence and money! This school must have your support if it keeps its doors open to the womanhood of our Church. I feel sure that our people will rally to its aid when its needs are presented to them. We trust that every member of the Methodist Church in the State will have an opportunity to contribute his or her part for the maintenance of this grand institution. Very truly yours,

A. B. PETERS, President.

### MAKING GENEROUS RESPONSE.

Dear Brother Meek: Money for the sufferers in China came in so rapidly that the amount, reported in this week's Advocate to be \$300, has reached a total of \$978.50. Receipts were sent to individual contributors, and I have a permanent record of all who gave.

J. R. BINGHAM,  
Member Red Cross Society for Mississippi.

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## A TRIBUTE TO A FRIEND.

Substance of a Sermon at the Funeral of Mrs. Alice Hedden, in Sardis, Miss., by Rev. T. W. Dye, November 25, 1910.

Friends: Standing in this presence to-day I feel as one who has been smitten with a personal sorrow. Death and the grave, independent of the hereafter, are sad things to all of us. Though relieved by the assurance of the Christian's hope of immortality, still "death is the king of terrors," and the grave—that leaden darkness where men lie all shut out from our view—are sad things to contemplate. There must be something not in full accord with the nature of things or else things not yet understood in their eternal nature, to produce such a universal lamentation when death enters the home and robs us of our loved ones.

Why this universal protest of nature to the approach of the "grim monster," "the king of terrors"? The king on his throne, the beggar on the street, the millionaire and the pauper, the old and the young, the wise man and the fool, all alike are his vassals, and all alike obey his mandates under protest. The tear of bereavement dims the eye of the holiest saint, as well as the vilest sinner, in the presence of death and the grave. Why is this so, do you ask? I do not know, unless the answer is to be found in the fact that death is a denial of our right to exist in personal relations, and, my friends, this fact of personal relationship, in earth or heaven, is in its last analysis all that makes life worth living. The tears of the blessed Christ mingled with loved ones of the Bethany home who wept for their dead—our tears may flow, too, as we sorrow "for the vanished hand and the voice that is still," for we have lost "the central figure of the home," its joy, its inspiration, its life.

May I speak of our friend as I knew her? It was a gracious privilege to have been elected and admitted a member to the circle of her friends—modest, refined, spiritual. She was the model hostess, a charming woman, an instructive guide, a delightful companion. We shall not soon look upon her like again.

What was the secret of this almost perfect character? The virtues and graces that adorned and beautified her life were the reflections from that spotless life, whose radiance touched and illumined the entire cycle of her beautiful and consecrated being. The Christ was to her more than an enthroned ideal. He was an abiding presence, the conscious source of her joy and life.

Ah! my friends, you who loved her and bedew with your tears the coffin form of our ascended friend, would you know the secret of her fragrant life—that which gave to faith its enduring strength, to hope its eternal energy, to love its deathlessness? Know this, as she journeyed toward the setting sun beyond the happy isles she was ever conscious of the presence of a divine companion, Jesus Christ, her Lord and Savior.

No wonder, like Victor Hugo, she should breathe the fragrance of flowers at sixty-five as at twenty years, for she breathed the spirit of eternal springtime. Such an one grows old gracefully, yes beautifully—and she did. The mist and fog of this bank of earth—this shoal of time—obscures to most of us mortals the blessed headlands where the splendor of the rising sun abides in its glory, and reveals the wealth of beauty not seen in the gloom of earth. Our friend lived in close touch with the headlands of faith, and the light that shined in her heart and life was greater than "the reflection of unknown worlds"—it was the light of the knowledge of the glory of God, shining in the face of Jesus Christ. Yes, this light, that was never on land or sea, poured its rays of joy and gladness into the deepest fastnesses of her conscious being.

Earth is poorer to-day because of our sister's going away; yes, we all feel the loss, but heaven is richer, and the orchestral burst of angelic minstrelsy is deeper, richer now since one more redeemed voice adds its melody to the music of celestial song.

No discordant note will ever break into the harmonies of life's eternal psalmody where our friend and sister plays the chord. I doubt if she could have played a discord in this life; she was too perfectly attuned to the eternal harmonies for that.

But she has left us, and who can measure the loss to her church, to her friends, to her home? Is it too fond an enthusiasm to feel that those we have loved and "lost a while" are still with us in spirit as in memory, and may be nearer to us as they are to the perfect things and will guide us into a holier and more blessed freedom than earth knows of? God help us. Amen.

## THE SHREVEPORT REVIVAL.

Dear Editor: A brief account of the behavior and labors of a newcomer in your midst may not prove altogether uninteresting to those who are interested in the welfare and progress of our Church.

At the beginning of this conference year our First Church at Shreveport gave to this pastor and his family a very cordial welcome. They have since

fitted up perhaps the best equipped elementary Sunday school room to be found in the Southern Methodist Church. The financial interests of the church have been systematized and are well cared for. The pastor's salary was fixed at \$3,000. We have had about one hundred per cent increase in our Sunday school and all departments of the church reveal a vital condition and are buoyant with hope for the future.

The real object of this note is to speak more directly of our recent revival. We began our meeting on the first Sunday in March and closed it last Tuesday night. The pastor was assisted by Rev. D. L. Coale of Fort Worth, Texas. Brother Coale is a young man full of faith and the Holy Ghost. He is an excellent and yet plain gospel preacher. He is not a sensationalist, neither is he denunciatory in his plan of work. He believes in the gospel and preaches it as the power of God unto salvation. He does not hold union meetings but strictly church meetings, and denominates himself as the pastor's helper.

The conversions in his meetings come largely as a consequence of the vitalized condition of the church, and when his work is ended the church is in a much healthier and better condition by virtue of the same and the pastor left more strongly entrenched in the hearts of his people. As a result of our revival I think we will have at least one hundred and seventy additions to the church. There were between three and four hundred conversions and reclamations during the progress of the meeting and the entire city has been made to feel the beneficial effects of this old-fashioned Methodist revival. The singing was excellent and the penitents came to the altar and knelt, wept and prayed together in the good old-fashioned way.

That princely layman of First Church, Captain S. B. McCutchen, has recently given to our church a magnificent electric sign. The letters are three feet in length and twenty-two and one-half inches in width. The word Methodist, being the widest part of the sign, is twenty-seven feet and six inches across. The entire sign contains 343 globes. It is highly elevated on the front of the church and looks down the full length of the most important business street of the city. The following is its wording:

"FIRST  
METHODIST  
CHURCH.  
WELCOME."

Dear Editor, I hope when you are in these parts you will have no trouble in finding the church.

It may be of interest to state that Brother Coale is an evangelist and is constantly engaged in this character of work. He is well and favorably known throughout Texas and has held some most wonderful meetings in that State. He is abundant in labors and is absolutely safe on every part of the ground. No pastor runs any risk in securing his help.

G. E. CAMERON.

## A MESSAGE FROM SCARRITT.

May I give you a glimpse of Scarritt in her busiest season? Yes, we are busy, but "busy" with us means happy. It seems that each day brings a doubling of duties, or shall I say privileges?

When I came to Scarritt last September, of course I wanted to come, but there was a struggle in leaving my home, and when I saw the seniors so delighted at returning I would wonder wherein lay the charm that made Scarritt so entirely suffice for home. It was not long before I began to feel that same joy and satisfaction in being here—not that we forget home or love it less; on the contrary, it makes that word sweeter and more sacred. When you enter Scarritt you feel that you are breathing in an atmosphere of prayer. To meet and know the teachers is, indeed, a spiritual uplift. And then the students! How can I tell you how the seniors, especially, come at the most opportune times to help the juniors; how they are really and truly our big sisters? If I should get no text-book knowledge in Scarritt the contact with these consecrated teachers and students would more than compensate for the time and money spent.

The home life is ideal. Day after day matters move smoothly along. No friction, no discord. Each student does housework an hour each day, which is from 7:45 a. m. to 8:45 a. m. Every week our work changes. In this work I think we realize that God counts our efforts in the smaller duties of life, and that we must put our best in them.

Miss Gibson, the principal, is each girl's personal friend and adviser. To know her is a privilege, and I love to feel that she knows all about me and loves me still. To tell you all about our class work would require too much space. But I must mention a few of our classes. When I came here I knew so little about the Bible in its richness and fullness that at first it seemed too wonderful to comprehend. But you who have carefully and prayerfully studied the Holy Scriptures know how they unfold to the reverent student. Now we are studying prophecies, and

their beauty and grandeur are indescribable. Mrs. Hargrove is our teacher. Perhaps some of you know her. I can but wish that each and every one of you could know her and be in her Bible classes.

Our work in sociology is intensely interesting. With Miss Howell as teacher we are made to feel a personal interest in each problem that confronts our people and our country, claiming all the people and all the nations, through Christ, as ours.

Miss Billingsley is our teacher in bookkeeping, and we now see plainly that there must be system in our Lord's work as well as in other work. She has taught this both by precept and example.

Miss Gay is our teacher in Sunday school pedagogy, and how delightful it is to get the best methods of teaching from this noble woman, who has made this her life work. Of the other classes I can only say each is best in its way. But do not think that life at Scarritt is all work with no recreation. Saturday evening from 7 to 9 is social hour, and we have such wholesome pleasures. Then, too, we have two hours of each day for recreation, and how delightful are the walks we take!

Three countries are represented here this year—United States, Mexico and Korea. The little widow from Korea is an inspiration to us when she tells us of the persecutions she endured in her home land because of her allegiance to Christ our King. Our Mexican sisters are two bright-eyed girls that are unfolding mentally and spiritually in this atmosphere, despite their limited knowledge of English. Now that their own country is so unsettled, we feel keenly their concern for their home land.

Would you care to know that in the midst of these duties there is a special time given to Louisiana each day, in which at least one Scarritt student prays fervently for the light to shine more brightly upon her own fair State? The burden of my prayer is that many young women will consecrate their lives to the service of Christ in this country or in heathen lands, and that some of them will return with me next year as my juniors. Missouri, Texas and Georgia have clubs bearing their names. May I not plead for a Louisiana club next year? I urge it for your sakes, dear young women, and for the sake of our beloved conference and State.

ELIZA ILES.

## PRESIDENT HULL AT LELAND.

Dear Dr. Meek: President Hull of Millsaps College spent yesterday, March 26th, with me. At the morning service he preached a most excellent sermon from St. John 17:3. At the request of our Baptist pastor, Rev. A. J. Miller, we held in the evening a union service in the Baptist Church. At this service President Hull, by request, delivered his great address on "Ideal Citizenship." It will be hard for President Hull ever to speak with greater effect than on these two occasions. He seemed to be at his best. We were charmed with his style, delighted with his delivery and edified by the subject matter of his discourses.

During his brief stay among us President Hull made many friends both for himself and for Millsaps College. Our Methodist people here feel that the mantle of our former president has fallen on worthy shoulders. Our prospective college boys are to-day asking me questions about Millsaps College.

J. T. McCAFFERTY.

Geo. W. Riehl.

Aug. Rauxet, Jr.

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## The Home Circle

JOYFUL IN ALL OUR TRIBULATIONS.

II Cor. VII-4.

One morning I had a message.  
It came from the King of Kings—  
Its setting a scene of suffering,  
The subject a bird that sings.

'Twas given when I opened the window  
On a troublous scene below—  
A meek, a helpless canary,  
Was driven by a merciless foe.

They wildly sought to destroy it,  
And chased it from tree to tree,  
But a spirit not to be conquered  
Bravely sought its liberty.

Rising triumphant above them,  
It soared to the tree top's height,  
And poured forth a song of glory  
That thrilled my soul with delight.

Then, quickened by His inspiration,  
This precious word I could see:  
Be joyful in tribulation  
And sing with glad trust in me.

—S. B. M.

### A LITTLE GENTLEMAN.

A small boy was at a table where his mother was not near to take care of him; and a lady next to him volunteered her services.

"Let me cut your steak for you," she said, "if I can cut it the way you want it," she added, with some degree of doubt.

"Thank you," the boy responded, accepting her courtesy: "I shall like it the way you cut it, even if you do not cut it the way I like it."—Detroit Free Press.

### A JAPANESE BOY'S NAME.

Every American child can answer the question, "What is your name?" without hesitation, but the Japanese boy must think a little to make sure, for at various periods of his life he is called by different names.

He receives his first when he is just a month old. Then three different names are written on three slips of paper, and thrown up into the air in the temple, while prayers are addressed to the family deity. That which falls first to the ground bears the name the child is called till he is three years old. At that age his baby clothes are laid aside, he receives a new name, and his education begins.

At fifteen the Japanese boy receives a new name in honor of his coming of age. His name is changed again on the occasion of his marriage and on any advance in his position. Even mortal illness does not end this confusing state of affairs, for when death comes a new name is given to him by which, presumably he is known in the spirit world.—The Sunday Companion.

### A NATURAL POET.

The father of Isaac Watts was determined that his boy should not become a poet, and when he caught him making rhymes, after tiring of remonstrating with him he flogged him. As he applied the whip young Isaac cried out:

"O father, do some pity take,  
And another rhyme I shall never make."

This provoking the father still more, he applied the lash with more severity, and young Watts again cried out:

"O my father, do spare my back from pain,  
And I shall never make a rhyme again."

The father, thoroughly discouraged in his vain attempt to beat the poetry out of the boy, sent him away to school with a special request that the principal flog the boy if he caught him making rhymes. The first morning at the chapel exercise the boy Watts, looking up at the ceiling during prayers, saw a rat coming down the bell rope. He laughed so loudly that the teacher, stopping in his prayer, demanded why he laughed. The boy tremblingly answered:

"Well, teacher, as there were no stairs,  
The rat came down the rope to say his prayers."

The teacher discovered the genius of the boy, and encouraged his rhyme-making, and his hymns to this day are sung the world around.—Literary Digest.

### THE STORM OF THE BUTTERFLIES.

By Edith Havens.

If we had only lived during the reign of King Good Heart what wonderful sights we would have seen. To you little folks who have never heard of King Good Heart I will tell you that he was one of the kindest men who ever lived. He ruled a country far over the sea ever so many years ago, and his people loved him very dearly. Not only did his people love him, but the animals who lived in

that land as well. Even the flowers lifted their heads higher when he passed by.

Now it is of the beautiful flower garden of King Good Heart that I am going to tell you. It was the most beautiful garden in the whole world. Beautiful roses with soft white, pink and red cheeks mingled with fragrant lilies and pretty violets and there were so many of them that it would have been impossible to count them.

Strange as it may seem, this wonderful flower garden was always in bloom. Day after day the king's servants would come to gather blossoms at his bidding, to be sent to some very sick person. And how dearly the flowers loved to be gathered for such purposes! As fast as they were gathered others would bloom—their fragrance perfumed the whole land.

From morning until night, year in and year out, King Good Heart was always doing something for others. Alas, in other parts of the world things were different. No one knew this better than the flowers. Traveling birds and breezes had told them so.

And thus the flowers were sad at times. You see they were so very happy themselves they wanted all the rest of the world to be happy.

How could they make the rest of the world happier? That was the one question that took up their time, and day after day they talked and planned.

One very rare day when all the land of King Good Heart was singing with happiness the flowers came to a decision. They would send messengers of love and happiness throughout the whole world.

"We will wait until King Good Heart passes by on his morning walk," said the tall white lily.

The words had hardly left her pretty flower mouth when down the garden path the king came, walking very slowly.

"Ready—ready," whispered the lily.

The king came nearer and when he was just opposite the garden millions of beautiful flowers leaped from off their stalks and flew up into the air. Hardly had they risen over the king's head when they changed into beautiful butterflies and away they sailed in different directions.

As if by magic the great flower garden had blossomed again.

All you little folks have seen pretty butterflies, haven't you?

Well, the next time you happen to notice one just remember it is a messenger of love and happiness from King Good Heart who lived many years ago in a wonderful land across the sea.

—From the Times-Democrat.

### A BUDDHIST FUNERAL.

I suspect that a good many readers of the Advocate will be surprised to be informed that there are several Buddhist churches in California. One of them is in Stockton, and recently a friend of mine, a member of our own church, an undertaker in the city, asked me to go with him to a Japanese funeral which was to take place in it. It was an experience so novel to me and so full of interest that I thought perhaps there might be many others who might care to know what I there saw and heard.

The congregation has purchased the property of a Baptist Church, which abandoned that particular field. They renovated the building and made such alterations as they thought suitable, but to my eye the most conspicuous, and possibly some may think significant, thing I observed on entering the hall was to find that they had left frescoed on the wall above the pulpit the words, "Ye Must Be Born Again." Thus the gospel is unwittingly preached to them at every service.

There were seventy-five Japanese in attendance, mostly men, certainly not more than a dozen women. This contrasted very markedly with our own audiences, where the proportion is entirely reversed. They were dressed in American garb, and a casual glance at the audience would have suggested little strange or noticeable. In this respect the Chinese are quite different from their Nipponese neighbors, as they in the main adhere to their quaint dress and manners, while the latter affect our customs almost entirely.

The priest evidently reasoned that the deceased was in no hurry, for the service was leisurely to a provoking degree. After the casket had been placed before the pulpit he composed himself, lighted several tapers and wrote several sheets of what I fancied to be a sketch of the departed, or possibly a letter of introduction, for he folded these into an envelope and placed them within the coffin.

This done, he took his seat with his back to the audience, his face toward the somewhat elaborately carved and ornamented shrine which formed the background for my view, and began intoning some liturgy, which I assumed to be in Japanese. By his side was a gong, which at intervals he would strike, at first slowly and with quite an intermission, but presently with great rapidity. He spoke for perhaps a quarter of an hour, in the dreariest monotone except for a periodic lapse into a weird wail.

This stage completed, he lighted a censer of incense, which he brought forward and placed upon a stand in front of the casket. Following his suggestion, the congregation went forward, singly, and each deposited three pellets of the incense within

the receptacle, bowing toward the shrine and toward the audience when they had done so. This was done decorously and apparently with sympathy and feeling.

Then followed the funeral oration, not a word of which I could understand, of course, but which was very impressive and not without eloquence. The priest I should take to be a scholarly man of sober and thoughtful countenance, and the attention to his discourse was excellent. He wore a flowing gown of black silk, faced with purple, which was embroidered in gold, and one could very easily have imagined him a Catholic priest or an Episcopal rector, and that without violence to those worthies.

The ceremonies were concluded by the passing around of small cakes, about the size of and somewhat resembling biscuit, but containing a filling of what seemed a fruit paste. They were not browned and appeared underdone, and had burned upon them, as if done with a branding iron, some Japanese characters. I took one for a souvenir, but preferred to wait for supper at home.

ISAAC D. BORDERS.

Stockton, Cal.

We don't want the faith that comes by seeing, but the seeing that comes by faith.—Goreh.

"Life is not made up of great sacrifices or duties, but of little things, of which smiles and kindness and small obligations, given habitually, are what win and preserve the heart."—Sir. Humphrey Davy.

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## Christian Advocate.

ROBERT A. MEEK, Editor.

H. T. CARLEY, Asst. Editor.

CHAS. O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS  
AS SECOND-CLASS MAIL MATTER.

OFFICE: 512 CAMP STREET, NEW ORLEANS.

### TERMS:

One Copy, one year, \$1.50; eight months, \$1.00. To  
preachers of all Denominations, \$1.00.

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Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. D. Ellis.

North Mississippi Conference—Rev. J. T. Murrain, Rev. W. W. Woollard, Rev. H. S. Spragins.

## Editorial.

### UNWISE ADMINISTRATION.

In the issue of the Texas Christian Advocate of March 23, its forceful editor, Dr. G. C. Rankin, makes an earnest plea against "undue haste in receiving members into the Church." He shows first that though the Discipline prescribes the manner of their reception, it is optional with the pastor as to how much time he will take for their instruction, and that it is only reasonable to expect that in a matter so important he should exercise proper care. This Dr. Rankin says he does not think is generally done. If his observations in going to and fro through the Lone Star State may be taken as indicative of the general situation throughout the Church. Against this method of hurriedly vesting persons with membership in the visible body of Christ, he makes two strong points: first, that it cheapens membership in the Church, and secondly, that it opens the door of the Church to unworthy and worldly people.

We do not think there is any doubt that Dr. Rankin's plea is fully justified by existing conditions and that it deals with a serious defect in our pastoral administration. We do not know of any other organization of any consequence which does so little to magnify the importance of membership in it, and which performs the initiatory rite with so complete a disregard of antecedent preparation. Most of the fraternal orders admit members by a series of degrees, following each other weeks apart, and the candidate is required to learn something of the society with which he is seeking to connect himself. Nothing is left undone to impress him with the value of the organization and the weight of the obligations which he is assuming. There is sound wisdom in this, and the Church, though a divine institution, cannot pursue a wholly different course without sustaining injury as a necessary result.

It was never intended that applicants for membership should be rushed into the Methodist Church at the first possible service, without the pastor taking time for even a single religious conversation with them. When the old requirement of a six months' probation was abolished, it was with the distinct understanding that the preacher in charge could defer the time of receiving members until satisfied of their fitness to join. The present careless method of taking them in was not at all in contemplation when this change in the law took place. It is an unforeseen development, which, in our judgment, is very much to be deplored.

It is a poor defense of such a practice to say that the candidates may change their minds and drift away if their reception is postponed. If their conviction as to the need of being in the Church is no deeper than that, little will be lost if they do wander off. It should be remembered that during the few days which are taken to get them in a state of readiness they are expected to be under the close watch-care of the pastor and the people of God. We fully agree with Dr. Rankin that the time when members are to be received should be announced publicly, that the preacher should in a brotherly manner interview them, and, if necessary, instruct them as to the Church rules and vows, and that the occasion should be made an important one, impressive both to the applicants and the general congregation. By mending our slipshod administration at this point, there is little doubt that we would greatly improve the spiritual status of our great communion.

### BEAUTIFUL TRIBUTES TO SENATOR McLAURIN.

Through the kindness of Judge W. K. McLaurin, of Vicksburg, we have received a copy of the volume issued at Washington containing the tributes paid the late Senator A. J. McLaurin by his colleagues in Congress. The Senators who spoke at the memorial

service held in honor of Mississippi's distinguished son, were Mr. Lodge, of Massachusetts; Mr. Bailey, of Texas; Mr. Gallinger, of New Hampshire; Mr. Taylor, of Tennessee, and Mr. Money and Mr. Percy, of Mississippi. A number of members of the House of Representatives also spoke feelingly and in terms of high appreciation of the character and career of the deceased. The things most commended in Senator McLaurin were his democratic spirit, his genial, kindly nature, his loyalty to his friends, his devotion to the interests of the people, and his faithful and able public service.

Mr. Money said of his work at Washington: "He was a diligent, industrious, practicable, indefatigable, and wise committee-man. He was ready in debate, especially upon legal questions." Speaking of his capacity and gifts as a lawyer, Senator Bailey, who in his early years practiced law in Mississippi and had opportunity to observe him in the courts, said: "He was almost an obstruction to the administration of justice. He could come nearer in his address to the jury, making the worse appear the better than any man it has been my privilege to hear on frequent occasions." Mr. Lodge, perhaps the most cultured man in American public life, declared that he was "a thorough gentleman," and as "free from envy as he was from subservency."

We are also pleased to note that Mr. McLaurin's associates were impressed with the religious side of his nature. One said, "His purse—a spare one—was open at all times to the needy, whether friend or stranger." Another remarked that, "Even the bell boys in the hotel in which he lived knew that they had lost a friend and were deeply affected by the news of his death." His church relations were also well known to his colleagues. He was a loyal Southern Methodist, who, though he did not parade the fact, never concealed it. It is doubtful whether any man who has figured in the affairs of Mississippi was more generally beloved by the people of that commonwealth than Senator McLaurin; and it is gratifying to see the high esteem in which he was held by those with whom he wrought at the National Capital.

### A WORD CONCERNING THE ADVOCATE.

The Advocate did well during the months of January, February, and March, thanks to the assistance of our friends, but for the past few days there has been a perceptible falling off in our receipts. April and May ought to be among our best months. The weather is usually good and it is easy to see most of the people. We know that our pastors are heavily burdened with the many duties resting upon them, but we beg of them to remember that our expenses of publication go steadily on from week to week. In case they cannot themselves attend to the matter of securing new subscribers and renewals, we suggest that they appoint some faithful and diligent person to act for them. Splendid results have followed this plan in many cases. Let our friends remember that we are dependent upon them for assistance in making the Advocate fill the place it ought to fill in the work of the Church. With a growing list of subscribers, we can reach and maintain a high standard of usefulness. We should be content with nothing less.

### OUR GENERAL ORGAN.

The Nashville Christian Advocate under its present management has attained to a high degree of excellence. Dr. Ivey, Dr. Chadwick, and the publishers are giving us from week to week a paper that reflects credit upon the Church. In its mechanical make-up it is, in our judgment, superior to any religious journal that comes to our table. The matter also is fresh, suggestive, and edifying. Its news features especially are deserving of commendation. And, best of all, every utterance is thoroughly loyal to Methodism and the cause of Christ. No uncertain sound issues from this trumpet. We doubt if the general organ was ever more serviceable or more popular with the masses of the people than it is today. It deserves a wide circulation; in fact, it ought to be in the home of every Southern Methodist from the Atlantic to the Pacific. We write these lines because we think that when our fellow-workers have wrought well recognition of the fact and the meed of praise are due them.

### REMEMBER MANSFIELD COLLEGE.

We call special attention to the communication of President Peters, of Mansfield College, appearing elsewhere in this issue. No more important matter confronts the Methodists of Louisiana at this time. The urgency of the situation was recognized at the Annual Conference at Homer and the liberal subscriptions there made indicated that the problem would be solved. The action of the Conference in designating April 9 as Mansfield College Day, was with the view of giving Methodists throughout the State an opportunity to contribute to this most worthy cause. It is important that the day be generally observed. We believe our people will respond generously to the appeal in behalf of this noble institution.

tution, and we most earnestly hope that this cause will be presented in all our churches in Louisiana next Sunday.

### PERSONAL AND OTHER NOTES.

A meeting is in progress at the Epworth Methodist Church of this city, where the pastor, Rev. L. A. Sims, is being assisted by Rev. W. G. Harbin. The services will be continued through the week and possibly longer.

Rev. J. A. McKee, a Millsaps student of the class of 1907, who began his ministry in North Mississippi, is now stationed at Hoehne, Col. He is pleased with the West, and reports that he is faring well in the land of his adoption.

We desire to call special attention to an article in this issue of the Advocate from a student of the Scarritt Bible and Training School, Miss Eliza Iles. This institution is doing a great work for Methodism in training young women for Christian service.

We desire to express our thanks to the following who have recently sent us subscribers: Rev. W. W. Mitchell, Grenada, Miss.; Rev. C. B. Powell, Campiti, La.; Rev. A. P. Cox, Hurley, Miss.; Rev. B. E. Meigs, Wesson, Miss.; Rev. J. G. Johnson, Toccoola, Miss.

Owing to a conflict with similar gatherings elsewhere and inability to make satisfactory arrangements with the speakers desired, the Mississippi Laymen's Meeting which was to have convened at Jackson the last of March, has been indefinitely postponed.

Rev. C. A. Schultz has been appointed to supply the Barlow charge, Mississippi Conference, to fill the vacancy caused by the appointment of Rev. J. M. Corley to Wesson, where he succeeded Rev. Paul D. Hardin. We are indebted to Rev. D. Scarborough for this information.

We learn through a communication from Brother Reuben R. Hodges that the meeting in progress at DeSoto, Miss., has been greatly blessed. The preaching of the pastor, Rev. Hilary Westbrook, has been of a high order, and much good has been accomplished.

We tender our thanks to Rev. T. J. Halfacre, of Kilmichael, Miss., for a club of subscribers to the Advocate recently sent in. The outlook on his work is encouraging. The missionary institute held at Kilmichael on March 3-4 was a great success, and the first quarterly conference held on March 6 was a profitable occasion.

Rev. W. W. Holmes, the popular pastor of Felicity Street Church, has been indisposed and confined to his room for some days. Rev. A. F. Vaughan, of Second Church, preached for him last Sunday evening. At the morning hour the editor occupied the pulpit, and, assisted by Dr. John T. Sawyer, administered the sacrament of the Lord's Supper.

In a letter containing a list of subscribers to be added to our files, Rev. H. J. Moore, of Seminary, Miss., states that his work is starting off well and that he is hoping for a good year. Brother T. R. Welsh of his charge has been a reader of the Advocate for forty years and a steward in the church for the same length of time. A noble record!

Rev. R. O. Brown, of Amory, Miss., has brought us under obligations by sending us a fine club of subscribers to the Advocate. We learn that his work is prospering. His congregations are large, the Sunday school work is advancing, there are four active Leagues on the charge, and a new church will soon be built. We congratulate both pastor and people.

A letter from Rev. W. W. Woollard, written from Nashville on March 30th, stated that Mrs. Woollard was continuing to do well and that her physician held the view that she would soon be out of danger and safe on the road to recovery. This will be welcome news to the many friends of Brother and Sister Woollard throughout North Mississippi.

Rev. D. W. Babb, our faithful pastor at Coldwater, Miss., calls our attention to the fact that we overlooked the claims of his charge to a place on the "Honor Roll." We plead guilty and ask the forgiveness of Brother Babb and his interesting flock, many of whom we number among our personal friends. Proper entry is made in this issue of the Advocate.

Rev. N. E. Joyner, the superintendent of St. Mark's Hall of this city, has been spending some time in North Louisiana, giving stereopticon lectures in the interest of missions. He was at Bunkie on Friday evening, the 31st ult., where he used slides showing the character of the work being done at St. Mark's Hall. His address is said to have greatly interested and pleased the people.

On account of ill health, Dr. G. H. Cornelson, pastor of the First Presbyterian Church of New Orleans, has been granted an indefinite leave of absence, which it is announced he will spend at Orangeburg, S. C. The secular papers report that he contemplated resigning because of his unsatisfactory physical condition, but that his congregation would not consent to such action upon his part.

A pleasant caller at the Advocate office last week was Rev. P. O. Lowrey, Sunday School Missionary



for the Louisiana Conference. He was in the city to attend the New Orleans District Conference.

The Mississippi State Sunday School Convention at its recent session at Columbus elected Rev. B. F. Lewis, of Columbia, vice-president of the International Sunday School Convention for that State. This was an admirable selection.

Rev. T. D. Lipscomb has been transferred from the Louisiana to the Holston Conference and stationed at Trenton, Ga. He was in the city last week and called at our sanctum, but not being in, we missed seeing him. We commend him to the people to whom he has been assigned and wish him well in his new field.

The laymen of Monroe, La., are actively engaged in carrying forward the work of the church. Sunday, March 26, was observed as laymen's missionary day at the First Church, and an interesting program was carried out at both morning and evening services under the auspices of the laymen. They have set the standard of \$1000 for missions and benevolences in 1911. Under the leadership of Rev. R. H. Wynn, Methodism is prospering in Monroe.

In forwarding a few days ago some names to be placed on our subscription files, Rev. W. W. Cammack, of Natchez, Miss., adds: "Everything is moving along harmoniously at Pearl Street Church. The Sunday school is on a boom. We have an Adult Bible Class and a Home Department. We have enrolled about 75 in these two classes. We are to begin a meeting on the first Sunday in April, with Rev. W. M. Sullivan, of McComb City, to do the preaching."

We are pleased to publish this week an interesting contribution from the facile pen of Rev. I. D. Borders, formerly of the North Mississippi Conference, but now stationed at Stockton, Cal. In a personal note Brother Borders says: "I am enjoying the best health I have ever known, and that of my family is also improving, though we have been sorely tried in this regard since coming here." It is needless to add that Brother Borders is succeeding in his work in the Far West.

Rev. Eugene Johnson, of Ripley, Miss., is a happy preacher, serving an appreciative people. The parsonage at Ripley has recently been connected with the main water supply of the town, which adds greatly to its convenience. Brother Johnson says that the kindness of his people is continuous, and this we may well believe. This faithful pastor has been diligent in presenting the claims of the Conference organ, as is evidenced by a good list of subscribers which he has sent us.

We are pleased to learn that Mr. R. M. Weaver, of Corinth, Miss., has been chosen a member of the International Sunday School Executive Committee, which is composed of 92 representatives from the various States of the Union and the Provinces of Canada. It would be superfluous to say that Brother Weaver is well fitted for this responsible position. What he has done for the work in his home city and State is a guaranty of superior service in the larger field now opening to him.

Rev. E. Nash Broyles, our capable young pastor at Coffeeville, Miss., is leaving nothing undone to promote the circulation of the Advocate in his charge. Among other things he has lately had a circular letter setting forth its claims printed, and has mailed a copy to every member of the church within the bounds of his pastorate. We assure Brother Broyles that we heartily appreciate his efforts to place the Conference organ in the homes of his people. Such co-operation does much to cheer and encourage us.

The First Methodist Church of Baton Rouge is enjoying great prosperity under the leadership of Rev. T. J. Warlick, who was assigned to that important field last December. Since January 1, there have been 111 additions to the membership, and the Sunday school has outgrown the facilities afforded by the church building and more room has had to be provided. A series of revival services has been arranged for, and will begin on April 9. A more extended account of the progress of the work in this growing charge from the pen of the pastor will appear in our next issue.

Rev. J. A. Bowen is assisting Rev. J. T. Lewis in a revival at Clarksdale, Miss. Brother Lewis reports his work as progressing favorably, and states that the indications are that the present year will prove more fruitful than the one just passed, which was the best in the history of the church. We acknowledge our indebtedness to this energetic pastor for 12 renewals and 6 new subscribers to the Advocate. We trust that he will give us an account of his meeting later, which we feel sure will accomplish much good under the direction of Brother Bowen, who is a workman that the Lord honors and uses.

Under date of March 31, Rev. H. M. Young, the pastor, writes as follows: "We have just closed a very successful meeting at Dubbs, Miss. Rev. L. P. Wasson did the preaching after the third day. The church register showed a membership of 13 at the beginning, and at the close it reached 39. Brother Wasson did us excellent service; he is a safe and true gospel preacher. This increase gladdens our hearts." We rejoice with Brother Young in the growth of the church in this community, which has

a fine citizenship. We have for some years regarded it as one of the most promising fields in the Mississippi Delta.

It has been a genuine pleasure to have about our office for several days within the past two or three weeks, Rev. Robert Selby, of Moss Point, Miss., who has been in the city seeking special treatment for his eyes which lately have been giving him some trouble. Brother Selby is one of the growing men of the Mississippi Conference and a most affable and agreeable gentleman. He is the chancellor of the Seashore Divinity School, which he affirms has the prospect of having a fine session this summer.

Rev. A. M. Bennett, the pastor, informs us that the Eudora community, Sardis District, has lately been bereaved by the deaths of Mr. E. J. Spencer and Mrs. Edna Nail Oswalt. Brother Spencer had long been prominent in the community both as a citizen and active Christian worker, and was a man of most exemplary life and character. Sister Oswalt had for some years been residing at Savage, Miss., but her early life was spent at Eudora where her good work for the church was held in remembrance and she was much beloved. The Advocate extends sympathy to the sorrowing ones, and prays that God may gently lay his healing hand on every bleeding heart.

We were favored last Friday by a visit from Rev. W. Fred Long, the stirring Mississippi Sunday School Secretary, who brought with him his usual good cheer and optimism. Brother Long reports that last year conventions were held in 58 counties of his State, in which appeared delegates from 868 Sunday schools. He states that Mississippi now has more organized classes than any other commonwealth in the South except Alabama, and that she is the first State in the Union to place a negro Sunday school secretary in the field to introduce better methods of work among the colored people. The white Sunday schools will pay his salary, and he will operate under the supervision of a competent committee, of which Major R. W. Millsaps is chairman.

The New Orleans District Conference Love Feast, conducted by Dr. John T. Sawyer, was held Friday night at the Carrollton Avenue Church. It was an occasion of great blessing to all who attended and many brethren and sisters gave their experience. "O Happy Day that Fixed My Choice" and other soulful songs were sung with heartiness, and the spirit of sweet fellowship and Christian love prevailed. For years no happier or more profitable hour has been had in any of our churches by "the people called Methodists." The closing prayer was made by Rev. Jno. G. Snelling, the able pastor of Carrollton charge, and all joined in singing "God be with you till we meet again" and Dr. Sawyer pronounced the benediction.

Through the courtesy of Rev. W. Wm. Drake, the pastor, we have received a copy of the Directory and Year-Book of the First Methodist Episcopal Church, South, of Lake Charles, La. It is a neat pamphlet, and contains much valuable information relative to this important charge. Every phase of church work is emphasized, and the various connectional interests are brought impressively to the attention of the congregation. The work in this pastorate is evidently prospering under Brother Drake's superintendence. The salary of the preacher in charge is \$1,800; that of the presiding elder, \$252, while the Conference collections foot up the sum of \$772. The pamphlet is illustrated, containing pictures of the church, Bishop Murrah, and of the Epworth Leaguers boat-riding on the Calcasieu river. We were particularly pleased with the last illustration. It is a wise pastor who keeps his young people in mind.

We regret to be informed that Mr. Joshua Skinner, of Foote, Miss., who had been ill for some days at a sanitarium in Greenville, Miss., was carried on April 1 to the Mayo brothers, at Rochester, Minn., where it is expected that he will be operated on for gall stones. Mr. Skinner is a man of unusual accomplishments and one of the first citizens of Washington County. He was at one time one of the leading lawyers of the Mississippi Delta, but retired from the practice of his profession several years ago, and since then has resided on his plantation which fronts on beautiful Lake Washington. The hospitality dispensed in his charming home, once enjoyed, can never be forgotten. Mr. Skinner is not a member of the Methodist Church, but he has a high opinion of its work and takes pleasure in contributing to its support. We sincerely hope the eminent surgeons to whom he has gone will be able to give him relief, and that a kind Providence may yet grant him many years of strength and activity.

#### CHINESE RELIEF FUND.

We acknowledge the reception of the following contributions to the Chinese Famine Fund, which were promptly forwarded:

Previously reported	\$54.58
Osyka Charge, Holmesville Church	5.60
Osyka Charge, Liberty Church	6.30
Park View W. H. M. S., Meridian	3.30
Paris, Miss	5.00

#### SHREVEPORT DISTRICT CONFERENCE.

Bishop W. B. Murrah will preach the opening sermon on Tuesday night, April 18, at First Church, Shreveport. The sessions will be held on Wednesday and Thursday at 9 a. m., 2 p. m. and 8 p. m. All delegates are urged to write Rev. G. E. Cameron, D.D., Hope and Oakland Streets, Shreveport, La., who is chairman of the entertainment committee. Every pastor, local preacher, recording steward, and delegate is urged to attend, and to notify Dr. Cameron as far in advance as possible. Let the pastors prepare concise reports of their work, and plans for the year.

H. R. SINGLETON.

#### SAVE THE BOYS.

Landon Taylor was holding a protracted meeting in the little village of Athens, O., sixty-four years ago. Two little boys, the oldest only six, were there. The invitation was given. But the little boys somehow did not respond.

The meeting closed. The little lads met in the street and told each other their feelings. A godly man came past, asked what was the matter, drew the little boys near him, heard their secret, and tenderly advised them then and there to give their hearts to Jesus.

It was the day of the "mourner's bench," and the boys thought that they ought to make the consecration there. The church was dark; the sexton had gone home. That godly man opened the window of the church, helped the boys in, got in himself, and led them to the altar, and there they made their consecration, destined to be of such moment to the church and to the world. These boys turned out to be the after Bishops Charles C. McCabe and David H. Moore.

Save the boys!—Central Christian Advocate.

#### OUR ROLL OF HONOR.

We add three charges to our Honor Roll this week: Carrollton Avenue, New Orleans; Coldwater, Miss., and Slidell, La. It now stands as follows:

Mansfield, La., Rev. A. W. Turner, pastor.  
Bogalusa, La., Rev. J. M. Alford, pastor.  
Tunica, Miss., Rev. J. W. Honnoll, pastor.  
Lumberton, Miss., Rev. T. W. Adams, pastor.  
Ruleville, Miss., Rev. O. L. Savage, pastor.  
Homewood, Miss., Rev. W. W. Graves, pastor.  
Houston, Miss., Rev. R. P. Neblett, pastor.  
Seventh Avenue, Meridian, Miss., Rev. J. A. Wells, pastor.  
Shaw and Merigold, Miss., Rev. L. A. McKeown, pastor.  
Moorhead, Miss., Rev. W. V. Shearer, pastor.  
Holly Springs Circuit, Miss., Rev. W. L. Broome, pastor.  
Lula and Lyon, Miss., Rev. J. J. Garner, pastor.  
Iuka, Miss., Rev. W. L. Graves, pastor.  
Utica, Miss., Rev. C. M. Crossly, pastor.  
Glen Allan, Miss., Rev. J. H. Ingram, pastor.  
Rosedale, Miss., Rev. T. M. Bradley, pastor.  
Coahoma, Miss., Rev. H. M. Young, pastor.  
Red Banks Circuit, Miss., Rev. E. Blizard, pastor.  
Second Church, Columbus, Miss., Rev. W. C. Carlsle, pastor.  
Gunnison, Miss., Rev. J. J. Brooks, pastor.  
Montpelier, Miss., Rev. J. A. Poe, pastor.  
Mt. Olive, Miss., Rev. L. F. Alford, pastor.  
Carrollton Avenue, New Orleans, Rev. J. G. Snelling, pastor.  
Coldwater, Miss., Rev. D. W. Babb, pastor.  
Slidell, La., Rev. T. V. Peters, pastor.

All of the officials of the churches in the above charges are reported as being subscribers of this Advocate.

The contract has been let for building the State Charity Hospital at Jackson, Miss. The building will cost \$49,845, which is well within the appropriation set apart for that purpose.

An international conference is soon to be held in Washington to consider the question of protecting the fur seals. Great Britain, Russia, Japan and the United States will be represented. The reckless slaughter of the seals, which threatens to result in their practical extermination, is a foul blot on the records of the nations which have permitted it.

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**Obituaries.**

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

MRS. ELLA A. ECKLES, daughter of J. B. and Alice H. Johnson, was born Dec. 10, 1843. At the age of 16 she joined the Methodist Church at Old Harmony. She was married in 1866 to J. H. Tucker, who died about eighteen months after the union. Feb. 11, 1877, she was married to R. C. Eckles, who departed this life two years ago. Mrs. Eckles took great interest in the affairs of the Church, being an active member of the W. H. M. S. and the Ladies' Aid Society. In 1893, under the ministry of the Rev. Mr. Newton, she received a fresh outpouring of the Holy Spirit, and the later years of her life were by far the happiest in the faith of the Christ. She died strong in this faith, Jan. 5, 1911, and was buried at Longtown the next day, the funeral services being conducted by the writer in the presence of a great number of those who had known her longest and loved her best. Her nearest living relatives are her son, Harry J. Eckles, of Crenshaw, Miss.; two brothers, Samuel N. and Jerome W. Johnson, of Fresno, Cal., and San Marcus, Tex., and two step-daughters, Mesdames B. S. Woolard and J. W. Page, both of Crenshaw, Miss. These step-daughters, who loved her as their own mother, cared for her tenderly during the protracted illness preceding her departure to the better land. We extend sympathy to the bereaved ones and pray that her good works may be helpful to them so long as they live upon the earth. "Blessed are they that do his commandments, for they shall have a right to the tree of life." God grant that we may meet her in heaven! Her pastor,

A. G. HALL.

On the morning of February 21, 1911, OSCAR KARL, the third son of Mr. and Mrs. J. A. Street of Lake, Miss., was called to his heavenly reward. He had been a constant sufferer from typhoid fever and pneumonia for six weeks, and a more patient sufferer I never knew. He was never known to complain at any time or anything. Oscar was a good, noble young man, always quiet and gentle in his words and actions. That he was held in high esteem by his many friends was shown in the many kind deeds and words during his long illness. The funeral services were held at the family residence, a good and appropriate service conducted by Rev. H. F. Tolle. The body was interred in the Lake cemetery to await the resurrection morning. The floral offerings of loving friends were profuse. Farewell, dear Oscar, I will meet you over there. One Who Loved Him.

Entered into rest, February 4, 1911, Mrs. LAURA WILLIAMS DANIEL. Death's approach brought no terror to her soul. Buoyed above the solemnity of the hour by the consciousness of a life spent in the service of God and humanity, she sang her sweetest songs in dying. Her only fear was that she might pass away from earth with a

frown upon her face. But a touch from heaven illuminated her features with a beauty and serenity not of earth, that lingered till she entered her restful home in the City of the Dead. Alas, that so much of grace and loveliness should be hid by the dust of the grave forever! Rest, dear heart, rest. The marble by thy grave in God's acre, hard by the home thou madest so dear, pleads to thy sorrowing friends for remembrance of the sleeping one beneath it. Violets bloom above thee, diffusing a perfume sweet as the fragrance of thy own pure life. Friends who loved thee in life and wept over thee in death will cherish a bed in the dust beside thee. Dear heart, dear heart, good-by; once more good-by! God give thee heart's ease; God wipe away all tears from thine eyes! F. E. P. DANIEL.  
 Crenshaw, Miss., March 3, 1911.

The subject of this notice, MRS. S. M. HOLLAND, was born December 23, 1830, and was married to Andrew J. Holland July 3, 1851. She professed faith in Christ when a girl and joined the M. E. Church, South, and lived a consistent Christian life till, at the advanced age of more than four-score years, on the 5th day of March, 1911, her pure spirit took its flight from earth to the Paradise of God. As a wife no one could be more faithful and true, ever attentive to the needs of her husband and making his life happy. Her counsel was always wise, guided by mature thought that the best possible results might obtain. She was naturally cheerful in spirit and a smile of contentment was ever on her face. Her house was ever a model of neatness, and with kind words she met and welcomed her friends and neighbors. She loved her church and the association of the people of God. Her sufferings, though great, were borne with Christian fortitude and submission. Her going was like the closing hours of a bright autumn day. "Precious in the sight of the Lord is the death of his saints." ANDREW J. HOLLAND.  
 Chester, Miss.

**A REQUEST FROM COLORADO.**

Dear Brother Meek: Our Denver District Conference has just closed a very successful session. Splendid reports from all the charges and an increase along all lines noted. It is desired that all pastors and readers of the New Orleans Advocate who know of any one coming to this section of Colorado on vacation, tourist or seekers of a location, communicate with the following pastors: R. E. Dickenson, St. Paul's, Denver; I. M. Page, Morrison Memorial, Denver; U. S. Tabor, Colorado Springs; W. P. Buhrman, Pueblo; J. P. Lancaster, Trinidad; J. A. McKee, Hoehne, Colo. Yours truly,

J. A. MCKEE,  
 Secretary.

Hoehne, Colo.

**BOARD OF MISSIONS MEETING.**

The annual meeting of the Board of Missions will be held at the Publishing House in Nashville, beginning on the morning of May 3rd. This will be a most important meeting. It will be the first annual meeting under the new constitution. Many important matters will be up for consideration. This is an hour of large opportunity and great responsibility in both the home and foreign lands. It is the earnest hope of the secretaries that there will be a full attendance from the beginning to the end of the session.

It is a time for united prayer on the part of the Church for divine guidance in this crucial hour in missions. We earnestly request that on Sunday, April 30th, prayer be made throughout the Church for God's blessing on the board and its deliberations and for the work it has in hand. Let our pastors call the attention of all our people to this request and carry this cause to the throne in the worship of that day.

A. W. WILSON,  
 President.  
 W. W. PINSON,  
 Gen. Secretary.

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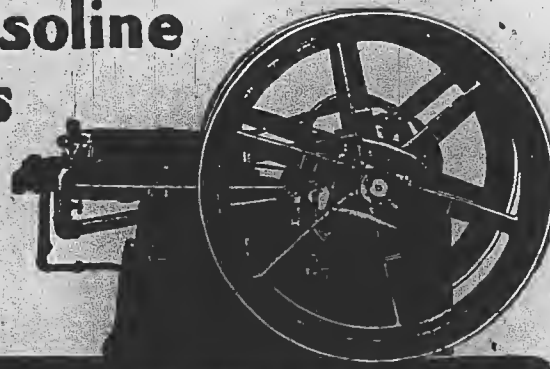
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## Tidings From the Field

Paris, Miss.:

Wife and I want to say to all your readers and especially to our acquaintances that we are delighted with having plenty to do for the Master, and that we are well provided for. The stewards on yesterday placed our salary at almost double that of any former year, for which we are indeed thankful. We enjoyed a short visit from our presiding elder, Brother Cunningham, yesterday, the children staying from school just to get to see him. His visits to our home are always so inspiring and helpful in every way, that we all love and honor him. Our little ones think he is one of the best and greatest of men. He has certainly been good to us. We also entertained at dinner seven or eight of our faithful officials, whom we always appreciate. Wife and I are enclosing \$5 and asking you to please forward it to the China sufferers. We go into the saddle tomorrow for a campaign for subscribers to the Christian Advocate. We love you, Brother Meek, for your work's sake. Pray for us.

D. H. CROWSON, P. C., and Wife

Bay Springs Circuit:

The second quarterly conference for the current year, Bay Springs Circuit, was held at the Holders Church, March 25 and 26. I found Brother Hays, the busy pastor, looking after all parts of the work with an alertness characteristic of a faithful disciple, and the work prospers in his hands. This is his second year at Bay Springs, and he grows more and more in favor with his people. In appreciation of their high regard for their pastor, the stewards advanced his salary more than a hundred dollars over last year, and payment on pastor's salary is more than fifty per cent in advance of this time last year. The spiritual state of the church is in a healthy condition, and the Sunday schools at Bay Springs, Raleigh and Stringer are all well organized and doing satisfactory work. At Bay Springs they have an organized Bible class of which Rev. C. E. Boulton, a local preacher, is the efficient teacher. It might be interesting to the readers of the Advocate to know the unique character of this charge. It is composed of one town, two villages and two rural communities, including two county sites, two court houses, two jails, two sheriffs, a circuit judge and a chancellor. This may sound a little fishy, dear readers, but let the "doubting Thomases" "come and see."

T. J. O'NEIL, P. E.

Gibbsland, La.:

Please allow me space in the Advocate to say a few words. After spending two years out of the Louisiana Conference, one in New Mexico and one in Texas, I returned to Louisiana, my home conference. I attended the session held at Homer last December, and it goes without saying that I was glad to meet the preachers of this conference. I love all of them and they gave me a hearty welcome on my return. All honor to them. When the appointments were read out I found that I had been appointed to the Gibbsland charge, the field that Brother Staples cultivated last year. He did a good work. The people here received us very kindly and we appreciate them. I have never served a more pleasant charge anywhere. It is not necessary to give an itemized statement of the good things sent to the parsonage. There were a number of nice things sent the preacher's family to-day. We have an excellent Sunday school, our mid-week prayer meeting is well attended and we have large congregations to preach to. We

are working and praying for a great revival this year. We appreciate the Advocate and expect to send a list of subscribers very soon.

A. H. PARKER, P. C.

Mayersville, Miss.:

Sunday, March 5th, must ever be looked upon as a "banner" day by the Methodists of Mayersville. We had with us our esteemed presiding elder, Dr. H. Walter Featherstun, and that great humorist, Prof. Charles Lane, of Georgia. Professor Lane lectured on Saturday night, March 4th, to a large audience. He simply carried us by storm. Sunday morning at 11 o'clock Dr. Featherstun preached, using as his subject the question of the 8th Psalm, "What Is Man?" The house was full and the Doctor was apparently at his best. No greater sermon has been preached from our pulpit in Mayersville. Sunday afternoon at 3 o'clock Brother Lane preached a very practical and much-appreciated sermon. But the best feature of all and the one worth most to every one was the missionary rally of Sunday night. This had been extensively advertised by our church leader, and as a result we had the largest crowd out that we have had the pleasure of seeing in "many moons." The program, which consisted of songs by the choir, a paper by Charles S. Elliott and addresses by Dr. Featherstun and Professor Lane, was excellently rendered. Every selection was the right thing in the right place. At the proper time we called on the humorist to take the collection, which he did so pleasantly and well that we are able to say of all missionary collections for our work, "Paid in full." Best wishes to yourself, the Advocate and its readers. Yours in the work,

ELMER C. GUNN, P. C.

March 27, 1911.

Bourg, La.:

Dear Dr. Meek: Please allow me space in the Advocate to say that I have made a fairly good beginning on my work this year. I have just closed a four days' meeting, in which I was assisted by Rev. Martin Hebert, our French missionary at New Iberia. There were ten additions to the church and the entire congregation was greatly revived. The number in the Sunday school increased ten per cent. At this meeting there were three families who had come about forty miles by water to hear the gospel. My part of the French mission, as far as I am able to look after it, is in good shape, but I am very much handicapped for the lack of a conveyance to reach my appointment. Last year I had the use of our missionary gas boat a part of the time, which was a great help to the work, but it has been sold and is not now available. I am left entirely afoot. The elder suggested to me that I buy me a pony, but my salary is so small that I cannot afford it. There are some points that can only be reached by boat in this part of the work. Well, I am going to do all I can at the appointments that I can reach. I ask the prayers of all the readers of the Advocate for our needy French work. May the great blessing of God rest upon us all and the Church.

R. E. MARTIN,  
French Missionary.

March 16, 1911.

NOTICE!

Dear Brethren: Please send me without delay all the names of those who expect to attend the District Conference at Sturgis, April 19-21.

T. J. HOPPER

**Old Colds** Do not know what to take? Then why not find out? Your doctor knows. Leave it all to him. If he says, "Ayer's Cherry Pectoral," then take it. If he says something else, take that. Do as he says. J. O. Ayer Co., Lowell, Mass.

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## HOMOCHITTO CHAPEL.

Sunday, March 12, was a great day at Homochitto Chapel. As was suggested by our Bishops, we began the first of this year praying for a revival in our church. On last Sunday after Sunday school our much beloved pastor, Rev. G. W. Huff, came and preached from the text, "Godliness is profitable unto all things, having the promise of the life that now is, and that which is to come," 1 Timothy, 4:8. It was a spiritual sermon, fresh from the throne of God. At the close of the sermon we sang "Almost Persuaded," and Brother Huff opened the door of the church. Fifteen of our Sunday school scholars joined the church, fourteen girls and one married lady. Three had been baptized and Brother Huff baptized the others and received them all into the church at once. So we had a hallelujah time. Praise the Lord, who is able to do far more than we are able to think or ask. Our Sunday school has been running eleven years without missing a Sunday except for sickness or death or rain. We also have a Wednesday night prayer meeting that was organized five years ago and has not stopped except for sickness or bad weather. We have a Senior and Junior Epworth League that are doing good work. We have a missionary service every first Sunday evening at 3 o'clock. We live away out in the country, sixteen miles from town, but we are proud of our country, our people, our church, our Sunday school, prayer meeting, League and pastor. We give God the praise for all of these things, for "we know whom we have believed and are persuaded that he is able to keep that we have committed unto him against that day." Brethren, pray for us. Pray that we may hold the light higher and higher, that souls may be saved and God may be glorified.

L. L. STOKES,  
Sunday School Superintendent.

## A SEASON OF REFRESHING AT GILBERT, LA.

Dear Bro. Mees: We closed, a few days ago, a very fine meeting in Gilbert. Brother Walter G. Harbin conducted the meeting and gave us a series of fine sermons, which were preached with great power, producing wonderful effects. There were about sixty-five or seventy conversions, and several reclamations. The church was greatly revived, eleven family altars were erected, interest in the Sunday school was increased and the whole community was stirred. Hardened sinners were moved who had never been affected by the gospel before, and promised to live different lives. The service Sunday afternoon for men only was wonderful. The sermon was great, was preached with power and produced a deep and, I trust, a lasting impression. At the close when the proposition was made for all who would promise to live better, cleaner lives to come forward, the whole congregation, save two, I believe, came and entered into a covenant to do so. Many of the congregation subscribed for the sermon. There were twenty-eight accessions to our church and seven applied for membership in the Baptist Church. Brother Harbin is fine in a revival. I heartily recommend him to any brother who wishes help in his meetings.

We are getting on finely with our work. This is our third year on this charge and it promises to be the best. We commence a meeting at Holly Grove, one of my appointments, the second Sunday in April. Pray that we may gain a glorious victory. We are doing our best for the Advocate. I would we could put the paper into every home in our charge, as I am sure it would be a great blessing to our people. May God give you great success in your good work!

Your brother in Christ,  
T. S. RANDLE.  
Gilbert, La., March 25, 1911.

## BROOKHAVEN DISTRICT CONFERENCE.

The Brookhaven District Conference will convene in Osyka, Wednesday, April 19. The opening sermon will be preached by Rev. J. M. Corley, of Wesson, Miss. Tuesday, April 18, at 7:30 p. m. The pastors of the district are requested to send to me the names of their delegates. The local preachers of the district are expected to make written reports to the conference. Committees have been appointed as follows:

For License to Preach—H. M. Ellis, N. B. Harmon, and J. G. Galloway.

For Recommendation for Admission on Trial—W. M. Sullivan, H. B. Watkins, and D. Scarborough.

For Orders—H. A. Gatlin, T. H. King, and C. N. Guice.

Quarterly Conference Records—J. M. Corley, H. E. Carter, and J. B. King.  
J. T. LEGGETT, P. E.

## TRUSTING THE PEOPLE.

Great statesmen of the Gladstone and Lincoln type have usually been remarkable for the confidence they placed in the people. Great evangelists have usually possessed the same characteristic. To-day the man who aspires to be a leader in Israel must trust his people.

We have sometimes wondered whether the lack of this did not account for many failures. Not long ago we happened to say that we believed the Church was longing for a revival, and a good brother at once took issue with us, and declared that that was the very thing the Church did not want. And yet that brother, at the very time he made the statement, was trying to gather his people together to pray for a revival.

We think the brother made a blunder. When men go down into the slums to save lost men they need more faith in God. They need faith in the men they go to save. When men are called of God to lead Israel's hosts to victory, they need faith in Israel as well as in God. The general who distrusts his soldiers is almost sure of defeat. Christ trusted his followers, and he trusts them still. The man who expects to lead Christ's conflict must have faith in them. Have any of us failed just here?—The Christian Guardian.

## CHURCH DIRECTORY.

New Orleans District, Rev. J. M. Henry, D.D., presiding elder; residence, 236 Olivier Street; phone, Algiers 76.

First Methodist Church, St. Charles Ave., near Calhoun St.; Dr. S. H. Werlein, pastor; residence, 5830 Prytanla St.; phone, Uptown 329.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Rev. A. G. Shankle, pastor; residence, 1421 Constantinople St.; phone, Uptown 945.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. F. Vaughan, pastor; residence, 815 Louisa St.

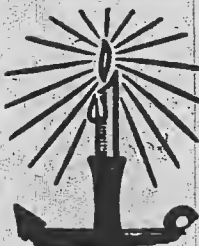
Parker Memorial Church, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.; phone, Uptown 671.

Louisiana Avenue Church, corner Louisiana Ave. and Magazine St.; Rev. H. T. Carley, pastor; residence, 920 Aline St.; phone, Uptown 756.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. W. W. Holmes, pastor; residence, 1515 Prytanla St.; phone, Jackson 1753.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. J. G. Snelling, pastor; residence, 1125 Fern St.; phone, Walnut 1238.

Algiers, Lavergne Street, cor. Delaronde; Rev. J. W. Booth, pastor; residence, 119 Vallette St.

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Norfolk, Va.	Baltimore, Md.
Atlanta, Ga.	Columbus, Ga.
Savannah, Ga.	Montgomery, Ala.
Columbia, S. C.	Memphis, Tenn.
Durham, N. C.	Shreveport, La.
Alexandria, Va.	Winston-Salem, N. C.



Epworth Church, cor. Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 2602 Canal St.

Mary Werlein and McDonoghville; Rev. W. B. Peritt, pastor; residence, No. 1026 Tchoupitoulas St.; phone, Main 412.

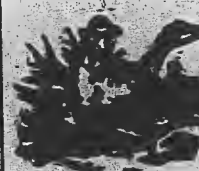
Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 1634 Sixth Street; phones: Residence, Uptown 954; St. Mark's Hall, Hemlock 1458.

Rev. R. A. Meek, Editor New Orleans Christian Advocate; residence, 724 Nashville Ave.; phone, Uptown 679.

Rev. John T. Sawyer, D.D., residence, 420 Howard St.

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If your merchant does not handle our superior grades of feathers put up in bags, beds or pillows, write us direct—we will see that you are supplied with samples and prices that are bound to secure your order. If you have feathers for sale, you can't be sure you are getting every cent they are worth until you get our quotations.

Louisville Pillow Company, Inc.  
LOUISVILLE, KENTUCKY.

## Not a Day in Bed

Grandling, S. C.—In a letter from Grandling, Mrs. Lula Walden says: "I was so weak before I began taking Cardui that it tired me to walk just a little. Since taking it, I do all the housework for my family of nine and have not been in bed a day. Cardui is the greatest remedy for women on earth." Weak women need Cardui. It is the ideal woman's tonic, because it is especially adapted for women's needs. It relieves backache, headache, dragging feelings, and other female misery. Try Cardui. A few doses will show you what it can do for you. It may be just what you want.

**DROPSY CURED.** Shortness of breath relieved in 36 to 48 hours. Reduces swelling in 15 to 20 days. Call or write, COLLUM DROPSY REMEDY CO., Dept. B, 522 Autsell Bldg., Atlanta, Ga.



## Another Life Saved —Almost a Miracle

Sometime ago I was afflicted with Bright's Disease. My urine was badly colored and full of brick dust like sediment and very scanty at times. I would have to get up at night nearly every thirty minutes to urinate. For two years I was unable to do any work, had no appetite and was almost a skeleton. I was under treatment of five different doctors but without any results; also several different kinds of medicine, but they were of no use, and I had almost made up my mind to die. One day I was told of Swamp-Root, but was too much discouraged to try it, until a friend told me what it had done for him. Then I concluded to buy a bottle and try it. After the first three doses, I urinated for the first time, without any pain, and passed a great quantity of sediment. Before three weeks I had regained my appetite and gained fourteen pounds in weight. I continued to improve, until at last my health was restored and I can truthfully say that I owe my life to Swamp-Root. You are at liberty to publish this letter should you so desire. Yours sincerely,

E. A. BURT,  
Perry, N. Y.

State of New York  
County of Wyoming  
Town of Perry

Personally appeared before me this 26th day of July, 1909, E. A. Burt, who subscribed the above statement and made oath that the same is true in substance and in fact.

EDWARD J. WEBSTER,  
Notary Public.

Letter to  
Dr. Kilmer & Co.,  
Binghamton, N. Y.

Prove What Swamp-Root Will Do For You.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. It will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

### CALENDAR

#### General Boards.

Annual meeting Board of Education, Montgomery, Ala., April 6-9.  
Annual meeting Board of Church Extension, Richmond, Va., April 27-30.  
Annual Meeting Board of Missions, Nashville, Tenn., May 3.

#### District Conferences.

Shreveport District Conference, at First Church, Shreveport, April 13-20.  
Lafayette District Conference, at Lake Charles, May 24.  
Brookhaven District Conference, at Osyka, Miss., April 18-21.  
Seashore District Conference, at Long Beach, Miss., May 9-12.  
Columbus District Conference, at Sturges, April 19-21.  
Sardis District Conference, at Hernando, May 9-12.  
Winona District Conference, at Webb, Miss., May 17-19.  
Corinth District Conference, at Myrtle, May 19-21.  
Newton District Conference, at Union, July 26-30.  
Hattiesburg District Conference, at Richton, Miss., July 11-14.  
Miss., July 26-30.

#### Sunday School.

Thirteenth International Convention, San Francisco, Cal., June 20-27.

#### College Commencements.

Whitworth Female College, Brookhaven, Miss., May 14-16.  
Woman's Home Mission Society.  
Annual Meeting, W. H. M. S., Mississippi Conference, at Brookhaven, Miss., May 2.  
Annual Meeting, W. H. M. S., North Mississippi Conference, at Iuka, Miss., May 20-24.

## The Epworth League.

"If wisdom's ways you wisely seek,  
Five things observe with care:  
Of whom you speak, to whom you speak,  
And how, and when, and where."

Bishop McCoy, the president of the Epworth League Board, is expected to attend the Conference of the North Texas Leaguers at Sherman, June 8-11.

Homochitto, Miss., has a wide-awake and active League. Special attention is being given to the study of missions. The pastor of this charge is the Rev. G. W. Huff.

Rev. Robert A. Clark, formerly of Okolona, Miss., and for some years a most earnest and efficient leader of the Epworth League Conference of the North Mississippi Conference, is now pastor of the Second Church, Memphis, Tenn., and we may expect to see an important impress of his personality upon League work in the city of Memphis, where it has already scored so much to its credit.—Epworth Era.

After a forceful address by Rev. Hugh W. Jamieson, of Shreveport, the officers of the Arcadia League were installed on the evening of March 26. They are as follows: President, Dr. H. P. Cory; first vice-president, Miss Vera Taylor; second vice-president, Mrs. V. C. Pipes; third vice-president, Miss Bertha Taylor; fourth vice-president, Miss Bettie Oden; secretary, Mr. Bertram Barnette; treasurer, Mr. Adis Tooke; Era Agent, Miss Eugenia Baker; chairman lookout committee, Mr. Lamar Taylor; Junior League Superintendents, Mmes. Gibbs and Townsley.

A local paper contains the following account of a League entertainment recently given at Arcadia, La.: "The Senior Epworth League gave a most entertaining musicale at the home of the Misses Taylor on Friday evening last. Decorations of white and gold, the League colors, made the rooms attractive. As the guests entered they were regaled with delicious fruit punch served by Misses Jessie Fay Sherard and Willie Lesbia Dalton. Misses Conger, Sykes and Leseur gave beautiful piano solos. Miss Alberta Crowson delighted with a vocal number. Misses Eugenia Baker and Jessie Fay Sherard added charming readings to the program. The Rev. Mr. Townsley made a most appropriate short talk. Mr. Dan Davis played a solo on a jewsharp. Miss Agnes Brown was the winner in the "Musical Romance Contest."

### AN ANNOUNCEMENT.

To the Leaguers of the Mississippi Conference:

We are glad to announce that Mrs. T. B. Clifford, of Yazoo City, has accepted the office of Junior Superintendent of the Mississippi Conference League. We ask that you lend all possible aid to Mrs. Clifford in the organization of Junior Leagues and in the promotion of the work connected with her office.

CLIFFORD R. FIELD,

First Vice-President, Mississippi Conference Epworth League.

### TOPIC FOR APRIL 9.

"A GOOD SERVANT, BUT A BAD MASTER."

James iii, 5, 6, 8-10; Colossians iv, 6; Psalm xxxiv, 13.

### COMMENT ON THE LESSON.

The topic for the lesson to-day is taken from a Hindu proverb: "Of thy unspoken word thou art master; thy spoken word is master of thee." The

Chinese have a similar proverb: "A word rashly spoken cannot be brought back by a chariot and four horses." Many a heartache is caused in this world of ours by the passionate utterance of the hasty and unkind word. Our young people will do well to remember the old adage trite and true: "Speech is silver, silence is golden."

### The Best and Worst Thing in the World.

It is related that a king who was entertaining some noble company commanded his trusted servant to prepare for their repast the best thing in the world. When the king and his distinguished company repaired to the dining-room they found nothing on the table but tongue. The king at once summoned his servant into his presence, and angrily exclaimed: "What does this mean! Did I not command you to prepare for our refreshment the best thing in the world?" "And have I not obeyed you?" replied the servant. "With the tongue do we not bless God, and comfort humanity? With the tongue do we not carry on pleasant and profitable conversation with one another? Is not the tongue the best thing in the world?" The king's anger was somewhat modified by his servant's wise reply; so he commanded him to prepare for the next meal the worst thing in the world. But when the king and his company repaired again to the dining-room they found on the table nothing but tongue. Again the servant was summoned as before, and an explanation demanded. The servant replied: "Is there anything worse than tongue? With the tongue do not men curse God and slander their fellow beings?" This unexpected answer pleased the king, and he commended the wisdom of his servant.

### Nine Beasts That Need Taming.

The tongue, in the figure of James, is a wild beast which needs taming—fierce, reasonless, uncontrollable. A good part of the evils of life arise from its depredations. Washington Gladden, in writing on this subject mentions nine kinds of tongue that need taming which we will do well to study carefully. (1) The lying tongue; (2) the reviling tongue; (3) the foul tongue—the tongue which is a channel through which the impurities of a bad heart discharge themselves, the tongue which deals in indecent speech; (4) the passionate or angry tongue; (5) the sarcastic tongue; (6) the scolding tongue; (7) the flattering tongue; (8) the chattering tongue; (9) the slanderous tongue. There are some who would not think of starting a scandal, and yet who seem to enjoy taking it up and passing it on after it is started. One of the characteristics of a perfect Christian, as described by the Psalmist, is, that he "taketh not up a reproach against his neighbor." And St. John by inspiration declares: "Without are dogs and sorcerers \* \* \* and all those who love and make a lie."—Pittsburg Christian Advocate.

### TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

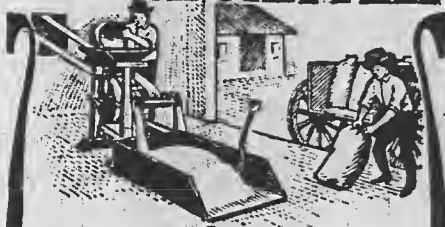
Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

Those that hunger for righteousness are hungering for that which lasts forever, which satisfies, for that which is the true and eternal law of heaven and earth.—E. C. Wickham.

### TRY MURINE EYE REMEDY

for Red, Weak, Weary, Watery Eyes and Granulated Eyelids. Murine Doesn't Smart—Soothes Eye Pain. Druggists Sell Murine Eye Remedy, Liquid, 25c, 50c, \$1.00. Murine Eye Salve in Aseptic Tubes, 25c, \$1.00. Eye Books and Eye Advice Free by Mail. Murine Eye Remedy Co., Chicago.

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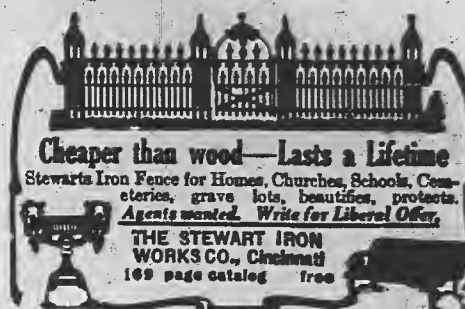
That is the story of many churches, and yet many are damaged or destroyed—and no insurance whatever. This latter number is decreasing and has been since our

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began to impress upon church officials the importance of insurance and sufficient insurance, and to furnish it on such terms that none could afford to put it off. Just think of it! Protection for a few cents or less a day on easy payments, and no assessments. Write for particulars.

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### Rosy as a Girl

Summit, N. C.—In a letter received from this place, Mr. J. W. Church, the notary public, says: "My wife had been ailing for nearly 12 years, from female ailments, and at times was unable to leave the house. She suffered agony with her side and back. We tried physicians for years, without relief. After these treatments all failed, she took Cardui, and gained in weight at once. Now she is red and rosy as a school girl." Cardui, as a tonic for women, has brought remarkable results. It relieves pain and misery and is the ideal tonic for young and old. Try it. At druggists.



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St. Tammany .....	a. m.	Apr. 2
Sudell .....	p. m.	Apr. 2

The Baton Rouge District Conference is scheduled for June the 16th at Franklinton. The intention is to have preaching on Friday night and begin the regular session on Saturday and remain over Sunday, and Monday until the business of the session is completed. The presiding elder specially requests the brethren not to fix dates for protracted meetings that will conflict with the conference. A part program will be suggested later. Let every preacher be on hand, and do the best to have some layman from the charge present. Special attention will be given to missions. Who in the district will report missions in the year? Let every pastor in the district see that missionary committees are appointed for every church and an every-member campaign made. Dr. Moore's appeal ought to quicken the Church. Brethren, be on hand, in the Spirit, and may the presence and power be in every service and utterance. C. C. MILLER

General Passenger Agent,  
DALLAS - - - - TEXAS



## RESOLUTIONS OF RESPECT.

Whereas, it has pleased our Heavenly Father to call from our midst one of our most faithful, honored and beloved members, in the sudden death of Brother CARY HOLLOMAN, thereby bringing to the hearts of this congregation a sense of sadness and bereavement and creating a vacancy in its official board, of which he was one of the most useful members, and

Whereas, We would record as a testimonial the loving esteem in which our departed brother was held; therefore, be it

Resolved, by the Church Conference of Jefferson Street Methodist Church,

First, That in the life of Brother Holloman this congregation ever had an example of devotion to duty, fidelity to the Church and love for the Kingdom of Christ worthy of all remembrance and emulation.

Second, That in the contemplation of his sudden death and its sad bereavements we have every assurance of the power of the Christ in whom he had trusted and whom he had served to perfect and reward that faith which had been the strength and solace of his sturdy manhood.

Third, That as inscrutable as is this dispensation of his divine providence we bow in humble and loving submission to the will of our Heavenly Father, knowing that he is too wise to err and too good to afflict, and having assurance in his word that "He doeth all things well;" "Precious in the sight of the Lord is the death of his saints;" "Mark the perfect man and behold the upright, for the end of that man is peace."

Fourth, That because of his guileless life, his ready obedience, his unflinching faith and his gentleness of speech and manner, his memory is a heritage which we shall ever cherish.

Fifth, That the taking away of Brother Holloman is a distinct loss to this congregation, to his family and his friends. Yet his spirit abides and the memory of his noble life of self-sacrifice will endure. With this consolation we would comfort our hearts and add to the strength of our faith.

Sixth, That to the sorrowing family and other relatives our hearts go out in profound sympathy, with the prayer that God may comfort them in this sad hour of bereavement.

Seventh, That these resolutions be spread upon the minutes of this conference and that a copy be sent to the family of the deceased and also that a copy be sent to the New Orleans Christian Advocate, for publication. Signed:

THE BOARD OF STEWARDS, JEFFERSON STREET METHODIST CHURCH.

E. A. ENOCHS, Chairman.  
H. F. WEST, JR., Sec'y.

In appreciation of Mrs. Mary Enoch. Resolutions adopted by the ladies of the Home Mission Society of Poplarville, Miss., in memory of their friend and sister, Mrs. MARY ENOCHS.

On the 6th of March, 1911, the brittle thread of life snapped and she was relieved from earthly suffering for an entrance into the heavenly kingdom. Resolved (1), that we greatly miss her socially and religiously. She had a special pew in the church and attended services, unless providentially hindered. She helped in our society work by actual labor and with her money. (2) That though we loved her and miss her, we know in whom she trusted and feel that it is well with her soul. She was a devoted mother, sacrificing her own comfort always to give her daughters school advantages and social pleasures. We pray that the "Comforter" will keep the girls and that their lives may be lived for the Master. Mother cannot come back to them, but they can go to her. (3) That a copy of these resolutions be sent to Poplarville Free Press, a copy to Eunice and Mary Lou each, one to the New Orleans Christian Advocate and a copy be placed on the minutes of the Home Mission Society.

Signed by: MRS. BROOKS.  
MRS. WELSH.  
MRS. M. H. MOORE.

## A TRIBUTE.

The subject of this tribute, JEHU CROSS, son of Joseph and Eliza Cross, was born at Mt. Pleasant, Ala., July 5, 1832, and died in his home at Montpelier, Miss., attended by loving members of his family and friends, January 9, 1911. To try to give a complete history of any life would be like trying to fathom the depth and measure the surges of the sea, much more a life like that of J. Cross, so we can only attempt a brief review. About that which is the first great natural concern of every life—ethics—he may have had some doubts in early life, for he never joined any church till middle age. But whatever religious doubts he may have had, if any, his moral sky was always clear, and he was a man of honor and integrity all his life. During the latter years he was well grounded in the faith that Jesus was his redeemer, and there were no doubts as to his relation with the Father. As a citizen he was always on the right side of every question, giving his influence to all good causes. Those who knew him all his life bore testimony to his worth as a factor in maintaining civic righteousness. There is no blot on his name as such. As a husband he was ever faithful, true and gallant. He was as tender, thoughtful and attentive to the gentle, faithful wife of half a century as he was to the blushing bride on the wedding day. He was a model father and prized his children above any earthly good. He always spoke of them with enthusiasm, and his face would grow luminous as he referred to their victories that gave him most gratification. His friendship was of the Platonic type, and the circle of his friends was as wide as the radius of his contact with humanity. To know him was to be among his friends. One who lived close to him said: "He was the best neighbor I ever knew." His blessings took flight if they were not shared with his neighbors. To him dividing made everything doubly sweet. His sense of honor was such that he would not take advantage of the bankrupt law to save himself from the ruin that came with the horrible Civil war, so he never had large sums of money to endow charitable institutions, but he gave to the world a richer legacy in an unselfish life of loving service. He was a brave man and faced the duties and responsibilities of life without dodging an issue, never making excuses or resorting to any subterfuges. He never boasted of any military achievements, nor of victory over a human foe. His heart was too kind and loving; his courage was of a higher order, for he faced the invisible foes of human peace and happiness and conquered in the name of right and truth. By virtue of his own strong personality and faith in God and man he turned misfortunes into blessings, defeat into victory and sorrow into smiles. When the evening shades were falling far across the mead and the lowering clouds were gathering thick and fast, the lone pilgrim descended the valley of shadows and stood upon the banks of the river, calmly waiting for the boatman to carry him over; not the river of death, but the river that flows between this life of suffering and sorrow and the life of sinless peace and boundless joy.

His friend,  
J. A. POE.

## PRIZE OAT CONTEST.

Through the Iowa Corn Growers' Association, the International Harvester Company of America has offered the farmers of Iowa the largest amount of premiums ever given for the best samples of oats.

The premiums amount to \$4,000, and include several of the most improved farm machines, from a disk harrow to a large shredder and also a scholarship in the Iowa State College of Agriculture at Ames. The award of prizes will take place during the ninth annual exposition and

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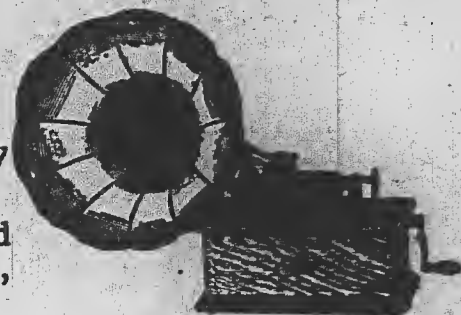
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614 GRAVIER STREET - NEW ORLEANS.

contest of the Iowa Corn Growers' Association, to be held next winter.

The policy of the association is to divide the State into classes, thus making it possible for every farmer in Iowa, regardless of the variety of oats he is growing, to enter the contest. Also plans are made whereby each section of the State can compete within itself.

These premiums represent another step in the policy of the International Company, through its I. H. C. Service Bureau, to encourage and assist the farmers of America in the raising of larger and better crops.

In addition to the \$4,000 for oats, the Corn Growers' Association offers several thousand dollars in premiums for the best corn raised in the State.

Last year these corn prizes amounted to more than \$20,000.

## Good News For The Deaf.

A celebrated New York Aurist has been selected to demonstrate to deaf people that deafness is a disease and can be cured rapidly and easily in your own home. He proposes to prove this fact by sending to any person having trouble with their ears a trial treatment of the new method absolutely free. We advise all people who have trouble with their ears to immediately address Dr. Edward Gardner, Suit No. 480, No. 40 West Thirty-third street, New York City, and they will receive by return mail absolutely free a Trial Treatment.





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The only baking powder made  
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—made from grapes—

Royal Baking Powder conveys to food the most healthful of fruit  
properties and renders it superior in flavor and wholesomeness.

## The Sunday School.

### MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

Did you hold an "Echo Meeting" with your Sunday school workers and thus gather into an evening's service the results of the State Sunday School Convention in Columbus?

What is a Teachers' Meeting?

Answer. A teachers' meeting, is a meeting of all the officers and teachers of a Sunday school, presided over by the superintendent, meeting at stated times, to discuss the general interests of the Sunday school. The lesson for the next Sabbath is often studied, but the "conference" is never to be omitted.

Easter Sunday is at hand. Nothing adds more to the interest and profit of a Sunday school than the observance of these special days. The children delight in them, and they give opportunity for explaining and impressing truths that otherwise would be meaningless to the infantile mind or received with confusion of ideas.

The Annual Meeting of the Chairmen of the Conference Sunday School Boards is scheduled for April 5-8 in Memphis. These meetings are proving of great profit. An exchange of ideas and methods not only unifies the work, but helps many who wrestle with difficult problems. They also give the general officers in Nashville a bird's-eye view of the whole field first hand, thus enabling them to be more practically sympathetic.

Brother superintendent, do you hold teachers' meetings? Have you a real good reason for not so doing? Possibly you are deterred by not knowing just how. Possibly you have difficulty in getting your teachers to attend. Possibly you encounter other difficulties. Do not give up. Try again, and yet again. Keep on trying. Effort and prayer must succeed. The time, place, hour, and method, are matters local conditions must regulate. But when once you get started, you will never regret your persistence. There was one superintendent—he has gone to his reward now—who closed his Sunday school promptly at 10:45 every Sunday. All the teachers and officers repaired at once to the infant room for a teachers' meeting. Each teacher reported his or her class. The superintendent passed his criticisms on the hour's work and made suggestions for improvement. If there were grave matters requiring more time than could then be given, a date was set for this meeting. Each teacher and officer was required to explain his absence from these meetings, both regular and special. There is scarcely need to say this school prospered. If you cannot do any better, suppose you try this.

### LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Mrs. Mac Sneed has been chosen missionary superintendent and teacher training class leader of the Mooringsport Sunday school. Into both of these departments of work she brings consecrated interest and intelligent zeal.

Mrs. A. Y. Tillinghast has been chosen superintendent of the newly inaugurated home department at Mooringsport and Mrs. F. C. Radas superintendent of the cradle roll.

Mrs. Nelson, teacher of the Bible class at Mooringsport, is making a continued campaign for new members for the class and is planning to organize them into a regular Wesley class with the committees and officers for efficient work. Mrs. Nelson is an example of what a consecrated public school teacher can do for Christ and the Church.

Mrs. J. T. Willis has been chosen superintendent of the home department and Miss Georgia Leary superintendent of the cradle roll of the church six miles south of Gibbsland. The school has also been graded and the Adult Student and the Boys and Girls added to the literature. Brother Moncrief, the faithful young superintendent, preached his first sermon March 19th and is looking towards preparing himself for the work of the ministry.

### NOTES AND SUGGESTIONS.

By Miss Elizabeth Kilpatrick.

The slogan of Mr. Holder's Sunday school is "Every member of the church in the Sunday school, studying the word of God. Four hundred members enrolled for 1911." This is an inspiring ideal and will be realized. There is nothing so helpful to healthful Sunday school growth as a definite aim and a prepared plan to reach that aim.

A business men's class has been organized at Baldwin, Miss., this last week, with Mrs. J. R. Walker as teacher. This class will make a fine addition to Dr. Bulla's constantly growing Wesley department. Mr. W. C. McCay is superintendent of this fine school and is earnestly desirous of bringing all departments up to the highest standard of excellence.

An enthusiastic Sunday school worker who has been ill and hampered by business cares for months is at last ready to resume his task of helping and saving men, and commenced last Sunday with an adult Bible class of thirty-five. He is advertising for 500 men under 30, rich, poor, high or low, strangers and home-folk. His class motto is: "What we will do, we can do; what we can do, we will do." He confidently expects to have the 500 men before the middle of June—and he will have them.

A great sculptor once said, when asked why he devoted himself so assiduously to the trifling and apparently unimportant parts of his work, "Perfection is made up of trifles, but perfection is no trifle." So it is that success in Sunday school work, especially in managing and teaching a class, will depend largely upon your attention to little things, such as the following:

Be in your class seat before your scholars are. When order is called, come to order instantly. If you don't, your class won't. When the school stands, you stand; when it sings, you sing; when it reads, you read. If you don't, your class won't. Have your lesson so well learned that you can teach it with nothing but your Bible before you. Stand or sit so you can look every scholar in the face. Ask plain, simple questions, and do it rapidly, being sure the restless scholar gets his share of them. Make the most of every answer, whether it be right or wrong, never ridiculing a wrong answer. Contribute a specific amount regularly each Sunday, and try to have your scholars do the same. Be loyal to the superintendent. Don't criticize him before others. He makes mistakes and knows it, and is trying to improve. Always know what you mean to do or say next. Know your scholars, and always address them by name; never say "next," or "the girl with the red hat." Is a scholar absent? Visit him before next Sunday. If you can't do it, send him a letter. Don't fail to do one or the other. If one be sick, be especially attentive and sympathetic, and show it. That very sickness may be the bending of the golden grain for your sickle. If the absence is from indifference, be very persistent with your visits or letters. How often shall you call upon him? Just as often as the Savior called upon you before you accepted him. Pray for each scholar regularly every day by name.

### NOT A "REMEDY" BUT A "CURE."

There is a world of difference between a "remedy" and a "cure." There are a great many preparations on the market sold to "remedy" certain ailments, and that's all they do—"remedy." "Gray's Ointment," for cuts, boils, bruises, carbuncles, poison oak, piles, blood poison, old sores and skin eruptions of every kind, is different from other preparations of this nature. It is not merely a "remedy," but a "cure," a guaranteed cure or your money back. Write W. F. Gray & Co., 804 Gray Building, Nashville, Tenn., for a free sample, and test its merits, or you can get a box from your druggist for 25c, or it will be sent direct upon receipt of price.

### Smothering Spells.

"I suffered for nine or ten years. Had spells of smothering, finally went into convulsions. Dr. Mile's Nervine brought complete relief, and I believe saved my life."

MRS. ROSA BONNER,

185 N. 13th St., Birmingham, Ala.

The blood is the channel through which is transported the nourishment that sustains life. When the circulation is poor, your vitality is low, your nervous system exhausted and you are weak and debilitated. You can restore nervous energy by taking

Dr. Mile's Nervine.

Its strengthening influence upon the nervous system gives it power to send life-giving blood through the veins.

The first bottle will benefit; if not, the druggist will return your money.

### HEREFORD CATTLE, BERKSHIRE PIGS.

At auction, April 20th, "Alabama Black Belt" farms for sale. Send for circular about winter legumes, hay, and pasture plants. R. E. LAMBERT, Darlington, Wilcox Co., Ala.

## Marriages

March 14, 1911, at the home of the bride's parents, at Vidalia, Miss., by Rev. L. Fayard, Mr. FRANK TAYLOR to Miss EMILY PHELPS, both of Vidalia, Miss.

March 25, 1911, at the residence of the bride's parents, near Clinton, La., by Rev. T. D. McComb, Dr. WM. D. OLIVER, of Atlanta, Ga., to Miss ANNIE SIERA TOWNSEND.

AVAILABLE AS A CHORISTER.

Mr. Editor: Will you kindly state in the Advocate that I am again back in Louisiana, and ready to assist any one wishing help in revival meetings. My headquarters are at Shreveport, La., where the brethren may address me. R. N. JEFFERY, Shreveport, La.

## The Proper Building Material.

Taking into consideration the fact that when a person, firm or corporation erects a building, they expect that building to last for many generations, it is singular that more thought and investigation is not given to the material that goes into the structure. Look at this from a personal point of view. Maybe you already own a building of some kind, and maybe, if you had it to build over again, you'd use some other material. How much better it is, then, to "look before you leap." The following comparisons will give you an insight as to what is the best building material.

Dr. Hiram A. Cutting, Ph.D., the eminent geologist, in the Weekly Underwriter, makes the following report: "Conglomerates are shown to be unfit for building purposes, as all are injured at 700 degrees Fahrenheit. Slate will not endure intense heat, for it is injured at 800 degrees. Of twenty-two varieties of granite from all parts of the United States and Canada, some were injured at 600 degrees and all at 800 degrees." A recent New York newspaper says: "The coroner's jury in the case of two firemen killed by the collapse of the roof in a recent fire, have found that granite is unsafe as a building material, and that granite pillars crumble away in a hot fire." The granite buildings of Boston melted in the great fire of 1872, and it was the marble front of Macular, Williams & Parker that stopped the fire on Washington Street.

Marble, then, is most decidedly the best building material, and Georgia Marble is conceded by experts to be the most superior American marble. It has a crushing strength of upwards of 10,000 pounds to the square inch and will withstand heat to upwards of 1,000 degrees Fah. There is nothing in the world prettier and handsomer than a marble building, or even a marble front, with appropriate marble trimmings. For interior finishing Georgia Marble is simply superb. It matches perfectly, and the shades are delicate and beautiful, the Kennesaw being almost a pure white; Creole a mottled black and white; Cherokee a silver grey and Etowah a beautiful shade of exquisite pink.

For monumental purposes Georgia Marble is equally as suitable as it is for buildings, if not more so. Its crystalline formation is so closely interlocked as to prevent the slightest degree of absorption or decomposition, which means that a monument of Georgia Marble will stand for centuries and centuries, as beautiful and compact as the day it was erected. When lettered, the inscription stands out in bold contrast with the background, rendering it readable from a distance.

If you are thinking of building, or erecting a monument of any kind, Georgia Marble commands your attention and investigation. Ask your dealer for it in any of the above grades, and if he can't supply you, simply drop a card to the Georgia Marble Co., Tate, Ga., and they will put you in touch with a nearby dealer who can.



# NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58—No. 15.

"Prove All Things; Hold Fast That Which is Good."

WHOLE No. 2878.

ROBERT A. MEEK, Editor.  
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, LA., THURSDAY, APRIL 13, 1911.

CHAS. O. CHALMERS, Publisher.  
Office, No. 512 Camp St.

## Editorial

Arise, for he is risen to-day,  
And shine, for he is glorified;  
Put on thy beautiful array,  
And keep perpetual Easter-tide.  
—Havergal.

### THE MESSAGE OF THE EMPTY TOMB.

Easter, not less than Christmas, should be a season of joy. The one commemorates the birth of our Lord into the world; the other celebrates his victory over death and the grave—one of his greatest earthly triumphs. The world has never received a sweeter message than that proclaimed by the empty tomb in the Judean garden. It is that we shall see again the familiar forms that we have laid beneath the sod, clasp again the hands that tearfully we folded across motionless breasts, and hear as in the days ago the loved voices which for so long have been hushed. Nor is this all it tells us. It eloquently declares that though we ourselves shall have to lie down in the darkness of the sepulcher, the morning light will come, and our weary bodies will rise in newness of life to perform loftier tasks in an existence that shall know no end. Such are some of the glorious assurances of the mighty event called to mind by this Easter-tide. And as we meditate upon these things we may well exclaim as did Paul at the close of his luminous discussion of the resurrection, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

### CHRIST IMMUTABLE.

Death wrought no change in the character, disposition or purposes of the Master. His personality was the same after the tragedy on Calvary and his sleep in the tomb that it was before. He recognized his friends, called them by name, and manifested toward them his usual concern and gentleness. Even unfortunate Peter was remembered with a special message. Nor was there any difference in his bearing toward his enemies. Though they had reviled, persecuted and crucified him, not one word of denunciation of them issued from his lips. Possessed of "all power," he used it not to smite them. Nothing in his earthly history is more marvelous than his forbearance at this point. And the work for which he had labored and laid down his life still lay engrossingly upon his heart. Of it he talked, in its interest he lingered, and his last message was a command to carry it forward. And it is a comforting reflection that our Lord will evermore be the same. The passing centuries affect him not—he is the unchanging One. The declaration of the angel to the disciples as they stood on Olivet gazing at the clouds into which the Master had vanished was: "This same Jesus which is taken from you up into heaven shall so come in like manner as ye have seen him go into heaven."

### THE GREATNESS OF GOD NOT INCOMPATIBLE WITH FAITH.

There are some who contend that the belief in man's immortality is the product of human conceit; that it is presumptuous in so weak and insignificant a creature as man to suppose that he is the special object of the divine love and care, and that, though all else that is vital on earth must die and pass back to dust, he will live forever. Why, ask those who reason thus, should the great eternal God, with the stupendous universe with its innumerable suns and systems and constellations to engage his attention, concern himself with a being who is but a tiny speck, an infinitesimal atom, upon one of the smallest planets? The Creator, they declare, can "launch into space majestic worlds as easily as a child can blow bubbles in the morning sunlight;" that to him "the blazing and going out of suns are no more than to us are the flashing of fireflies above the meadows of summer," and that it is a dishonoring conception of such a Being to imagine that he cares any more for the passing and destiny of human generations than we do for the struggles and fate of the infusoria in the rain-drops on the fallen leaf. The very greatness of Deity, these men would make the ground of human distrust and despair.

Nor is it the skeptic alone who has stood appalled and oppressed in contemplating the vast stretch between dependent man and the mighty Personality that stands behind the mechanism of the universe. Daniel Webster, gifted as a thinker and the foremost orator of modern times (if not of all time), said: "Philosophic argument, especially that drawn from the vastness of the universe in comparison with the apparent insignificance of our globe, has sometimes shaken my reason for the faith that is within me;" and David, the poet king of Israel, looking doubtless upon the firmament bending in beauty above him, exclaimed: "When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man that thou art mindful of him? and the son of man that thou visitest him?"

The fallacy of such reasoning, however, is not difficult to discover. In the first place, its estimate of the importance and value of man is based upon a wrong conception and is far too low. If he were only a material being, its conclusions might be valid; but he is vastly more than that. Not in his physical structure does his chief superiority to the other animals upon the earth lie, though with his erect posture, his marvelously-contrived hand, and upward look, he stands at the head of creation's ascending chain. Nor is it his larger mental endowment that most widely differentiates him from the other creatures of the planet, though he moves in an intellectual realm that they can never reach. It is the possession of a moral nature that constitutes man's highest glory and lifts him far above all other beings and things to a plane where he stands alone, so far as this world is concerned.

Of all the creatures we know, man only manifests the conception of a future life—he alone worships and builds monuments to his dead. He only has a per-

ception of responsibility—laws are enacted and courts are established for him alone. He only can apprehend, appreciate, and commune with God. It is this unique capacity, unshared on earth, that gives to man his dignity and measureless worth. Whether kindred beings exist on other planets, or whether man's primacy extends throughout the universe, we do not know. Alfred Russell Wallace, the eminent English scientist, has written within recent years a volume to show that probably ours is the only inhabited world; and that man may be "the unique and supreme product" of all the forces of widely extended creation. Value is not determined by mere bulk. Wearing "the image and likeness" of God, a human being is worth vastly more than all the mute and inanimate matter in existence. A more correct and adequate conception of what man is and what he may become, has ever been one of the supreme needs of our struggling race. In fact, it was in part to give such a vision that Christ, the perfect man, came, lived, died, and passed back into eternity through the gateway of the tomb.

Another fallacy in the argument that the greatness of Deity allows no concern for man or watch-care over him, lies in the fact that such a notion of greatness is fundamentally wrong. Absorption in the things commonly called large to the neglect of matters fancied to be small, is not characteristic of the truly great. The master spirits of the race have been those with a genius for details; those as familiar with minute particulars as with the broadest generalizations. This was true of Gladstone, who was known as "the man with the terrible memory;" of Bismarck, who out of petty provinces constructed the mighty German Empire, and of Bonaparte, whose accurate knowledge of the affairs of his far-reaching kingdom was not less remarkable than his genius as a soldier. The principles of the inductive sciences have been extended only as the grasp of isolated facts has widened. So infinite perfection leaves nothing beyond the range of its ken and care. God's providence is everywhere and over everything. It reigns not less in the microscopic than in the telescopic realm. It numbers the very hairs of our heads; it clothes the lily of the field; it responds to the young ravens when they cry. Not a sparrow falleth to the ground but that our Heavenly Father knoweth it.

So far from tending to discourage and depress us, the greatness and goodness of God are our only reliance and hope. We can look only to his wisdom and power to provide for us in life, to sustain us in the inevitable hour of death, to break open the lonely tombs in which we shall sleep, and bring us at last into the "house of many mansions." The universe is, indeed, bewilderingly vast, and every improvement of the telescope shows its glories flaming more widely forth, but perplexed reason and triumphant faith alike find fitting voice in the following beautiful lines from the pen of the philosophic Tennyson, written as he lingered in the evening twilight, shortly before he passed out into the sphere invisible:

#### (The Question)

Will my tiny spark of being  
Wholly vanish in your deeps and heights?  
Must my day be dark by reason;  
O ye Heavens, of your boundless nights,  
Rush of suns and roll of systems,  
And your fiery clash of meteorites?

#### (The Answer)

"Spirit, nearing yon dark portal  
At the limit of thy human state,  
Fear not thou the hidden purpose  
Of that Power which alone is great,  
Nor the myriad world, his shadow,  
Nor the silent Opener of the Gate."



## Christian Advocate.

Published for the Louisiana, Mississippi, and North Carolina Conferences, Methodist Episcopal Church, South.

### DIRECTIONS:

Contributors will please send all communications intended for the Editor or the Business Department to the Editor of the Christian Advocate, New Orleans, La. Contributions should be sent to the Editor of the New Orleans Christian Advocate, New Orleans, La. and only on one side of the paper. Contributions will be paid if they are accompanied by a check or money order.

The printed label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made if this date is not moved forward after three months, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

### RISEN WITH CHRIST.

By Professor Thomas Carter.

The glad return of Easter-tide brings to our minds afresh the fundamentals of the Christian creed. The first of these is that death has been disarmed; the grave has lost its grip on human kind; the Lord of life is present in our world. The second is that men—some men, at least—believe with clear heads and grateful hearts this reassuring fact and even to-day, despite the apparent contradictions of the order Nature shows, are strong in faith, giving glory to God not only for the demonstration of the reign of law, but also for the revelation of the reign of love. The third principle involved in Christianity is that the man who believes that God raised Jesus from the dead by this very faith becomes a sharer in his rising—for what is faith if it be not such trustful confidence as makes for partnership in personality? And here is where real Christian faith begins; its cradle is an empty tomb. The resurrection morning was the birthday of the Church; because it was the natal hour of Christian experience; and here the Church begins to rise—THIS is the rock against whose sides the waves of time shall dash in vain. It is because he conquered death that we hail our Christ as Lord of life. The primal note the Christian Church has ever sounded is: "The Lord is risen and hath appeared," and unless it sounds this note to-day, all others—for the Church, at least—are more than mute and worse than meaningless. So no Christian needs argument for a risen Lord; he himself is the standing proof; he had never been a Christian save for the fact that Jesus rose and lives. To question this is to question his own identity! Therefore, the New Testament does not attempt to "prove" the resurrection by rules of logic or law court processes. Its method is far more simple and far more sane and far more scientific. Life, not logic, is the leverage of our Christian creed. It points to the presence on earth of the risen life working itself out with a divine patience, a heavenly purity and a world-transforming power; and they who live this life simply ask a skeptical world to accept their testimony as to its source, exclaiming all the while with united voice, "The life we live we live by the faith which is in the Son of God."

Paul certainly knew this life, and in his letter to the Colossians—under stress as they were to leave the risen and redeeming Christ and look to other agencies to unite them unto God—he briefly outlined its salient marks in words of strong yet tender eloquence.

"If ye be risen with Christ." This is Paul's "shorter catechism" on the question, "What constitutes a Christian?" His answer is: One that is in union with Christ—in death to sin, in burial to self, and in resurrection to newness of life. The apostle knows no other sort; nor does his Master, either, for Jesus' constant definition of discipleship is: "He that abideth in me and I in him." This is the union that guarantees the future of the Christian believer as well as the present; for here, too, does the principle apply, "God is not the God of the dead, but of the living." We not only love, because he loved; but we shall live because he lives. This is a union that shall be preserved forever!

This is the prerequisite. What are the sequents? A life with such a source and one that strikes the soul with such a force, will show certain signs. To begin with, it will seek its source; it is ambitions. This is the constant characteristic of all life; it seeks the things that are above. The inorganic is self-contained and hence self-satisfied; once a stone, always a stone. But the organic, even at its lowest, shows its nature in its great ambitions; it hungers for the higher. The life in a lily bulb, though planted deep in the dark, cold clod, does not abide there; it is like the prodigal in a far away land. Its home is not there; it longs for what the Father has in store and has no rest till it seeks the things that are above, and finds in the warm sunshine and refreshing shower the glad embrace of him who is the Father of the plants that grow beneath our feet, as well as of the planets that glow above our heads. And for this Easter season how apropos Christ's

resurrection. "Consider the lilies, how they grow." How ambitious they are; how they set their affections on things above! How in spite of untoward environment, in spite of the long distances that seem to stretch between the clod below that contains them and the God above that maintains them through storm and sunshine, through drought and deluge, through night and day, they continue to seek and seek and seek the things that are above, till in the beauty and purity of a perfect life their life's ambition has been realized; and amid the radiance of this simple scene—life seeking and finding the things that are above—even a Solomon and all his glory fade to faintness, like morning lights before the splendor of the rising sun.

The risen life is ambitious; it seeks the things that are above; like water, it searches out its level; and hastens to attain it. Its source is Christ; and he is risen; and the same momentum that carried him above has become the magnet now that draws us up to his height, his wish and his provision is that where he is we may be also. The things that are beneath us—gold, silver, lands, honors—all these have no primal claim now; their grip upon our souls has given way to the lure of his love. We are experiencing "the explosive power of a new affection;" our hearts are where our treasure is, and it is on the right hand of God.

But life not only seeks its source; its source is secret—to all save to itself. "Your life is hid with Christ in God." The secret of all life is hid in God; the Christian's life is hid there, too; but he is not lost in that vast abyss of divine existence; he has the companionship of Christ, and in such strong fellowship he is not a whit dismayed. This is indeed a mystery the non-Christian cannot understand, and we cannot explain it to him, any more than the rose can whisper to the rock the secret of its blooming beauty; any more than the mole can tell the mountain why it is the greater of the two. He that is least in the higher kingdom is greater than the greatest in the lower—this is the limit of our knowledge upon this point. And yet we have no apology to make to the searching scrutiny of science; for so long as her devotees stand with bowed head before the mystery of the life that lurks in a seed, we may well be permitted to adore him who is the revelation of the life that lives in a saint!

Life has its ambitions; life has its secret source; life also has its glorious expectations. "When Christ shall appear . . . then shall we also." It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him. And this Christian assurance does not rest on the limping logic of human learning; it is not a demonstration to the head, but an aspiration, an expectation, an anticipation wrought in the heart. God has revealed himself to us in such a way that we have a right to expect, we demand, some things of him; and he that fixes his confidence on him in this respect shall never be brought to confusion. To "prove" the future life in a mathematical way (were such a thing possible) would rob it of its religious content. "The just shall live by faith," here as in all other realms. Not many great things can be crammed into a formula; but nothing too large can be hoped for from a Father! We had rather trust the strength and sympathy of our Savior than the best service that science can render. The Easter faith has ever been larger than the Easter fact; the one is the seed sown centuries ago, the other is the rich fruitage of that sowing ever upspringing and ever accumulating and reproducing by its mighty power multitudes of risen lives who bear a testimony more potent than any parchment can contain. The apostolic argument starts with an empty tomb—mutely attesting the absence of one who sounded the doom of death; it reaches its culmination in a heart filled with the power of an endless hope, eloquently proclaiming the presence of him who is the Lord of Life.

Vanderbilt University.

### SILENT FORCES.

An Easter Meditation.

By Mrs. Edith R. McComas.

Perhaps no one thing is more impressive, when we come to think of it, than the silence in which all the marvelous mechanism of nature moves—the silence which shrouds the human soul and keeps its secrets hid between itself and God. The world is moved by a force, stupendous, and yet silent. The great epochs of life pass by with silent footsteps. The crises of the soul are born in a hush. How much more eloquent, how much more like what we imagine the dignity of God to be, are the silent than the noisy forces of the world.

When John, in his eagerness and haste, had outrun Peter to the Tomb, he was stopped on the threshold by some silent force. We can imagine what his thoughts were at this moment. He, whom of all the apostles the Lord loved best, and who understood the Savior best, had hurried here with Peter at the hasty summons of Mary Magdalene.

"They have taken away the Lord out of the sepulchre, and we know not where they have laid him." Anxious and oppressed with the thought, he had outrun even robust, sturdy Peter, yet now "he went not in." In the act of entrance, something gripped at John's heart. Perhaps the thought that he who to him had been the Messiah had gone down into the dark valley of death just like all the rest of poor human mortals. He so young and full of promise—and such a cruel death! No, he could not go in. There, underneath the linen clothes that he could see through the entrance, lay, now mortal dust, all that was left of that one bright vision of his life. Or, supposing what Mary had just said were true, and they had taken even that one poor memory away from them! If he should find emptiness—dreary space!

But Peter, impulsive as always, when he came up went in at once. He would find out about it. Peter was not the man to think first and act second. Action came first with him. He was not so alive to the spiritual forces of the world as was John. So he went in. Then, gathering up his courage with a great effort, John followed. And of him it is simply said: "He saw and believed." Here we have John again the recipient of a silent force.

It is a certain fact that only to those whose spirits are fine enough to thrill to the visions which are higher than common daily life, are those visions granted. Indeed this is only the following out of a natural law. Can animals talk, who have no developed power of speech? Can a laboring man, whose fingers are hardened with toil and whose ear is untrained to melody, render spontaneously one of the symphonies of Beethoven? Can a convict, whose life has been stained by debauchery and crime, deliver a lecture on ethics or the higher moralities? No more is it possible for a man, unless he be spiritually alive, to apprehend the things of the spirit. Religion is not the next step upward from morality as some think. Though demonstrated in purity of life, religion itself moves in a region alone. A man to know Christ must be born again, a silent occurrence—when his spirit bursts into life within him. And just as we feed the body and give it exercise, so this young spirit must be fed and trained. It must feed on heavenly manna, and it must grow in conversation with the angels of God.

Ah, that we might all be more open to these silent forces of the world! The power to do so lies entirely in our own wills. If we will to do his will, he will show us his will. God's will is the great silent force of the world. Christ's life, death, and resurrection are three silent forces which have changed the face of the earth and are still changing it. Oh that we may lay bare our souls in silence and think of God!

Let us put away the world for an hour, with its noise, bustling, wearying interests, and think of God! What a privilege is ours at this moment! God exists. He has created us. And he has given us these few short years on earth to grow, silently, like unto him. Let us take this thought into our hearts for this hour. Let us dream over God. Let us, like John, sharpen our spirits that we may see and believe.

### MEETINGS OF INFIDELS.

Infidels have public meetings among themselves. They have preachers. They do not preach the gospel, but preach against the true gospel. They talk about religion, but it is a poor sort of a religion which they are in favor of. Those people are called unbelievers, yet they believe many of the most absurd and inconsistent notions and theories that can be thought of. And what characters there are who attend the meetings which they like! The Denver Tribune, in speaking of such meetings, says: "When their idolized preacher comes, they all turn out, and it is interesting to study their faces during his discourse. One well acquainted in the city is struck, in looking over such a congregation, at the presence of all the people that are known to be crooked in their various walks, but who keep up a genteel appearance and who have enough intelligence to be forced to think about what comes after this life. The gambler who steals cards is there. So is the liquor dealer who drugs his whisky. The well-dressed, disreputable woman is present with a face full of eagerness, and so are many women of reputable social standing, who have their own hearts' secrets which make them quite anxious to see a life of torture hereafter for sins in this world proved to be a myth. The old citizen whose early crookedness has been forgotten since he became wealthy, the lawyer who sells out his client, and the doctor who prolongs the illness of his patient, are all there."

What drawing together of kindred spirits that is! Can we suppose that such ones are really satisfied with their condition? Certainly not. They may try to believe that they are right in their views, yet down in their heart there is often a painful uneasiness. Their conscience is not so far dead that it does not, at times, disturb them. And what a contrast there is between a congregation of infidels and skeptics and a Christian audience! The latter is composed of the best class of people, and they are free from accusing consciences and the fear of a coming judgment.

C. H. WETHERBE.



## NEITHER AN APOLOGY NOR A RETRACTION.

By Rev. G. B. Winton, D. D.

What Bishop Hoss found in my last communication that he felt free to call an "apology," I cannot make out. To forestall any misnaming of this, I have defined it myself.

When the Vanderbilt controversy first began to rage, I did not "conceal" my convictions in any way. Not being well informed, I simply withheld any expression of opinion. The whole issue, then as now, turned, as it seemed to me, on the desire of certain gentlemen to dictate to certain other gentlemen concerning the government of the university. When on one occasion I said that I "agreed" with Bishop Hoss, it was with reference to the expression of the opinion that Vanderbilt University is a Methodist institution. Further investigation has shown me that it is less distinctively a Methodist school than I at that time supposed. Moreover, I did not express agreement with all the opinions that Bishop Hoss then held or might later express. If he wishes that kind of wholesale surrender of individual judgment, he will have to apply elsewhere. It was perfectly clear to me from the beginning that the tone in which Bishop Hoss was attacking the Chancellor and other gentlemen connected with the management of the university would be resented, and would lead to war and not to peace. I did not, therefore, encourage the dissemination of the controversy by means of the Christian Advocate, of which I was the responsible editor. For this I have not apologized and will not apologize. I should do the same thing again. And I could not ask a better justification of my course than the dimensions to which has since grown this disturbance of the Church. But if Bishop Hoss fancies that I am so simple as not to know what were the leading influences which deprived me of my position as editor, then he must give me credit for a very low grade of intelligence, indeed.

The resolutions of which Bishop Galloway was the author, adopted by the board of trust in reference to the report of the Vanderbilt commission, were meant by him and by the board as an acceptance of that report in so far as it bore upon the practical working of the board's affairs. The only actual point of contact, as I have already explained, was that section constituting the college of Bishops a board of visitors. This was "accepted" in the terms of the resolutions. We expected the Bishops to "co-operate" with us, not to oppose us, to assume to veto and annul our actions, etc. In view of recent events, such a resolution could not now, by any possibility, even under the persuasion of our lamented president, were he still among us, be got through that board of trust. If any reader of this will undertake to fancy himself in our place, he will readily see why. As to the theoretical part of the commission's report, that concerning our constitution, in its inception, its legal phases, present significance, etc.—that we did not "accept." We could not accept it; the facts of history were against it, as is clearly shown in our answer to the suit at law of the college of Bishops.

The rest of the old straw threshed over in this last article of the Bishop's, cannot be of great interest to the readers of this Advocate. As concerns the university, the matter is in the courts; let the courts decide it. Whatever is personal to me can well be ignored. His hope still seems to be to convince me of prevarication or of double-dealing of some kind. Since he makes such frequent assertions of his own purity of motive, it might occur to him that there are others who cherish ideals, also, and who have a sense of personal honor.

## VANDERBILT UNIVERSITY

I see in the New Orleans Christian Advocate that the difference of opinion on certain questions appertaining to the Vanderbilt University is yet under discussion. Whatever may be the result of these personal views or the final decision of the civil court, it is unquestionable that the university belongs to the Methodist Episcopal Church, South. It is needless to recall all the preliminaries of its origin and organization. All contributions, whether from members of the Church or others, were given with the distinct understanding that it was to be a Methodist institution of the highest order, where the youth of the Church and country could be educated to an extent as great and thorough as their wants may demand. It was legitimately transferred to the General Conference, the supreme and only law-making power of the Church. The existing board of trust by a majority actually violated and disregarded an enactment of the General Conference. While this majority has a right to their opinion, they have no right to violate the law of Church or State. The board of education, as is its prerogative, might fill the places forfeited by this act of the majority and let the university move on in its appointed channel.

R. V. TAYLOR.

Taylor's Chapel, Tenn., April 1, 1911.

## NOT AN EVANGELIST.

We were in a meeting not long ago where there was a discussion upon evangelism, and a pastor (not a Methodist) rose to his feet and declared with an earnestness and conviction that left no doubt as to his sincerity, "I am not an evangelist; I am sorry for it, but I am not an evangelist," and yet one felt that back of these words there lay the great yearning of the true pastor's heart for the unsaved of his congregation. The evangelistic passion was there, but the skill of the evangelist had apparently been denied.

We confess that we had never before heard such a full and public acknowledgment by a minister of the gospel of inability to reach men by his message, and it made us think. If a man is not an evangelist, who is to blame, or is any one to blame? If it be a matter of native gifts, then assuredly the preacher has but little responsibility, but if it be a matter of spiritual attainment, then he is not so free. If we have a right to expect every preacher to be an evangelist, then he should know it. Have we such a right?

In thinking of the Methodist preachers whom we have known personally, we do not recall one whose ministry was not signalized by conversions. Sometimes the number of conversions seemed very large, and sometimes they appeared very small, but they were always there, at least in some period of the preacher's history. We have even known men whose later ministry was so devoid of any beneficial results that a Conference has been compelled reluctantly to locate them, and yet the early years of their ministry had been marked by true evangelistic power. We can recall at this time not one Methodist ministry which has been wholly barren.

And yet there are wide diversities in our men. Some men seem to be peculiarly adapted to what we call evangelistic work, and other men seem to have peculiar power to consolidate and strengthen the church, while a few men seem to have the power to change the whole spiritual tone of the church and cause it to reach a distinctly higher level. Others again seem born for the express purpose of waging war against unrighteousness, and the community where they dwell is certain to see the inauguration of a campaign for civic and national purity. No doubt, nature has much to do with the qualification for ministerial success, and a man's fitness for any special sphere of ministerial activity is not wholly voluntary, nor is it merely a matter of toil. God himself has fitted men for their tasks.

No doubt there are certain natural qualifications which combine to make a successful evangelist, and while sometimes some of these very qualities would make a man impossible as a permanent pastor, yet they do contribute in a marked degree to evangelistic success. This is generally recognized, but when we have said this, and admitted that we ourselves have not these natural gifts, is it also settled that evangelistic success is out of our reach? Can we say, "I am not an evangelist," and quietly settle down to other work? Does the lack of evangelistic gifts, as we ordinarily understand them, wholly unfit us for evangelistic work?

Surely, if this be true, the teaching of Methodism has been very far astray! We may grant for purpose of argument that the pulpit gifts may be lacking, but the evangelism of to-day recognizes equally with our fathers that the duty of personal evangelism does not depend upon any special natural gifts, but upon a personal knowledge of Jesus Christ as Lord and Savior. The religious instinct which insists that evangelistic power rests primarily upon closeness of communion with God, is true, and no great revival is possible where this fact is unrecognized. All great revivals have been marked by two things, many men at prayer, and many men at work. Such revivals add permanently to the working force of the church. The revival which subsides with the exit of the revivalist is only a make-belief.

To this question, then, "Am I an evangelist?" no minister of Christ can afford to answer, "No." He may not have much learning, he may not have great gifts, but if he has the love of Christ as the leading passion of his life, he cannot fail to be an evangelist. If preaching fails, and it often does, there is still left the loving, tactful, personal appeal, and it will win many to our Lord. Every Methodist minister is, or ought to be, an evangelist; and every Methodist Church member ought to be one, too.

Our members are too prone to think that the conversion of their neighbors depends upon the preacher. Does it not much more depend upon them? The duty of personal evangelism rests upon even the humblest follower of Christ, and he cannot relegate it to another. Every Christian should be an evangelist.—The Christian Guardian.

## PORT GIBSON DISTRICT CONFERENCE.

Thinking that it might be a good thing, from the view of a visitor, and as the secretary of education of the Conference, I wish to write of my recent visit to the Port Gibson District Conference which was held in the Hill City from the 13th to the 16th of this month.

Arriving in Vicksburg at four o'clock in the afternoon of Tuesday, I did not go to the church until the evening service, when I heard a very interesting ser-

mon from Doctor T. B. Holloman. His sermon was well received by the congregation. I was in all of the morning session of Wednesday, and was glad to note the hold that the thorough-going "beloved" had upon the details of a very interesting session of the Conference. I wish to say here that there is no man who deserves the friendship of men more than H. Walter Featherston, D. D.

The secretary of the Conference, Rev. E. W. Barrington, a recent transfer from the West, was manifesting a deal of enthusiasm in all the work of the district, and he showed his unusual fitness for the secretaryship. When he spoke, he was with vim and enthusiasm, and I judge that he must have made quite a good impression upon the brethren. The courtesy of the pastor, Rev. W. H. Saunders, was emphasized towards all the members in attendance, and his special attentions to this reporter were altogether appreciated. It is proper and fitting to say that his associate in the work in Vicksburg, Rev. Charles W. Crisler, the very efficient pastor of Crawford Street, was evident in every detail of host, and it was easy to see that he was recognized as one of the strongest figures in that body of preachers. There seemed to be harmony among the brethren in regard to all the difficult questions that are facing the work of the Church to-day.

It was my pleasure to speak to the Conference at eleven o'clock on the subject of "The Mississippi Conference and Education," and I was given cordial and kindly attention. It was my effort to stress some of the main features of our educational work, and to enlist the co-operation of the brethren with our educational leaders in a forward movement in Mississippi Methodism with regard to Christian education. Never have I been more strongly convinced of the great necessity of a thorough investment of the Church's heart and life in behalf of the best possible adjustment of our educational institutions to the needs of the people of our Conference. A superficial handling of this question will not obtain the desired results, and the surest way of getting it before the people is to present the real situation as to conditions and possibilities that are before us. As Bishop Hoss has said very forcefully, it is time for us to quit playing at the matter and go to work in earnest.

There is much more that I might mention, but I do not care to be burdensome to any reader of this article. In order to catch a train for Jackson on my return home, it was necessary for me to leave the church before the benediction was pronounced by the presiding elder. At any rate, I suppose the Advocate will be furnished with a full report of the conference proceedings. God bless all the preachers of the Port Gibson District, and give the leader of them all a full realization of all his highest hopes for the work of the Church under his care.

ROBERT SELBY,

Mississippi Conference Secretary of Education.  
Moss Point, Miss., March 30, 1911.

## HOW TWO CELEBRITIES MET.

Dr. S. A. Steel, in the Texas Christian Advocate, thus describes his first meeting with Bishop McCoy:

Duren had just bade me good-night and left me in the station at Tupelo to wait for the Birmingham train from Memphis when I noticed a quiet, well-dressed gentleman enter the waiting room. He wore glasses and I took him for a Presbyterian professor of ethics, or some other "ics" in some college. He was annoyed to learn that a wreck ahead would prevent his reaching Birmingham on time. The tedious hours wore away until the "wee sma" hour of one a. m., when our train arrived, and we immediately rushed for our berths. He went on the Birmingham sleeper, I tumbled into number 6 in the Atlanta sleeper, and was soon fast asleep, and dreaming of "home, sweet home." Next morning when I rose there we were still on the siding at Tupelo. I went out to hunt for breakfast, and there saw my trim elect pedagogue intent on the same errand. "I seldom eat much breakfast," he said. "Same here," I replied. "Dinner is my chief meal," he said. "Mine, too," I answered. "I don't drink coffee except at breakfast and not much then, but if I don't get it on time I am liable to a slight headache, and a dull feeling the rest of the day." "That's me, too," I said. When we asked the man in the cab how long we had to wait, his reply, "May pull out any minute," got a hustle on us. The little professor of some sort of "ics" got ahead of me, found a lunch stand and had disposed of his coffee when I rushed in and gulped down a cup of hot stuff with just time enough left to climb on the train as she rolled out. We passed the wreck, cars shivered to splinters and turned almost upside down in the marsh and mud, and nobody hurt. To look at the wreck it would have been easier to believe everybody was killed. During the ride I had occasion to pass through the Birmingham sleeper, and as I passed the seat occupied by the little Presbyterian with the glasses, he stopped me and said: "I sometimes miss my aim, but believe I'll take a shot at you." "Blaze away," I said. "Is your name S. A. Steel?" "Just so," I answered. "Well, sit down here," he said, "my name is McCoy." It was Bishop McCoy.



## Church News

Raleigh, North Carolina, recently raised \$75,000 for a Y. M. C. A. building.

The Southern Baptist Convention will meet in Jacksonville, Fla., on May 17.

The Bishops of the Methodist Episcopal Church will hold their semi-annual meeting at Winona, Minn.

The movement to add \$500,000 to the endowment of the Ohio Wesleyan University has culminated in success—nearly \$200,000 more than the amount planned for having been secured. Good for the Methodists of the Buckeye State!

A great meeting designed to celebrate the tercentenary of the King James version of the Bible will be held in Carnegie Hall in New York City on April 23. Methodism will be represented by Bishop H. W. Warren, who will deliver an address.

The Wesleyan Christian Advocate says that the First Methodist Church of Brazil, Indiana, has the largest Sunday school in the world. It has an enrollment of 2986, a cradle roll of 789 and a men's Bible class of 535. An Easter offering of \$2500 is expected this year.

Bishop Earl Cranston had in the last issue of the Methodist Review (Northern), an able paper entitled, "A Plea for One Methodism." It has also been published in pamphlet form and may be purchased at ten cents a copy. It has been very generally commended by the church press.

The tri-state convention of the Young Men's Christian Association met in Jackson, Miss., last week, holding its sessions in the First Baptist Church of that city. The states participating were Alabama, Louisiana and Mississippi. The gathering is reported to have been an interesting and enthusiastic one.

Rev. Elijah P. Brown, editor of the Ram's Horn, recently delivered in Washington City one of a series of lectures being given under the auspices of a Sunday school class of young men connected with the First Methodist Church of that city. His theme was, "How to Knock the Persimmon." Evidently the style which has made Dr. Brown famous on the printed page sticks to him on the platform.

The women missionary workers of Mississippi are having a jubilee meeting in Jackson this week. These gatherings throughout the country have been reported as remarkably successful. Great enthusiasm was manifest at the one recently held in New York, and in Cleveland, Ohio, the offerings footed up the sum of \$85,000, and in Pittsburg, Penn., \$90,000. The purpose of these meetings is to celebrate the fifteenth anniversary of the organization of the woman's missionary work in America.

The Southern Christian Advocate states that for several years the senior class at Wofford College has been excused from standing the final examinations, but that the faculty has decided not to continue the exemption longer and that the young gentlemen are "considerably pestered." This is not unnatural in view of the treatment accorded their predecessors. But we think there is little doubt that the old way is the better way. Unless a student can show a reasonable knowledge of the subjects he has gone over he should not be graduated.

A movement—started by Dr. H. M. DuBose of the Methodist Episcopal Church, South—is on foot to procure a suitable monument for Bishop McKendree to be erected in Tennessee adjoining the church known as Fountain Head, where in 1812 the Tennessee Conference was organized. Such a ceremony would be a most appropriate observance of the conference's centennial. In 1876 the body of the Bishop was transferred to the campus of Vanderbilt University, and its original resting place, with its marble memorial slab, has been sadly neglected. The project is one deserving the hearty approval of both Methodisms.—Northwestern Christian Advocate.

Dr. B. M. Tipple, pastor of the American Methodist Episcopal Church at Rome, Italy, has translated and issued in pamphlet form the address delivered last September by Mayor Nathan of that city and the Pope's response. We have not seen the document, but the papers report that it makes interesting reading. Dr. Tipple has also accepted the presidency of the Reeder Theological Seminary in Rome—an institution which our sister Church uses to train her Italian ministers, not only for Italy, but also for the Italian colonies of Switzerland, Austria, Northern Africa, South America and the United States. The politicians and secular journals seemed to think that this brilliant Methodist minister had destroyed himself by having too much to say when the unpleasantness arising out of Mr. Roosevelt's visit to Rome was engaging world-wide attention, but he still seems

to be giving a fairly good account of himself in the land of the Vatican. A man rarely suffers long in this case for bravely speaking the truth.

By a vote of 145 to 3 the Washington Conference of the Methodist Episcopal Church (colored) adopted lengthy resolutions affirming their loyalty to the "Mother Church" and deprecating the suggestion that they be set off into a separate body with other Negro Methodists of the United States. The colored brother figured conspicuously in the division of American Methodism, and it begins to appear that he will probably play a part scarcely less prominent in the movement to unite again the followers of Wesley on this side of the Atlantic.

The second conference of Christian workers in Moslem lands was held at Lucknow, India, January 22-23. (The first was held in Cairo, Egypt, five years ago.) The gathering was a great one, composed of 160 delegates, who represented about fifty mission boards. The majority were from India, but Turkey, Persia, Syria, Egypt, Arabia and Palestine had representatives in attendance. The sessions were held in the assembly hall of the Isabella Thoburn College and were presided over by Dr. S. M. Zwemer, the eminent Arabian missionary, who is ringing words thus referred to the strength of Mohammedanism: "At a very conservative estimate there are 200,000,000 Mohammedans—one-seventh of the human race. One-seventh of the whole population of Asia is Moslem. Every third man, woman and child in Africa is a believer in Mohammed. It is a world problem. The great task to which Christ summons his Church in the beginning of the twentieth century is the evangelization of the Mohammedan world."

The meeting of the General Board of Education at Montgomery, Ala., last week was a great occasion. The attendance was good and many notable addresses were made. The following changes were ordered in the classification of the colleges belonging to the M. E. Church, South: The Woman's College, at Montgomery; Columbia College, at Columbia, S. C., and Greensboro Female College, at Greensboro, N. C., were advanced to Class A. Birmingham College and the Athens (Ala.) Female College were advanced to Class B. Galloway College, at Searcy, Ark., was dropped from Class B to the unclassified list. To get in Class A an institution must have at least seven professors, an endowment of \$100,000 and a permanent income exclusive of matriculation and tuition fees of at least \$5000 per annum. The colleges in Class B are those which approximate but do not quite reach the requirements necessary to be entered in Class A. From this showing it would seem that the state which made the most progress in equipping its educational institutions last year was Alabama.

The Joint Commission on Federation of the Kentucky Conference of the Methodist Episcopal Church and that of the Church, South, of the same name met in Lexington, Ky., on March 19. The relation of the two churches in that territory was discussed in a brotherly manner, and it was formally declared that "a real organic union is a consummation devoutly to be wished." The final action of the commission was the adoption of the following resolutions:

"1. That a standing commission of five members, three clerical and two lay, be appointed annually from each of our two conferences, to be called the Commission on Federation, and that a joint commission composed of these two commissions shall have complete supervision of the field represented by the two conferences.


"2. That said joint commission shall review carefully the location of struggling churches, now existing, and if, in their judgment, either one or the other should be given the entire field, they shall so decide, and the appointment of a pastor by the other church to that place shall not be made.

"3. It is further recommended that said joint commission be instructed to make diligent inquiry into all other conditions, as stated above, and by exchanges, adjustments, reorganization and union of societies of the Methodist Episcopal Church and the Methodist Episcopal Church, South, do all that is possible to improve these conditions, and present to the world a united force against evil in our beloved State, and an undivided spirit in the service of our Christ, and that the decision of said joint commission be final."

### THE MINISTRY OF AFFLICTION.

By Bishop Bristol.

All affliction is to the good man disciplinary, and will come to an end. It will end in good, in glory. "Though weeping endureth for a night, joy cometh in the morning." Is it poverty that afflicts? Is it the unkindness of the world that afflicts? Is it a disappointment of hopes that afflicts? Is it temptation that afflicts? Whatever it be, it will not continue forever; its work will end; its purpose will be accomplished, and it will pass away. The cloud



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forms, drops its rain, and passes away for the sun to shine and flowers to bloom. The storm gathers, purges the air, and passes away for the fragrant and peaceful calm to settle like a benediction on the land. Affliction comes, administers its discipline, and passes away for the peace, joy and glory to appear. Consider, then, the temporal nature of affliction in contrast with the eternal nature of the good which affliction is sent to accomplish. The fires of the furnace long since went out from which came the refined gold that will shine for a thousand years as a jewel or a crown. The Apollo Belvedere stands to-day a miracle of beauty, two thousand years after the chisel perished which gave it its immortal grace. Cologne's great spires pierce the sky and will for centuries to come; but the scaffolding beneath which they grew, and the tools which piled the marble toward the clouds will vanish in a day. So affliction is but for the moment; it passes away, but leaves an eternal blessing; it may vanish more quickly than furnace fire, or sculptor's chisel, or builder's scaffolding; but the work it has done for the soul, or the work God has done by it, will be more lasting than jewels of gold or statues and temples of stone.—From "The Religious Instinct of Man."

### TWO GOOD BOOKS.

Rev. T. S. Randle, for many years one of the leading pastors in the Louisiana Conference, has this to say of Rev. Walter G. Harbin's sermon to men only, "A Man Wanted":

"The service Sunday afternoon for men only was wonderful. The sermon was great, and produced a deep impression. At the close of the sermon, when the proposition was made for all who would promise to live a better life, the whole congregation, with but one or two exceptions, came forward, and entered into a covenant to do so."

This great sermon to men is now in print, and can be had from Chas. O. Chalmers, the publisher of the Advocate, for only 15 cents, postpaid.

"Modes of the Heavenly Life," by the same author. Cloth and gold, 50 cents postpaid.

Tom L. Johnson, former mayor of Cleveland, Ohio, died on April 10, after a long illness. Mr. Johnson became famous because of his championship of a 3-cent street railway fare in his home city.

### FREE PREMIUMS FOR INFORMATION.

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## Secular News and Comment

The debate held by representatives of the University of Mississippi and the University of Louisiana at Baton Rouge on April 7 was won by the former.

Senator La Follette has introduced a resolution in the Senate naming a committee to investigate the Lorimer election case. This action follows the seating of Lorimer at the recent session of Congress.

The house in Amsterdam where Rembrandt lived has become the property of a society which is having the building restored to its original condition and will make of it a small Rembrandt museum for the preservation of the memory of the great painter.

Mexico is still in the throes of insurrection. Madero, the insurrecto leader, has issued an ultimatum in which he declares that nothing less than the resignation of President Diaz will cause him to lay down arms. It seems now that the Diaz administration is doomed.

The Socialists elected a majority of the officials in a recent municipal election in Butte, Montana. It is evident from the trend of recent events that the Socialist party will have to be reckoned with as one of the political forces in the United States.

From an exchange we clip the following interesting item: "Alaska's fishing industry, next in importance to mining, gives employment to 12,588 persons of whom 2,823 are natives. In the last five years the territory has sent us a wealth of \$43,000,000 in salmon alone. The total output of fish in 1910 was worth \$11,181,388."

The record of sixteen years was broken last Friday night when the Carnot debate at Tulane University, this city, was won by a young lady, a Newcomb junior. The question debated was: Resolved, That proportional representation would be to the best interests of France." Miss Fanny C. Seiferth, the winner, espoused the negative.

As a result of the recent fire disaster in New York in which more than one hundred people lost their lives, there was a great public demonstration of workers on April 5. Probably 75,000 joined in the march which was held as a protest against conditions which make possible such loss of life. But for rain there would probably have been 200,000 in line.

The Democrats organized the House in the 62nd Congress which convened in special session on April 4. Hon. Champ Clark, of Missouri, was elected speaker. In the Senate the Republicans hold a reduced majority. Senator Martin has been appointed the minority leader in the Senate. The President's message to Congress which was read on April 5, dealt solely with the Canadian reciprocity measure.

An exchange calls attention to the fact that a party of forty Australian boys are to make a tour of the United States, Canada and the United Kingdom this summer. They will arrive in San Francisco and will be entertained by Americans for three months, when they will go into Canada. A party of American boys were entertained in Australia last summer. Recently a company of boys, taken from the poor districts in London, embarked for Australia to settle. This emphasizes the fact that after all the world is only a small neighborhood.

President Nicholas Murray Butler, of Columbia University, has coined a new phrase—"lynch political law." The following is taken from an address recently delivered by him: "We have been having in this country for some time past what is known as lynch political law. All sorts of political reputations have been assassinated, all sorts of political murders have been committed by what is practically a process of lynch law, through lack of capacity to discriminate the highly-seasoned rumor, the truth of which might be ascertained through investigation."

The political complexion of the Sixty-second Congress, convened in extraordinary session, is as follows:

Senate—Republicans, 50; Democrats, 41; vacancies, 1.

House—Democrats, 228; Republicans, 160; Socialist, 1; vacancies, 2.

In the Sixty-first Congress, which was adjourned March 4, the Senate membership was: Republicans, 59; Democrats, 32; vacancies, 1.

The House membership was: Republicans, 217; Democrats, 174.

The Senate vacancy is from Colorado, the Legislature being Democratic. Iowa is expected soon to elect a successor to the late Senator Dolliver, whose seat now is occupied by Lafayette Young.

The House vacancies are from the Ninth Iowa and the Second Pennsylvania districts.

### REVIVAL AT FIRST CHURCH, JACKSON.

The meeting at First Church, Jackson, Miss., which had been in progress for more than two weeks, closed last Wednesday night with a great congregation present and a very enthusiastic spirit. It was a season of praise and of brotherly love. There were many signs that there had really been a revival in the church. Several speakers said it was an old-time love feast. Thirty persons have up to this date been received into the church and a dozen more are yet to assume the vows, as a result of the meeting. And this is only a part of the expression of the good it has done. Some who were almost slipping away from the Church were brought back to their first love, and the tide of spiritual life was deepened in all who attended.

The preaching for most of the time was done by the Rev. E. B. Ramsey, of Memphis, whose gift of strong and interesting speech, incisive and humorous appreciation of human nature, and thorough honesty and undefiled religion, were sufficient to keep the people always eager for his words and to arouse them to penitence and duty. The singing was a delightful feature. It was the sort that provokes participation from all the throng. It was led by almost anybody that happened to be first in power of voice and interest of heart. The young people of the Sunday school and Epworth League were invaluable in their support in song and in every helpful activity.

ALFRED F. SMITH.

### NORTH MISSISSIPPI LEAGUE CONFERENCE, A

WEST POINT, JUNE 13, 14, 15.

We are looking forward to a great conference in West Point this year. Our last year's conference at Kosciusko was the best yet held. We hope to break the record again this year. Nothing less than two hundred delegates will be creditable to us this year. Our Leagues all over the conference are coming in with good reports. More people are becoming interested in the League work. We are making the most substantial showing now that we have ever made. We beg the pastors to see to it that one or more of their young people come to this conference. Whether you have a League or not, send a delegate. If you have a League, they need to learn more about the League work. If you have no League, you need to have some one "get the vision" that you may have a helper.

The conference note is, "Head and Heart Preparation—Service." A new feature will be introduced into the devotional services. "Prayer Preparation" will be the theme for all. We desire that every Leaguer and all who may attend secure and read carefully Murray's "With Christ in the School of Prayer." Rev. S. L. Pope will have charge of the devotional services, assisted by others. Prof. D. C. Hull and Rev. J. R. Countiss from our educational institutions will be there to help us in the educational field. Dr. F. S. Parker, general secretary, and Bishop McCoy, president of the General Board, we hope to have with us. We also hope to secure some specialists to bring us better League plans and methods. The local musicians will furnish the music, which will be an interesting feature. We will have with us some of our Millsaps College boys and some of our Grenada College girls.

Come, Brother Pastor, and bring some of your best and brightest young people.

Signed by Executive Committee as follows:

J. H. HOLDER, Pres. Conference Board.

J. B. RANDOLPH, Secretary and Treasurer.

W. T. BOSWELL, Pres. League Conference.

W. E. KENNEDY, Secretary and Treasurer.

### CENTENARY COLLEGE MATTERS.

Dear Doctor Meek: I doubt not you and many readers of the Advocate will be pleased to learn that Centenary College is having a prosperous school year. The dormitories have been nearly full ever since the opening last September. The faculty is about twice as large as that of last year. We are trying to do good, thorough work, and have raised our curriculum, so as to fully meet the requirements of our General Board of Education. We have thirteen ministerial students in regular attendance. They are fine, promising young men, and are among our best and closest students. Their influence is felt for good in the college family and throughout the entire student body. I am sure that they will all in due time be useful, itinerant Methodist preachers.

I think it may safely be said that the new Centenary College has passed beyond the mere experimental stage. It is certain that there can be maintained here a large, prosperous and first-class school. At present, however, we are sorely handicapped. We need more room—an additional building, where the work of the school can be done, while the present large structure can be used mainly for dormitories. If this can be done the attendance upon the school can easily be doubled. In the meantime we need and must have a thorough equipment for the best and highest college work.

As matters now are there can be no great advancement, and neither I nor any other man can make the institution what it ought to be without the needed equipment and enlargement. Let the preachers and laymen of the Louisiana Conference consider the gravity of the situation! Now is the time to rally to Centenary!

I expect the meeting of the Board of Trustees in June to be a most important one. We will make earnest effort to secure a full attendance.

The Commencement sermon will be preached at 11 a. m., Sunday, June 4, by Rev. N. E. Joyner of New Orleans, and the annual sermon for the Y. M. C. A. at 8 p. m. by Rev. A. S. Lutz of Homer, La.

Cordially and truly yours,

FELIX R. HILL.

### TRIPS TO BILOXI AND COLUMBUS.

I represented the local camp at the head camp W. O. W. at Biloxi, and my camp endorsed me for head banker, but the head camp elected a young man from Tupelo. I look forward for better luck next time.

It was a fine meeting, composed of representative men from all parts of the state; four Congressmen in attendance one second officer in the head camp. The order has a membership of 40,000 in Mississippi. Biloxi treated us handsomely. The next meeting, two years hence, will be at Meridian.

The next week I represented my Sunday school and Clarke County Convention at the State Sunday School Convention at Columbus. I never saw a better arranged programme. Brother H. E. Ray of Corinth makes a fine presiding officer, and was re-elected. Secretary Fred Long and Brother W. A. Chisholm have nearly every county organized and there was a fine representation. There were speakers of note from Louisiana, Florida and Kentucky. Other celebrities present were: W. A. Brown of Chicago, superintendent of missions, International Sunday school Association; Prof. M. A. Honline of Ohio; our own J. E. Byrd of Mississippi, Miss Elizabeth Kilpatrick of Corinth. Prof. E. O. Excell does excel as a leader in singing, and Prof. Alvin Roper ranks with the world's greatest pianists. Governor Noel attended the executive committee meeting and addressed the convention.

Columbus entertained royally. Hon. J. R. McDowell, assistant attorney general, made an address pleading for a boys' reformatory. I wish we had it. The Alabama legislature has spent nearly the entire session in legislating saloons into the state to make criminals out of the boys and young men. The Governor declares that only for local option will an extra session be called. They voted \$150 to each inmate of the boys' reformatory school at East Lake, Ala., and Mr. Bush of Mobile gave as an illustration of the work done there that more than 60 per cent. of the boys who come out of the institution make good men. While speaking, he declared, "This school is ahead of education and ahead of religion." That would depend on what kind of religion it was.

I think we should have legislators and senators pledged to let our prohibitory laws remain as they are and to establish a reformatory. There is not a mayor, justice of the peace or circuit judge who has not seen the need of it. A whisky man has no political preference outside of his own interest in having it sold, that he may engage in the sale of it or have it to drink, and the man who pledges to him is the one who receives his vote. So we should have pledges from those to enact good laws and from those who execute the laws to observe their oath of office.

W. H. PATTON.

Shubuta, Miss., April 1, 1911.

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## Concerning Missions.

### MISSIONS AND THE MISSISSIPPI CONFERENCE.

So far as the secretary knows, we as a conference have never raised our entire missionary assessments. Two or three times we have nearly done so, but not quite. Moreover, we have the habit of waiting until the last of the year to raise what we do. This is compelling the General Board to borrow money every year, in order that our work, restricted as it is, may be carried on. I am writing this to plead for a change in both these respects.

Why not early collections? Why wait until the last of the year? The fact is, if all of our pastors would set apart a month in the early part of the year and start a missionary campaign, this collection could be gotten out of the way much easier than it seems it could. One of the chief obstacles in the way is purely a mental one, and if the effort were put forth, certainly the people would respond. Take, for example, Brother E. J. Coker, who in a campaign of three days raised nearly a hundred dollars in excess of the assessment. What he has done others could do. Would it not be a great relief to have the collections in such shape that there could be no further trouble about them?

Another thing: We ought to aim at something greatly beyond the mere assessment. There are in the Mississippi Conference over 50,000 members; last year we paid about thirty-seven cents per member to do our share of the world's work of evangelization. We can do better than this, and we must.

It is not at all beyond the possible for our 53,000 members to raise one dollar per capita, which would still be one dollar short of what the Church is calling upon its membership to pay, that we may even approximate our duty to the heathen world. My brethren of the Mississippi Conference, shall we not immediately set our goal to at least one dollar per member? Is it not worth while? One will ask, "How is it to be done?" Certainly not by the usual methods. But when there is a willing mind, surely if God would have it done, there is a way. Take this as a suggestion: Our Board of Missions at its last meeting appointed the two members of its body in each district, together with the lay leader of the district, a missionary committee to formulate plans of work for the district to which they belong. The preacher on the committee is expected to be the secretary. Now, if these brethren will be watchful of all the missionary work of the district, those places where the cause is most neglected can be assisted. These committees are to work in conjunction with the conference missionary secretary, who in this case chances to be myself.

Another thing: It is my business to help wherever needed, and if any brother will call me I am ready to come. Let us adopt as our battle cry: "One Dollar a Member for 1911."

Sincerely,  
G. H. GALLOWAY,  
Conference Missionary Secretary.

### MISSISSIPPI CONFERENCE BOARD OF MISSIONS.

Receipts for Missions, Mississippi Conference, to March 31, 1911:

	Foreign.	Domestic.
<b>Brookhaven District—</b>		
Crystal Springs .....	\$ 35.00	\$ .....
South McComb .....	65.00	45.00
Magnolia .....	18.00	120.00
Wesson .....	25.00	40.70
<b>Total .....</b>	<b>\$143.00</b>	<b>\$205.70</b>
<b>Hattiesburg District—</b>		
Broad Street .....	\$ 12.50	\$ 12.50
Mt. Olive .....	55.00	45.00
Ellisville .....	.....	3.85
Sumrall .....	.....	40.00
<b>Total .....</b>	<b>\$ 67.50</b>	<b>\$101.35</b>
<b>Jackson District—</b>		
Madison .....	\$ 25.00	\$ 70.00
Harrisville .....	10.00	5.00
Yazoo City .....	52.50	40.00
Canton .....	25.00	25.00
Camden .....	5.00	5.00
Flora .....	21.00	5.81
Thomasville .....	.....	5.00
<b>Total .....</b>	<b>\$138.50</b>	<b>\$155.81</b>
<b>Meridian District—</b>		
DeSoto .....	\$ 3.00	\$ .....
Central .....	39.25	.....
Seventh Avenue .....	17.15	.....
Poplar Springs .....	.....	13.00
Waynesboro .....	.....	75.00
<b>Total .....</b>	<b>\$ 59.40</b>	<b>\$ 88.00</b>
<b>Newton District—</b>		
Philadelphia .....	\$ 45.00	\$ 45.00
Rose Hill .....	10.00	20.25
Merton .....	40.00	30.00
<b>Total .....</b>	<b>\$ 95.00</b>	<b>\$ 95.25</b>

<b>Pt. Gibson District—</b>		
Silver City .....	\$ 20.00	\$ 25.00
Harriston .....	.....	12.75
<b>Total .....</b>	<b>\$ 20.00</b>	<b>\$ 37.75</b>
<b>Sea Shore District—</b>		
Biloxi, Main Street .....	\$ 13.08	\$ .....
Logtown .....	5.00	.....
Vancleave .....	25.00	.....
Wolf River .....	.....	6.00
<b>Total .....</b>	<b>\$ 43.08</b>	<b>\$ 6.00</b>
<b>Grand total .....</b>	<b>566.48</b>	<b>689.86</b>

W. L. LINFIELD, Treas.

### THE CALL TO OUR CHURCH TO ENTER AFRICA.

By Rev. L. D. Blakemore.

One of the great addresses made at the Missionary Conference in Nashville was on "Conditions As I Saw Them in Africa," by Dr. Reavis of the Southern Presbyterian Board. Dr. Reavis made a tour of the African missions of his Church last year and produced some forceful facts to show that Africa is ripe as a missionary field. The natives respond readily to the preaching of the gospel. In the Congo Free State, of which he spoke more specifically, a vigorous native church is being developed.

He told of one church where the average attendance at prayer meeting is 600 and at the church services 1,500. The native Christians are zealous missionaries. One native church in the Congo supports 25 native missionaries at \$18.00 per year each. Eighteen dollars represents the wages of one native for two years. Seven country villages are supporting 66 native missionaries. One village church trained 15 native missionaries and the villages to whom these missionaries went supported them.

Dr. Reavis extended a most cordial invitation to our Church to enter the African field with his Church. He said that Africa's evangelization depends more largely upon Southern churches than upon any others, because workers from the South are peculiarly adapted to work in Africa on account of climatic conditions and their knowledge of the negro character. On the boat which carried the speaker up the Congo river every prayer offered incorporated a petition that the M. E. Church, South, would enter the Congo Free State, and at every mission station he visited the same petition was repeated. At one point a missionary found the people weak and the little children tottering from a five-days' fast, during which time the people had been praying for some great church to send more missionaries to save Africa. Some were praying particularly for the M. E. Church, South, to send missionaries. Two million natives in South Congo, where Livingstone's heart lies, call to us: "We're in the night; come!"

Dr. Reavis officially offered us the use of the Presbyterian mission boat free for transportation purposes if we would enter the African field. So intensely in earnest was the speaker in his appeal for the Dark Continent that tears filled his eyes when he closed.

Of course, we are going to enter Africa.—Baltimore Southern Methodist.

### FROM THE COLPORTER.

I have been itinerating somewhat recently. On March 10 I ran down to Jackson and spent a night in the delightful home of the president of Millsaps College. Brother and Sister Hull certainly made everything pleasant for their unexpected guest. The next day—Saturday—I saw and heard Ex-President Roosevelt as he addressed, first, the Boy Scouts before the Governor's mansion, and afterwards a large assemblage of people in front of the State Capitol. The addresses were both well received by all and favorably commented upon by many.

Sunday found me in Vicksburg, the guest of my long-time friend and brother, Rev. W. H. Saunders, and his good family. In the morning I had the pleasure of preaching for him at Washington Street Church, and in the evening for Brother C. W. Crisler at Crawford Street Church. There was a good and attentive congregation at each place, and it is hoped that the services were full of good.

Tuesday the Port Gibson District Conference convened in Washington Street Church, and held until 12 o'clock Thursday. A report of this meeting has already been published, but in addition to the account given, it may be modestly stated that the colporter was also present, representing the interest committed to him by the Church. The brethren were courteous and helpful to us in the work, for which we shall ever be grateful.

On my way home on Friday I took dinner and spent a few hours at our Orphanage, where everything seemed to be in good order and doing well. The new buildings were about finished and the dormitory only needs furnishing to be ready for occupancy. Let the friends of the institution see that this want is soon supplied, and thus make glad the hearts of Brother and Sister Williams and their helpers who are laboring assiduously day and night in caring for the children committed to their charge.

Next I went to Columbus, on March 21, to attend

the State Sunday School Convention. This was a great occasion which will prove to be of extensive and abiding benefit to the Sunday school cause in our great State. I remained several days with Brother Carlisle and his people of Second Church. I preached Sunday morning and Brother Carlisle in the evening, which was the beginning of a meeting which had been contemplated for some time. Brother Dorsey of West Point came Monday to assist the pastor, and when I left Thursday he was doing the work of an evangelist well. The prospect was good for a successful meeting. Brother Carlisle is in great favor with his people and is doing a great work in his part of the city.

En route home, I stopped off a few hours with Rev. W. A. Clark, pastor at Mathiston, and found him and his helpmeet absorbed in their work, planning church buildings and other work in cheerful expectation of much success.

My next schedule is for the District Conferences at Osyka and Jackson, where I hope to meet with the brethren and be ready to serve them. In the meantime let orders come rapidly for books needed, especially for the Discipline, 1910.

G. W. BACHMAN.

Winona, Miss., April 5, 1911.

### "NO INK IN HIS PEN."

A striking illustration of unpreparedness and consequent loss was furnished in an incident which occurred at the Lyric meeting when Colonel Roosevelt was leaving the platform. A young man met him with book and fountain-pen and asked for the Colonel's autograph. Mr. Roosevelt begged to be excused and pushed on to the cloak-room. As he got into his great coat there stood the young man again with book and pen, begging the Colonel's signature. Taking both, the ex-president started to write his name. The pen would not work, and dropping it, Mr. Roosevelt, in characteristic style, exclaimed: "Shucks! You have no ink in your pen!" The young man lost the coveted signature because he had not made ready to receive it.

There is pathos and tragedy here. How many men miss life's best opportunities because of unpreparedness! In every department of human endeavor to-day the trend is toward specializing. Men do not as of old endeavor to do many things, but the man who succeeds is the man of the one idea—the man who devotes his every energy to one purpose.

If this be true in the various activities of secular life, it is equally true in the spiritual realm. Philip was prepared when his opportunity came, and a man was won to Jesus. Paul was ready at Athens, and the vast crowd of heathens heard him as he planted seed that fell on good ground. George Washington, through years of exploration and Indian fighting, was ready when his opportunity came to lead the people of this country to liberty. Abraham Lincoln gathered strength and vision from the great forests of his native State, so that when the opportunity came God found him equipped for a mighty task. Luther, Knox, Wesley, Strawbridge and many others, when their opportunity came, were ready to seize it and build large for God and humanity. How many have missed life's chance, because of unreadiness when the hour struck! How many failures are drifting to-day upon life's sea because they had no ink in their pens!—Baltimore Methodist.

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## The Home Circle

### THE LILY.

Easter comes, children dear,  
Brightest day in all the year!  
Easter lilies, sweet and white,  
From earth's darkness rise to light;  
So from wrong let us rise, too,  
Lifting toward the right and true.

Easter comes, children all,  
And with lilies, white and tall,  
Carols, sweet, and chiming bells,  
To each heart this lesson tells:  
That our lives must always grow  
Strong in hope and pure like snow.

Easter comes, the glad, bright day!  
What else do the lilies say?  
"Like our fragrance rich and sweet  
Let your love each other greet.  
What in love grows toward the sky  
God will love, nor let it die."

—Charlotte Regester.

### "THE GRUMBLE FAMILY."

Did you ever hear of this family? Oh, so many belong to it. They are all over the world, and you can tell them just as soon as you see them.

They travel a great deal, too; yes, and they stop in hotels!

This big family is all the time on the watch for something to grumble about; you can't sult them any way, no matter how hard you try.

Don't grow up to be grumbly, children: you will never be liked if you do, and the family is too large already.

Look bright and cheerful and happy, satisfied with everything that is done for you. Join that other large company, the "Happy Family," and so bring comfort and cheer to everybody about you.—The Picture World.

### HOW TOMMY GOT RUN OVER.

Tommy had gone to grandma's to spend Thanksgiving and while dinner was cooking Tommy was permitted to go out into the poultry yard and get acquainted with the fowls which were not invited to the feast.

There were more Barred Rocks than Tommy could count, and one of them that grandma said had "stolen her nest," had a flock of fifteen downy black chicks. They had just the cutest little house and yard, with poultry netting all around it, so that the big chickens could not get in and trample them and steal their food.

Then there were the queer, waddling ducks that said "Quack! quack!" to everything Tommy said to them. Tommy wondered where grandma got such funny three-cornered shoes for them, and made up his mind to get some like them for his parrot, Poll, before he went home.

Just then there was a loud scream, and Tommy was picked up and carried in to mamma, his red cap and mittens trailing in the dirt, and his face scratched and bleeding.

"What has happened!" exclaimed mamma, thoroughly alarmed, until she saw a twinkle in grandma's eye.

"The covered buggy ran over me and threw me down," said Tommy.

"The covered buggy! In the chicken yard! There's no covered buggy there, child!"

"It's the chicken covered buggy, mamma: come and I'll show you. There!" he cried triumphantly, as she stepped to the door; "there's the covered buggy that 'most killed me."

And there was the old gohler, strutting about victorious.—Bessie L. Putnam in Pittsburg Christian Advocate

### THE FOUR PLANTS.

An old teacher was once taking a walk through a forest with a scholar by his side. The old man suddenly stopped, and pointed to four plants close at hand. The first was just beginning to peep above the ground, and the second had rooted itself pretty well into the earth, the third was a small shrub, while the fourth and last was a full-sized tree. The tutor said to his young companion: "Pull up the first."

The boy easily pulled it up with his fingers.

"Now pull up the second."

The youth obeyed, but not so easily.

"And now the third."

The boy had to put forth all his strength and use both arms before he succeeded in uprooting it.

"And now," said the master, "try your hand upon the fourth."

But, lo, the trunk of the tall tree, grasped in the arms of the youth, hardly shook its leaves.

"This, my son, is just what happens with our bad habits. When they are young, we can cast them out readily, but only divine power can uproot them when they are old."—Young People's Paper.

### THE MAGIC EASTER EGG.

There was the egg on the table.

Billy had received it from the cook, and the cook had said it was a good egg. The cook knew because she had held it up to the light and had shaken it.

Billy had plans for that egg. He was going to color it in wonderful streaks and spots by wrapping it in a piece of print cloth the cook had also given to him. The cook knew the colors would come off splendidly, because the cloth was of the same piece from which she had made herself a dress that got caught in the rain. In that rainstorm the colors came off on the cook. She was sure they would come off on the egg.

Billy was waiting for his little brother to be put to bed so that he should not see the preparing of the egg. The egg was to go under little brother Jack's pillow. In the morning little brother Jack would be told to look around a little and see if the Rabbit had left any eggs. Then little brother would surely find the egg, with its wonderful stripes and spots.

Suddenly Billy, sitting back in his chair, looking at the egg, saw a funny thing. The egg seemed to be growing bigger, bulging and bulging in a most extraordinary manner. Billy stared and stared.

Then the shell cracked and something popped out. It wasn't the head of a chicken. It was the head of a little man, as Billy saw, even when the whole of him stepped out of the shell and stood there on the table, grinning at Billy.

"I suppose you're surprised," said the little man. "Yes—I am," faltered Billy. "Who are you?"

"I'm an Easter fairy," said the little man.

"A fairy!" cried Billy. "I thought fairies were little girls."

"Nonsense!" said the little man. "There are lots of men fairies. Who would do all the hard work if there were only girl fairies?"

"What hard work do you do?" demanded Billy sitting up.

"Why, getting the right eggs to the right people," answered the little man, sitting down on the edge of the table, with his little legs dangling over. "At Easter-time lots of boys and girls would be neglected if I didn't help. Now, I want to tell you that there's a little boy down the street—you know Sammy?—who won't have an Easter egg unless some one thinks of him. Suppose you color two eggs and then take one down to him to-morrow?"

"But," said Billy, "this egg is broken now. I'll have to get two more then."

"O, no, you won't!" laughed the little man. "Just wait! Do you promise me to color an egg for Sammy?"

"I'd just like to," said Billy. "I'll ask the cook and—"

"All right," cried the little man, stepping over to the middle of the broken shell. "Now watch! Good-night!"

Billy watched and saw something that was even more wonderful than the first thing he had seen, for the little man crouched down among the broken pieces, which immediately began to gather themselves up and fold over him in the most magical way. Then the egg became smooth again, and then began to grow smaller and smaller, as it had once grown larger and larger, until finally it stood there just as before.

"When are you going to color the egg?"

It was the cook, standing beside Billy.

"I'm going to color it now," answered Billy, promptly, and rubbing his eyes. "Was I asleep?"

"Very much," said the cook.

"And I want another one," went on Billy, "for Sammy."

"Sammy who?" asked the cook.

"Sammy Jimson, a friend of mine."

"O!" was all the cook said, looking at Billy.

"Yes," went on Billy. "I had a dream, I guess—and I want another egg."

And that is how Sammy Jimson came to get that very unexpected Easter egg.—H. F. Herring, in Sunday Magazine.

### ODD MONEY.

The skins of animals were the earliest forms of money.

Sheep and oxen among the old Romans took the place of money.

Oxen form the circulating medium among the Zulus and Kaffirs.

Tin to-day forms the standard of value at the great fairs of Nijni Novgorod.

In the retired districts of New Guinea, female slaves form the standard of value.

Iron spikes, knives, spearheads, and brass rods are employed in certain parts of Central Africa.

Chocolate is still used in the interior of South America for currency, as are coconuts and eggs.

The archaic Greek money was in the form of thick, round lumps of metal, stamped with the given value.

Whales' teeth are used by the Fijians, red feathers by some of the South Sea Islanders, and salt in Abyssinia.

The Icelandic and Irish laws yet have traces of the use of cattle for money. Many Teutonic fines were paid in cattle.

In the early colonial times of 1752, tobacco and tobacco receipts were legal tender. Corn and beans and codfish also were employed.

The small, hard shell known as the cowrie is still used in India, the Indian islands and Africa, in the place of subsidiary coin.—The Presbyterian.

### THE MIRACLE OF GRACIOUS CHARACTER.

Where are the old-fashioned father and mother? And what has become of that sturdy system (though they didn't dignify it by any such name—with them it was just "bringing up") which produced the vigorous, courteous, manly youngster of yore? The Washington Post declares that the old-fashioned mother and the old-fashioned father have become almost obsolete in large cities.

Modern mothers and fathers have ceased to take their responsibility seriously. During the early days of the child's life the task of looking after manners and education is largely shifted to the schools. The education of children, consequently, has become more automatic, and, naturally, lacks the individual touch of refinement and breeding that can be obtained only in the home.

Few schools teach kindness, gentleness, courtesy, or unselfishness. Such qualities can be thoroughly inculcated only in the home. It is only by the father making a chum of his boy and the mother a friend of her girl that the miracle of a gracious character can be wrought. If fathers would make confidants of their sons, and mothers confidants of their daughters, teaching them to share adversity or prosperity like partners, there would be less dissatisfaction and less extravagance among the growing generation. By unselfishness they would teach unselfishness; by kindness they would teach kindness; by courtesy they would teach courtesy. And the world would be the gainer.—The Interior.

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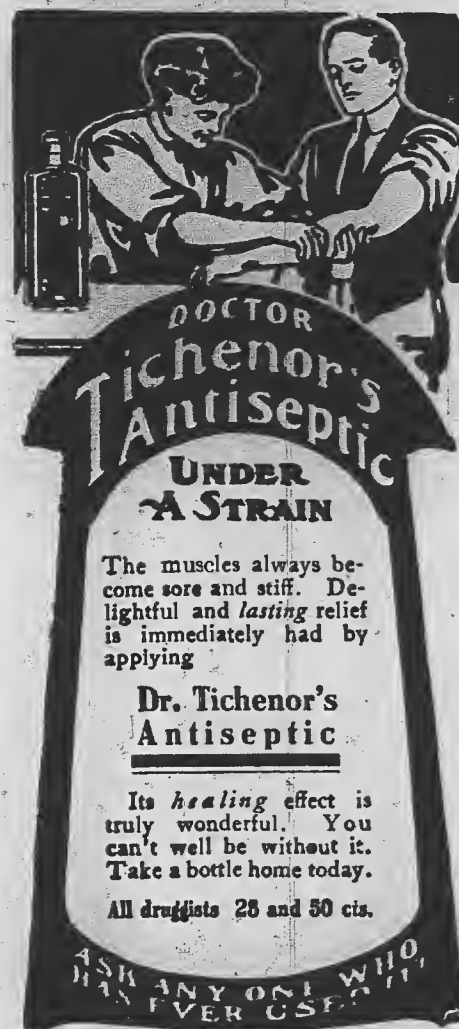
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## Editorial.

It is said that Admiral Togo of Japan will make a tour of the United States this spring or summer. It is not unlikely that those who are so alarmed over the possibility of war between Nippon and our country will proclaim him to be a spy.

A quaint preacher is said to have startled his auditors one day by declaring that "many people lose their souls by being too charitable." Observing the look of astonishment upon their faces, he explained his meaning as follows: "They come to church, hear the sermon, and give it all away to others, keeping none for themselves." Undoubtedly this kind of charity is hurtful and far too common.

The editor of the Northwestern Christian Advocate tells of a prayer in which metaphors became mixed and the redeemed in heaven were referred to as the "white-washed throng before the throne." That will never do. A coat of "white-wash" may get men past earthly tribunals, but it can not get them past the judgment and through the gates into the city. Only a spiritual cleansing extending to the depths of the soul can do that.

The Christian Guardian of Toronto tells of an instance in which a congregation was asked to pray for a man growing rich. This was no doubt a wise request. There is not a little peril in increasing prosperity. It is said that John Wesley at one time remarked that he had known only two men who had not declined in spirituality as their material possessions grew, and that later he modified the statement and affirmed that he had known none.

Billy Sunday, the famous evangelist, says, "There is no such thing as a wrong belief and living right." This statement may be somewhat too sweeping, but in the main it is correct. One's real faith determines one's conduct. There is no justification for the attempt to belittle the importance of doctrine in this day. Between sound teaching and right action there is the connecting link of cause and effect. And this is equally true of unwholesome instruction and wrong practice. The beliefs of individuals and nations either lift them up or drag them down.

We have been wondering for some time where the expedients and contrivances to get people to attend the various meetings of the Church would end. More than once it has seemed to us that the limit has been reached, but not so. A contemporary tells of a Sunday school superintendent in St. Louis "who offered live baby alligators to pupils bringing in new members," and who sent all the way to Florida for these valuable prizes. What next? Will it be to construct aquariums to which the little fellows may come, bring their alligators and watch them swim?

A distinguished clergyman is reported to have said recently that there is no use in consuming time and spending money in training young ministers in theological seminaries when the untaught Salvation Army workers are more efficient than they are in winning souls for the Master. We do not concur in this view. The ministry that saves the world must do more than supply the mere bodily needs of the masses and repeat the surface platitudes of the gospel. It must be able to set forth the unsearchable riches of Christ; to educate and inspire with lofty ideals, and lift men up until they catch some conception of the grandeur of the divine purpose concerning the race. Those who have wrought most mightily for God in human history have been men of large equipment. This was true of Moses, Paul, Luther, and Wesley. Our theological schools perhaps need to do more to awaken a passion for evangelism in the bosoms of those who attend them, but our young preachers cannot have too much instruction of the proper kind.

### THE MASONS AND PROFANITY.

The Mississippi Baptist calls attention to the fact that at a recent meeting of the Grand Lodge of Masons of Tennessee, a high officer in the body delivered a ringing protest against the use of profane language. He said in the course of his address: "There is one other matter to which I desire to direct your attention. The strongest portion of the foundation upon which Masonry stands is reverence for the Divine Being, the Grand Master of the great universe in which he operates. No man can be a Mason unless he believes in God and looks to him in worship. This being true, the name of God should be sacred to every member of our beloved brotherhood. It should never be lightly considered, even in our thinking, and should never fall from our lips except in worship or adoration. Any man who takes God's holy name in vain is guilty of conduct unbecoming to a Mason. Such a thing as profanity should be as foreign to the members of our order as it would be for us to neglect a needy brother."

We scarcely need to say that emanating from such a source, this utterance greatly pleases us. The Masonic fraternity is a tremendous force against any evil upon which it may elect to make war. It has long stood squarely out against intemperance and openly registered its disapproval of the sale of intoxicants; and we are happy to note this pointed and unequivocal condemnation by a prominent official of the order of the indulgence in profane speech.

The extent to which people soil their lips with profanity is positively appalling. It shocks the ear on the street, in the shop, at the public meeting, aboard the car, in fact, nearly everywhere. Boys scarcely out of their dresses are heard repeating offensive oaths, and even the tongue of woman has been known to catch the vile contagion. Laws against it seem unavailing to check it.

And what good is there in swearing? Absolutely none. It adds nothing to the force of one's utterance. It does not put a dollar in the pocket. It is no brave, or manly, or smart. It is coarse, vulgar, and ungentlemanly. Are, more, is a heinous sin, sufficient to wreck the soul. Surely, the time has come when a united and aggressive movement should be made against this indefensible habit. Let the churches, the Masons, other organizations interested in the promotion of virtue, and all who fear and honor God, join in a campaign for clean and decent speech throughout our own broad land and all around the world. Never did Crusader do battle in a higher or nobler cause.

### WORTHY OF CELEBRATION.

The date fixed throughout the United States for the tercentenary anniversary of the King James Version of the Scriptures is April 23. We hope that the occasion will be generally observed in our churches. It well deserves to be. The appearance of this translation of the divine Word was perhaps the most significant and influential event of the seventeenth century. To be sure, there were versions of the Scriptures that antedated this one, but there was none of recognized superiority and supremacy. The Bishops' Bible was read in the churches, and the Geneva Bible in the homes of the people. But for nearly three hundred years the Authorized, or King James' Version has held sway both in the pulpit and by the fireside. We do not mean to say that it is better in every respect than the English and American Revised Versions, but it is still the edition most loved and read throughout the English-speaking world, and will doubtless continue to be for decades to come.

Let our pastors prepare to celebrate appropriately the third centennial of this great event which has so powerfully influenced the civilization of the world. They have a rare opportunity now, when the secular press is directing public attention to this monumental achievement of the past, to exalt the Word of God and show what it has accomplished for the enrichment and uplifting of humanity. Helpful literature on the subject may be had by writing to the Secretaries of the American Bible Society, Bible House, Astor Place, New York City. In this connection, we desire to commend as containing much important information the able paper in the last issue of the Methodist Quarterly Review on "The Influence of the Authorized Version," by Dr. John A. Kern of Vanderbilt University. Our preachers would also do well to procure and read Dr. J. Patterson Smyth's little volume, "How We Got Our Bible," which probably could be bought for 50 cents. The Adult Bible Classes in our Sunday schools, in our judgment, would find this brief work a great blessing and inspiration if they would give a little time to it for a few Sabbaths. It is packed full of wholesome instruction, and well merits the wide circulation that it has had.

### PERSONAL AND OTHER NOTES.

Dr. C. W. Carter began a meeting at Franklin, La., on Sunday, April 2. We learn from the pastor, Rev. C. C. Weir, that the congregations were good. We know the preaching was first-class.

From our pastor at Potts Camp, Miss., Rev. W. J.

Wood, we learn that the work is progressing favorably in that part of our territory. We thank him for his work in behalf of the Conference organ.

The busy colporteur, Rev. G. W. Bachman, of Winona, Miss., does not forget to press the claims of the Conference organ in his travels. We thank him for a club of renewals recently sent to this office.

Rev. N. B. Harmon is making full proof of his ministry at Hazlehurst, Miss. From various sources we hear most encouraging reports of his work. The Advocate is under obligations to him for recent favors.

Out of a total enrollment of 340 in the Sunday school at Ruston, La., 306 were present on the first Sunday in April, and the offering amounted to \$12.95. That is a notable record and reflects credit upon all concerned.

Sister T. S. Randle, wife of our pastor at Gilbert, La., is a friend of the Advocate who never neglects an opportunity to advance its interests. We tender her our sincere thanks for a club of subscribers recently sent us from Oak Ridge, La.

A card received from Rev. T. H. Lipscomb announces the arrival of a fine eight-pound baby-girl in his home at Lexington, Miss., on April 6. We extend congratulations, and pray that a favoring providence may watch over both mother and child.

It is announced that President D. C. Hull, of Millsaps College, will preach the Commencement sermon for Chamberlain-Hunt Academy at Port Gibson, Miss., on Sunday, May 21. The signal ability of this new college president has gained general public recognition.

A good friend to the Advocate is Rev. W. W. Perry, of Vaughan, Miss. He has sent in 24 subscribers this year, and announces that the end is not yet. We assure him of our hearty appreciation, and pray that the great Head of the Church may prosper the work of his hands.

From Eunice, La., Rev. H. B. Vandenburg sends us some names to be placed on our subscription files. We are grateful for his interest in the Advocate and good work in its behalf, and we pray that it may prove a serviceable co-laborer in the field in which he toils for the Master.

Rev. J. W. Campbell, who resides at Fayette, Miss., went last week to Kountze, Texas, where he has engagements to assist Rev. J. L. Red in his meetings. He expects to be absent from home about six weeks. We wish these brethren large success in their special efforts to extend the kingdom.

Rev. R. V. Fulton, of Denham Springs, La., writing under date of April 1, says: "Brother J. M. Alford has been with me at Corbin for a few days. The Lord was with us and four were added to the Church." This is good news. We thank Brother Fulton for his efforts in behalf of the Advocate.

We clip the following from the Jackson Evening News of April 7: "Rev. J. R. Jones, presiding elder of the Jackson District, is convalescent after an illness of several days, and will immediately resume his work in the field." This will be gratifying news to the many friends of this capable official of the Church.

Rev. A. F. Moore, of Arkabutla, Miss., has lately sent in some renewals and new subscriptions from his charge. He serves a good people, and the work of the church is going forward under his guiding hand. Methodism has long had not a few faithful adherents within the bounds of this somewhat extended parish.

The results of the letters sent out by Rev. E. Nash Broyles, of Coffeeville, Miss., in behalf of the Advocate have been most gratifying. We acknowledge with thanks the reception of fifteen names within the past few days to be added to our subscription files. We commend the plan of Brother Broyles to other pastors.

In a recent note to the Advocate renewing his subscription for another year, Rev. B. Carradine informed us that he was on his way to Indianapolis, Ind., where he was to hold a meeting. Dr. Carradine is well-known to many of our people, who are always glad to hear of his continued success in his evangelistic labors.

Brother J. J. Denson, of Silver Creek, Miss., in renewing his subscription to the Advocate, says: "I am now in my 76th year, and 38th year as Sunday school superintendent." That is a record in Christian service of which anyone might be proud. We pray that the peace of God may be with our brother as the evening shadows gather!

A good revival was under way in the Court Street Church of Hattiesburg last week, with Rev. D. E. Kelley doing the preaching. We have no late news from the meeting, but we trust that it was fruitful of good in every respect. The pastor of this worthy congregation is the Rev. G. H. Thompson, who ranks with the strong men of his Conference.

The Woman's Home Mission Society of the Buena Vista Church, North Mississippi Conference, is wide-awake and active. The loyal members of that organization have recently raised money to screen the



parsonage and otherwise add to its convenience and attractiveness. The pastor, Rev. T. J. Durrett, reports that all is going well on his charge.

The second quarterly conference of the Benton Charge, Louisiana Conference, was a profitable occasion. It was held April 1-2. Every official member except one was present. After an inspiring sermon by the presiding elder, Rev. R. W. Tucker, the pastor, Rev. J. A. Baker, baptized five and received eleven into the Church on profession of faith.

We acknowledge our indebtedness to Rev. R. I. Allen, of Indianola, Miss., for good work done in behalf of the Conference organ. Brother Allen's field is an important one, and we trust that a large measure of success may attend his labors. He is a strong and suggestive preacher, who feeds his congregation upon the invigorating truths of the gospel.

We were grieved to see in the secular papers an announcement of the death of Mr. Percy Sutherland, the eldest son of Dr. and Mrs. H. L. Sutherland, of Rosedale, Miss., which occurred in a hospital at Memphis several days ago. We deeply sympathize with these good friends in their sorrow, and pray that grace divine may comfort and sustain them.

The special services held at Epworth Church, this city, have resulted in great good. On Sunday, April 9, thirty-eight new members were received into the Church, and there are more to follow. The pastor, Rev. L. A. Sims, has had the assistance of Rev. W. G. Harbin, whose work has been of a high order. Brother Harbin's labors in the evangelistic field have been greatly blessed.

Rev. Oscar Rainey, of the Thomastown Charge, Mississippi Conference, is planning for a mission rally day at Greenfield for the second Sunday in April. Among the speakers we note the names of President Huil, of Millsaps College; Mr. P. R. Whitten, of Jackson, and Hon. A. J. McLaurin, Jr., of Brandon. The occasion will doubtless be one of great interest and profit.

General Ballington Booth, head of the Volunteers of America, spent last Sunday in the city occupying the pulpit of the Lafayette Presbyterian Church in the morning and that of Prytanla Street of the same denomination in the evening. He also delivered an address at the First Methodist Church Monday night. General Booth was heard by large and appreciative audiences.

Bishop Murrah will formally open the new Parker Memorial Church of this city next Sunday at 11 o'clock. The pews are in place and everything is in readiness for the occasion. The public is invited to attend the service, and hear this eloquent chief pastor from Mississippi. Dr. J. M. Henry will preach at the evening hour, and the Bishop will conduct the night service at Felicity Street Church.

Rev. B. F. Lewis, of Columbus, Miss., and Rev. P. O. Lowrey, of Mansfield, La., attended the meeting of Chairmen of the Conference Sunday School Boards and Field Secretaries which met in Memphis last week. We have in hand an interesting account of this notable gathering from the pen of the latter, which reached us too late for this number of the Advocate, but which will appear in our next issue.

Success is rewarding the labors of Rev. A. J. Coburn at Farmerville, La. He closed a ten days' meeting on March 26, in which he had the assistance of Rev. W. G. Harbin. The Christian people of the community were greatly quickened, and there were nineteen applications for membership in the two churches of the town. Brother Coburn writes in terms most commendatory of Brother Harbin's preaching.

Rev. J. H. Felts, the able and energetic presiding elder of the Aberdeen District, requests us to state that his District Conference will be held at Calhoun City, May 9-11. He also asks us to say that all the pastors will be expected to report their assessments for missions in full at that time. Brother Felts adds: "Nothing new in these parts, but all things are lively." They generally are when this wide-awake "beloved" sets the pace.

Presiding Elder Augustus, of the Durant District, requests us to announce that Bishop McCoy has appointed Rev. T. W. Dye to the Pickens charge to succeed Rev. E. E. Langford, lately relieved of this pastorate. We congratulate the people of this work upon the privilege of having Brother and Sister Dye among them. They are indeed highly favored. Brother Dye is a preacher of unusual gifts and a genial and brotherly Christian gentleman.

Dr. F. E. Bovard, editor of the California Christian Advocate, was in New Orleans last Sunday, and preached at the St. Charles Street Methodist Episcopal Church at 11 a. m., and the Franklin Street Church at 7:30 p. m. Dr. Bovard was the fraternal messenger of his denomination to the General Conference of the Methodist Church of Canada, which met in Victoria some time since. He is an able and scholarly man and a forceful and vigorous editor.

That noble veteran of the Louisiana Conference, Rev. George Jackson, has been sojourning at Temple, Texas, for some weeks. Though past 86 years of age, his health is good and he is happy on the way. What is more beautiful than Christian old age? With an unsullied record behind and the prospect of a crown before, the disciple of the Master may well

praise God and press uncomplainingly on. The path ahead stretches upward toward the light, and at its end are God and heaven and home.

Mr. J. D. Barbee, of Greenville, Miss., visited his brother, Mr. D. R. Barbee, managing editor of The Montgomery Advertiser, at Montgomery, Ala., last week, and took in the proceedings of the Educational Conference held in that city, with which he was much impressed. He writes that he heard Bishop A. W. Wilson preach there last Sunday morning, and that the sermon was very great. Those who have ever heard this majestic expounder of the Word will have no hesitancy in accepting Brother Barbee's estimate.

We tender our thanks to the following brethren for lists of subscribers recently sent us: Rev. H. P. Lewis, Jr., Montrose, Miss.; Rev. W. D. McCullough, Eupora, Miss.; Rev. J. B. Williams, Lisbon, La.; Rev. S. B. Myers, Louisville, Miss.; Rev. R. P. Goar, Pittsboro, Miss.; Rev. B. E. Meigs, Wesson, Miss.; Rev. W. L. Blackwell, Hermanville, Miss.; Rev. L. T. Sargent, Greenwood Springs, Miss.; Rev. L. L. Roberts, Florida, Miss.; Rev. W. E. Dickens, Pelahatchie, Miss.; Rev. F. N. Sweeney, Wilson, La.; Rev. R. G. A. Carlisle, Coldwater, Miss.

The anti-saloon forces had the right of way in a number of the churches of the city last Sunday. Dr. H. B. Carre, of Vanderbilt University, was heard at the Rayne Memorial Methodist Church in the morning and at the First Methodist Church at night. Large audiences greeted him, and he made a most excellent impression. A rally was held in the afternoon at the Hall of the Young Men's Christian Association, when Dr. E. E. Folk, of Nashville, Tenn., delivered a ringing address. We trust that these vigorous and timely messages will bear fruit many days hence.

Dr. I. W. Cooper, the president of Whitworth College, passed through the city Tuesday of last week en route to the meeting of the General Board of Education at Montgomery, Ala., of which he is a member. He favored us with a call at the office, and later it was our pleasure, in company with Mr. and Mrs. H. H. Ahrens, of New Orleans, to dine with him at Fahacher's Royal Street restaurant. It needs not to be said that good fellowship abounded and that the occasion was a happy one. Dr. Cooper is enthusiastic over the outlook for Whitworth College, as he has a right to be.

We publish in this issue a brief article, entitled, "Vanderbilt University," from the pen of Rev. R. V. Taylor, of Taylor's Chapel, Fayette County, Tenn. Brother Taylor is an honored superannuate of the Memphis Conference, who looks like Henry W. Longfellow, and who has a heart loyal to Methodism and overflowing with love for all mankind. He was observant when the movement to establish Vanderbilt University was started and remembers what was then said and done. In those days it was thought to be a Methodist school and was spoken of accordingly. The Church at that time was not considered too small and narrow to maintain institutions of learning. We thank Brother Taylor for his kindly commendation of the New Orleans Advocate. We have no friends whom we appreciate more highly than those of the old Volunteer State.

A series of meetings will begin at the First Methodist Church of this city, 1108 St. Charles street, next Monday night, the 17th. Dr. A. F. Watkins of Hattiesburg, Miss., will be with Dr. Werlein and will do the preaching. Dr. Watkins is an eloquent and forceful preacher of the Mississippi Conference. Mr. and Mrs. I. N. Niehergali will be in charge of the singing. During his stay in New Orleans, Dr. Watkins will be the guest of Mr. and Mrs. Don Cafferey. We are requested to state that the hearty co-operation of all the Methodist Churches of the city is earnestly desired, and that the faithful are requested to pray especially for the outpouring of the Holy Spirit upon the services. Sunday, April 16, will be observed as Decision Day at First Church. We are informed that a number of young people have already expressed the intention of beginning the Christian life.

In a personal letter, Rev. R. A. Ellis, of Yazoo City, commends as interesting and able Brother T. H. Lipscomb's paper which appeared in the Advocate of March 30. He thinks that even those who may not agree with the author should appreciate his manly candor and courage, and weigh carefully the views and suggestions which he so forcefully presents. We regret to be informed that both Brother and Sister Ellis have been undergoing severe affliction. For five years the latter has been bedridden most of the time and unable to get out among friends or to church, and she shows no sign of improvement. Brother Ellis has recently lost the sight of one eye and that of the other is much impaired, so that he can read only with difficulty. He is under the treatment of Dr. Sims, of Jackson, however, and has not despaired of regaining his vision, though he has about given up the cherished hope of being able to become active in the work again. He said: "I crave the sympathies and prayers of the brethren." These he may be assured he will have. We trust that the outlook will soon brighten for these veteran itinerants who have served the Master and the Church so faithfully for many years.

In a letter received from Rev. W. M. Langley, of Jonestown, Miss., a few days since, after giving the names of some subscribers, he thus writes of the work in his charge: "Everything tends toward a successful year. Our congregations are good and growing. The contract has been let for our new parsonage at Jonestown. It is to be a modern up-to-date house with a bathroom and water connections with as good an artesian well as there is in the State. It is to be finished by the 15th of June. Substantial payments have been made on the Belen church debt, and it is almost clear of any incumbrance. The material is on hand to overhaul the interior of the church at Birdie. The new field that we have entered at Sabino gives encouragement, and there will be a well organized church there before the year ends. Brother Lagrone will be with us in a meeting at Jonestown the week following the 5th Sunday in April. Revival fires are beginning to burn throughout the district, the preachers are unusually active, and there are signs of great victories for the kingdom."

The First Methodist Church, of Jackson, Miss., is moving forward to larger things under the wise and tactful leadership of Dr. A. F. Smith, the present capable and beloved pastor. Under date of the 8th inst., Dr. Smith writes as follows: "More than 200 names have been added to our church roll within the last nine months. We are getting straightened out in earnest in promoting our new church enterprise, and so willing and liberal have been the subscriptions that we feel that the success of the movement is assured. The structure we are planning will cost \$75,000; half of this amount has already been provided for. The leaders in the congregation have set before them as a goal for this year, \$1,500 for foreign missions, and it is hoped that we shall reach it, so as to have a part in the construction of the new buildings of the Hiroshima Girls' School." This, indeed, is good news. This flock, whose fold is under the shadow of the State capitol, has in it many of the foremost men of Mississippi and is one of the most intelligent in Southern Methodism. Its possibilities are very great and it ought to set the pace for the followers of Wesley throughout the commonwealth. We are happy to be informed of its increasing prosperity and disposition to add to its equipment and undertake greater tasks for the Master.

#### OUR ROLL OF HONOR.

One additional name goes on our Honor Roll this week—the Oakvale charge, Mississippi Conference. It now stands as follows:

Mansfield, La., Rev. A. W. Turner, pastor.  
Bogalusa, La., Rev. J. M. Alford, pastor.  
Tunica, Miss., Rev. J. W. Honnoll, pastor.  
Lumberton, Miss., Rev. T. W. Adams, pastor.  
Ruleville, Miss., Rev. O. L. Savage, pastor.  
Homerwood, Miss., Rev. W. V. Graves, pastor.  
Houston, Miss., Rev. R. P. Nehlett, pastor.  
Seventh Avenue, Meridian, Miss., Rev. J. A. Wells, pastor.  
Shaw and Merigold, Miss., Rev. L. A. McKeown, pastor.  
Moorhead, Miss., Rev. W. V. Shearer, pastor.  
Holly Springs Circuit, Miss., Rev. W. L. Broome, pastor.  
Lula and Lyon, Miss., Rev. J. J. Garner, pastor.  
Iuka, Miss., Rev. W. L. Graves, pastor.  
Utica, Miss., Rev. C. M. Crossly, pastor.  
Glen Allan, Miss., Rev. J. H. Ingram, pastor.  
Rosedale, Miss., Rev. T. M. Bradley, pastor.  
Coahoma, Miss., Rev. H. M. Young, pastor.  
Red Banks Circuit, Miss., Rev. E. Blizzard, pastor.  
Second Church, Columbus, Miss., Rev. W. C. Carlisle, pastor.  
Gunnison, Miss., Rev. J. J. Brooks, pastor.  
Montpelier, Miss., Rev. J. A. Poe, pastor.  
Mt. Olive, Miss., Rev. L. F. Alford, pastor.  
Carrollton Avenue, New Orleans, Rev. J. G. Snelling, pastor.  
Coldwater, Miss., Rev. D. W. Babh, pastor.  
Slidell, La., Rev. T. V. Peters, pastor.  
Oakvale, Miss., Rev. H. K. McKee, pastor.

All of the officials of the churches in the above charges are reported as being subscribers of this Advocate.

#### RATES OF SUBSCRIPTION OF THE NEW ORLEANS CHRISTIAN ADVOCATE.

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In order to help our friends circulate the Advocate, and to bring the paper within reach of our subscribers at the very lowest possible price, we have granted the privilege of a rate of \$1.25 in clubs of five or more. Although we continue a club rate as a privilege, yet where our agents desire it, they may retain 10 cents commission on each subscription, to cover expense of remitting, etc. We reserve the right to give the paper to poor persons, on recommendation of their pastors, for \$1. Other than this, there will be no deviation from the conditions herein stated.



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## Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

At the home of her niece, Mrs. M. C. Scott, in Shreveport, La., on March 2, 1911, MRS. V. MINERVA JOHNSON, aged 63 years. The deceased had been a member of the M. E. Church, South, for a number of years and was a Christian woman whose motherly heart and kind ministrations endeared her to her friends. She loved for her pastor to visit her, and enjoyed hearing the sweet songs of Zion. We miss her and the vacant chair and the voice now silent, but we are reminded that we are only sojourners here. This world is not our home and after a while, if we are faithful, enduring to the end, we expect to meet her and join the host of the redeemed of the Lord.  
 A FRIEND.

ANSIE THERON, infant son of J. S. and Estena Taylor, was born October 30, 1909, and died February 23, 1911. For only a short while was our little darling with his sunny ways permitted to brighten the home before God in his infinite wisdom saw best to take him from earth and its toils up to the beautiful beyond, where cometh no pains nor sorrows. Little Ansie was taken seriously ill Monday and after suffering much pain the white-winged messenger came and gently bore his precious soul into the realms of eternal bliss to await the coming of those who are yet this side of the beautiful stream. But we know the great Judge of the earth doeth all things well, and unto the bereaved father, mother, brothers, sister and loved ones he is only lost awhile.  
 AUNT EMMA.

MR. JAS. J. COLEMAN was born the 21st day of March, 1839, and died November 25, 1910. He was thrice married. In early manhood he married a Miss Morris, but after a few years of wedded bliss death claimed his wife. He was later married to Miss Evans, but she soon followed in the footsteps of the first. In April, 1865, he was married to Mrs. Mary Berry, who survives him. For more than forty-five years they journeyed through life together, their hearts beating as one. Several children were born of these unions, six of whom live to be grown. Wilkins died in 1897, in his 22nd year. The other five are: Mrs. Mattie Davis and Mrs. Mattie Harper, of Monticello, Ark.; Mrs. W. H. Hardin, Mrs. A. Y. Gillespie and Miss Lillie Coleman, of Coldwater, Miss. Brother Coleman responded to the call to arms in 1862, and served his country faithfully till the end of the unhappy struggle. He was converted under the ministry of Rev. John Barcroft and joined the Methodist Church at Coldwater, Miss., in 1874, and remained a member of the same till he was called home. These are the main facts in an unpretentious yet noble life. He was conscious of his human imperfections and frequently expressed his profound gratitude to God for his goodness and love to one so weak as he felt himself to be. A genuine humility and child-like faith characterized his life. He

was true to his friends and neighbors and always charitable to their faults. An affectionate husband, tender father, devoted Christian and a noble citizen has passed to his reward. His last days were full of suffering, but he bore it patiently and heroically. Without expressing the least fear at the approaching dissolution, but with a firm faith in God, he went home. His body sleeps in the cemetery at Coldwater, Miss., to await the final resurrection. May God sustain the bereaved wife and daughters.  
 V. C. CURTIS.

ELIZA HENRY YOUNG, widow of the late Rev. T. K. Fauntleroy, was born October 3, 1846, at La Grange, Ga., and died March 19, 1911, at the home of her son, Dr. W. H. Morgan, of Keatchie, La. Her childhood was spent in Magnolia, Ark., to which place her parents removed when she was one year old. On June 27, 1866, she married Mr. C. B. Morgan, who lived only seven years, leaving her with one son. On December 24, 1877, she married Captain T. K. Fauntleroy, of Minden, La., a gallant ex-Confederate soldier, who, soon after this marriage, joined the Louisiana Methodist Conference and became one of its most influential preachers. "Asleep in Jesus." Somehow these lines force themselves to the mind as one thinks of Mrs. Fauntleroy's death. "Asleep," a quiet, peaceful, gentle sinking into the arms of her dear Lord, as she left this life to enter life eternal. For weeks before the end came she knew there was no hope of recovery, still there was never a fear, never the faintest doubt as to her soul's welfare; but the child-like faith in the goodness of her Heavenly Father and his willingness to provide at all times which had characterized her life was shown during her long illness and in her death. Many times I have looked at my friend's sweet, peaceful face and thought of the hardships and trials that I knew were in her life, and Drummmond's picture of "rest" has come up before me. A serenity, a peace, a deep reliance on the almighty arm of God amidst all the stress and turbulence of life, showed so plainly that she had "learned of him and found rest." Mrs. Fauntleroy was a highly-cultured woman with the refinement and elegance of manner which came as a natural heritage from the ante-bellum home of affluence and deep spirituality. She was converted when only twelve years old at "family prayers" one night, and her experience was definite and glorious. She grew up in the Church and was an earnest worker in all of its departments. At one time she was president of the Woman's Foreign Missionary Society of Louisiana, and only laid down the work when her health failed. Her life was lived for others, and her death was that of a Christian entering into her reward. She leaves one daughter, Mrs. Scott Flower, of New Orleans, and three sons, Dr. W. H. Morgan and Mr. Morgan Fauntleroy, both of Keatchie, La., and Mr. John Fauntleroy of Washington, D. C., all of whom were with her at the time of her death. May they all meet—an unbroken family—in heaven!  
 A FRIEND.

## Marriages

March 9, 1911, at the home of the bride's mother, Mrs. J. S. Purcell, Bollinger, La., MR. JOE JAMES FLOWERS to MISS CHARLIE W. PURCELL, Rev. J. S. Purcell officiating.

March 19, 1911, at the parsonage at Florence, Miss., MR. E. E. TURNER to MISS LAURA QUINN, Rev. J. S. Purcell officiating.

At the residence of the bride's mother, Mrs. W. L. Weems, in Shubuta, Miss., April 5, 1911, by Rev. Jas. M. Weems, REV. JOHN C. CHAMBERS, of the Mississippi Conference, to MISS ETHEL WEEMS.

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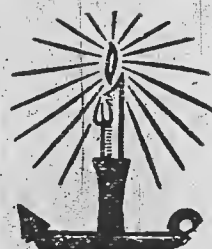
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## Tidings From the Field

Sharon, Miss.:

All interested are anxious to have encouraging notes from the field. The writer is anxious to do all he can to the end that Southern Methodism may rise in the strength God only can give, to the sublime possibilities of the hour. Your editorials are timely and helpful. Pity the Advocate is not reaching every home in the patronizing conferences. Sharon charge shares the common need. Our membership, numerically weak and scattered over a large territory, must have spiritual quickening to effectively do its God-appointed work. Our people are organizing prayer circles and the meetings are growing in interest. We hope before long to send you good news. We ask for united prayer to this end.

C. H. ELLIS, P. C.

Baton Rouge (La.) First Church:

Dear Mr. Editor: We feel much encouraged by the outlook at Baton Rouge First Church. One hundred and eleven new members have been added to the church since the first of January. Under the wise management of W. S. Holmes, our efficient superintendent, the Sunday school has grown to such proportions that more room has become one of our greatest problems. We have been forced to rent a room for a large class of young men. The Bible class, taught by Professor Sanders, an able expounder of God's Word, meets in the auditorium of the church. This class is growing in interest and numbers. Another encouraging feature of the church is the increased attendance at the mid-week prayer meeting. A series of revival services will begin the second Sunday in April. We are trusting God for a great meeting. The good people of Baton Rouge have made us feel very much at home since we have been among them. We are sure that no pastor in the Louisiana Conference has a more social and noble-hearted people with whom to work. You can imagine, Mr. Editor, that this pastor is not complaining about his promotion from the presiding eldership.

T. J. WARLICK.

March 28, 1911.

Buena Vista, Miss.:

Dear Brother Meek: We had our second quarterly conference on Saturday last, March 25th. The churches of the charge were all represented and reported fairly well. Brother Felts, our beloved presiding elder, was on the ground and preached a strong sermon on "Jesus and the Rich Young Ruler." (Mark 10:17-22.) The meeting was well attended and the good women had a feast of good things on the grounds. More than two such crowds could have eaten. We have elected a church leader and missionary committee at all the churches and these committees have already done some good work. They have already raised nearly half of the entire assessment at Ebenezer and Buena Vista Churches. They have also raised some money at Pleasant Grove and Macedonia, and I believe the plan is going to work well on this charge. Our Epworth Leagues are wide-awake and doing well. The Ebenezer League is contributing to a mission school in Korea. The Pleasant Grove League is furnishing their church at present. Our Sunday schools are doing well. Some of them have a larger enrollment than the church membership. The W. H. M. Society at Buena Vista is working faithfully to furnish the parsonage with shades, window curtains, etc. These good people haven't quit pounding the parsonage yet. The people of

McCoudy brought in lots of good things last week, such as coffee, sugar, fruits, canned goods, molasses, pickles, etc. We do not feel worthy of all this kindness, though it inspires us to want to do our best. Pray for us that we may give them our best service. Our Sunday schools are organizing young men's Bible classes. Some of these have bright prospects before them. All the officials at some of the churches are taking the Advocate, and I hope the time is near at hand when it will be true of the other churches. My work has sent two nice boxes to the Orphans' Home this year—one from Buena Vista and one from Ebenezer. We have paid in full our assessment for domestic missions and a good part of that for foreign missions. Pray for us.

T. J. DURRETT.

Simsboro, La.:

I arrived at Simsboro January 15. After looking over the work for a few days I found that more than half the entire membership were pessimistic in regard to the Simsboro Circuit. Therefore, it took all the courage I could muster up to withstand the pressure. But despite their pessimistic views of the Simsboro Circuit, I found that the entire membership were a high-toned people, far above an average. Therefore I could not understand why they had become so pessimistic, and it is yet quite a mystery to me, when I look at the intelligence of our entire membership on the Simsboro Circuit. It is true that our membership is quite small, but we are the strongest denomination financially in this section and equal to any in intelligence. I found when I arrived that no provision had been made for the preacher and family in the way of a house or furniture. The latter part of January we called a meeting of the official board for the purpose of devising some plan to provide for the preacher and his family for the year. The churches agreed to rent a home for the preacher and his family and place in it some furniture, a stove, etc. The entire amount pledged by the churches for the accommodation of the preacher and his family amounted to about \$150, which sum is not included in the regular assessment. I am comfortably housed in one of the most desirable homes in Simsboro and we have some neat furniture, which belongs to Simsboro Circuit. Also we have a movement started to purchase a neat five-room cottage, with two acres of land, for a parsonage. We are also building a new church at Vlenna, which will be ready for our second quarterly conference, which will convene on Saturday before the first Sunday in May. We are expecting our beloved presiding elder, Rev. R. W. Tucker, to preach the first sermon in our new church on that occasion. We feel that the Lord is with us, and we are expecting great things this year. There is no reason why the Simsboro Circuit should not be one of the best circuits in the Ruston District in the near future. Brethren pray for us.

E. C. GRICE, P. C.

### NOTICE!

To the Preachers of the Wlnona District—Dear Brethren:

Send me the names of all persons that will attend the District Conference to be held here May 17, 1911. Dr. Meek, you have a special invitation to be present.

W. C. LESTER, P. C.

Webb, Miss.

## Old Colds

Do not know what to take? Then why not find out? Your doctor knows. Leave it all to him. If he says, "Ayer's Cherry Pectoral," then take it. If he says something else, take that. Do as he says. J. O. Ayer Co., Lowell, Mass.

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## CALENDAR.

## General Boards.

Annual meeting Board of Church Extension, Richmond, Va., April 27-30.

Annual Meeting Board of Missions, Nashville, Tenn., May 3.

Annual Meeting Epworth League Board, Nashville, Tenn., May 10.

## District Conferences.

Shreveport District Conference, at First Church, Shreveport, April 13-20.

Lafayette District Conference, at Lake Charles, May 24.

Brookhaven District Conference, at Osyka, Miss., April 18-21.

Seashore District Conference, at Long Beach, Miss., May 9-12.

Columbus District Conference, at Sturges, April 19-21.

Sardis District Conference, at Hernando, May 9-12.

Winona District Conference, at Webb, Miss., May 17-19.

Corinth District Conference, at Myrtle, May 16-18.

Newton District Conference, at Union, July 26-30.

Hattiesburg District Conference, at Richton, Miss., July 11-14.

Jackson District Conference, at Capitol Street, Jackson, April 25-28.

Aberdeen District Conference, at Calhoun City, May 9-11.

## Sunday School.

Thirteenth International Convention, San Francisco, Cal., June 20-27.

## College Commencements.

Fort Gibson Female College, May 7.

Whitworth Female College, Brookhaven, Miss., May 14-16.

Millsaps College, June 2-6.

## Woman's Home Mission Society.

Annual Meeting, V. H. M. S., Mississippi Conference, at Brookhaven, Miss., May 2.

Annual Meeting, V. H. M. S., North Mississippi Conference, at Iuka, Miss., May 20-21.

## THE CHRISTIAN'S JOY.

It would be very untrue to say that unconverted people have as much joy as Christians possess. Unsaved ones do have a degree of certain types of happiness or pleasure. The natural disposition of many of them is very pleasant and jovial, but such a disposition is far from being equal to pure and perpetual Christian joy. It is the testimony of a great many Christian people that, although they had very pleasant and happy lives before they were converted, and then thought that they knew what it was to be joyful, yet it was nothing in comparison with the joy which they have had since conversion. True Christian joy is produced by the joy of Christ. It is the joy of Christ in the Christian. It is the joy of the Holy Spirit, making the believer's heart rejoice, even when it otherwise would be either sad or joyless.

It is impossible for the possessor of this joy to describe it. He can never explain it to an unconverted person. He can only say that the joy gives him a most profound satisfaction. It gives him a tonic and a strength which make his heart buoyant and supremely blissful. A prominent Southern preacher, in referring to the late S. H. Hadley, superintendent of the McAuley Mission in New York, asked an assistant worker how he accounted for Mr. Hadley's wonderful influence over men of all types, conditions and ranks of society. The answer was, "It was because he was everlastingly full of the joy of the Lord."

He had been, before his conversion, a degraded drunkard, but when he became a Christian he was filled with the power of Christ's joy, and that joy threw out its influence upon the lives of other people. It made unsaved ones desire to have such a joy.

I once knew a Christian physician. He was reared as a Universalist. He told me that he had heard Christians say so much about the spiritual joy which they had, that he longed to possess it himself, and he repeatedly asked God to give him the same joy.

Not long afterward he did receive it. It came with his conversion, and it abode with him through all future years.

Perhaps I have an unsaved reader who secretly longs for Christian joy. Pray until you get it.

C. H. WETHERBE.

## A REVIVAL THERMOMETER.

A well-known evangelist who has been continuously in action since early September and has had multitudes of precious souls to his ministry, writes in a personal letter dated January 2:

"Never have I had as great evidence of God's power in the field of special evangelism as during the past four months.

I believe Methodism is on the threshold of the greatest door of opportunity ever opened to her in her history for a sweeping revival. The men are ready as never before to give personal service to a great forward movement in revivals.

I think I have never found pastors so hungry, so anxious, so full of passion for souls as now."

Let us accept these words at par. Let us accept them as an indication that Almighty God, who lately poured His showers of refreshing upon Wales, later upon Australasia, and hut yesterday upon China and Korea, is now ready to open the fountains over America.—Central Christian Advocate.

## CHURCH DIRECTORY.

New Orleans District, Rev. J. M. Henry, D.D., presiding elder; residence, 236 Oliver Street; phone, Algiers 76.

First Methodist Church, St. Charles Ave., near Callopie St.; Dr. S. H. Werlein, pastor; residence, 5330 Prytanla St.; phone, Uptown 329.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Rev. A. G. Shankie, pastor; residence, 1421 Constantinople St.; phone, Uptown 945.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. F. Vaughan, pastor; residence, 815 Louisa St. Phone Hemlock 1576.

Parker Memorial Church, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.; phone, Uptown 671.

Louisiana Avenue Church, corner Louisiana Ave. and Magazine St.; Rev. H. T. Carley, pastor; residence, 920 Aline St.; phone, Uptown 756.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. W. W. Holmes, pastor; residence, 1515 Prytanla St.; phone, Jackson 1753.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. J. G. Snelling, pastor; residence, 1125 Fern St.; phone, Walnut 1238.

Algiers, Laverne Street, cor. Delaronde; Rev. J. W. Booth, pastor; residence, 119 Vallette St.

Epworth Church, cor. Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 8602 Canal St.

Mary Werlein and McDonoghville; Rev. W. B. Perritt, pastor; residence, No. 1026 Tchoupitoulas St.; phone, Main 412.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 1634 Sixth Street; phones: Residence, Uptown 954; St. Mark's Hall, Hemlock 1458.

Rev. R. A. Meek, Editor New Orleans Christian Advocate; residence, 724 Nashville Ave.; phone, Uptown 679.

Rev. John T. Sawyer, D.D., residence, 4420 Howard St.

## QUARTERLY CONFERENCES.

## NORTH MISS. CONFERENCE.

## Durant Dist.—Second Round.

West, at Emory.....Apr. 15, 16

Pickens, at Goodman.....Apr. 23, 24

McCool, at Liberty Hill.....Apr. 29

Vaiden, at Columbia.....Apr. 30 May 1

Rural Hill, at Smyrna.....May 6

Kosciusko.....May 7, 8

Ackerman, at Weir.....May 7, 8

High Point, at White Hall.....May 13

Lanesville, at Noxapater.....May 14, 15

Sallis, at Spring Grove.....May 20, 21

Chester, at Salem.....May 27, 28

Ebenezer, at Ebenezer.....June 3, 4

Black Hawk, at Acona.....June 10, 11

Poplar Creek, at Salem.....June 17, 18

N. G. AUGUSTUS, P. E.

## Greenville Dist.—Second Round.

Dubbs.....Apr. 15, 16

Lyon.....Apr. 16, 17

Belen.....Apr. 23, 24

Friar's Point.....Apr. 25

Robinsonville.....Apr. 29, 30

Shipmans Chapel.....May 4, 5

Clarksdale.....May 7, 8

Deeson.....May 14, 15

Merigold.....May 21, 22

The District Conference will be held at Rosedale, May 12, 13, 14.

W. W. WOOLLARD, P. E.

## Oxford Dist.—Second Round.

Duck Hill, at Tie Plant.....Apr. 15, 16

Grenada Ct., at Sparta.....Apr. 22, 23

Aberdeen, at Mt. Zion.....Apr. 29, 30

Oxford.....Apr. 30 May 1

J. E. CUNNINGHAM, P. E.

## Sardis Dist.—Second Round.

Oakland, at Tillatoba.....Apr. 15, 16

Lake Comorant and Hinds, at Eudora.....Apr. 22, 23

Como.....Apr. 29, 30

Long Town, at L. T.....May 6, 7

Courtland, at Chapel Hill.....May 13, 14

Tyro.....May 17

Senatobia.....May 20, 21

Wall Hill, at Bethel.....May 27, 28

Arkabutla, at Harmony.....May 31

Eureka, at Eureka.....June 3, 4

Crenshaw, at Crenshaw.....June 10, 11

W. M. YOUNG, P. E.

## Corinth Dist.—Second Round.

Tishomingo Ct., at Salem.....Apr. 16, 17

Booneville Ct., at Oak Grove.....Apr. 22, 23

Dumas Ct., at Wells Chap.....Apr. 28

Ripley Ct., at Mt. Pleasant.....Apr. 29, 30

Dry Run Ct., at Mt. Pisgah.....May 6

Guntown & B., at Pleasant Valley.....May 7, 8

Hatchie Mts., at Crums Chapel.....May 13, 14

Kossuth Ct., at Kossuth.....May 14, 15

Myrtle Ct., at Ebenezer.....May 20, 21

Baldwyn Ct., at Lebanon.....May 27, 28

Sherman Ct., at Chesterville.....June 3, 4

BEN. P. JACO, P. E.

## Columbus Dist.—Second Round.

Columbus, First Ch.....Apr. 14, 16

Columbus, Second Ch.....Apr. 16, 26

Sturgis, at Bethel.....Apr. 22, 23

Starkville.....Apr. 29, 30

Starkville Ct., at Smyrna.....May 6, 7

Mayhew, at Sessums.....May 7, 8

Crawford.....May 13, 14

Cochran.....May 20, 21

Columbus Circuit.....May 27, 28

The District Conference will convene in Sturgis, April 19, at 9 a. m. Bishop James H. McCoy will preside. We expect a large attendance. We earnestly request every pastor to have the Home and Foreign Missionary assessments paid in full by the District Conference.

J. E. THOMAS, P. E.

## Aberdeen Dist.—Second Round.

Verona, at Palmetto.....Apr. 15, 16

Shannon, at Pleasant G.....Apr. 16, 17

Nettleton Ct., at Carolina.....Apr. 22, 23

Greenwood Spr'gs, at P. G.....Apr. 29, 30

Prairie, at Strong.....May 6, 7

Wren, at Grady's Chapel.....May 13, 14

Derma, at Derma.....May 20, 21

Montpelier, at Mantee.....May 27, 28

Tremont, at Mt. Pleasant.....June 3, 4

Fulton, at Friendship.....June 4, 5

JAMES H. FELTS, P. E.

## Winona Dist.—Second Round.

Winona.....April 16

Mars Hill, at Gore Springs.....April 19

N. Carrollton, at Longview.....April 21

Carrollton, at Smith's Chp.....Apr. 22, 23

Winona Circuit, at Bluff Springs.....Apr. 29, 30

Belzoni, at Swift.....May 4

Ruleville, at Ruleville.....May 5

Lambert, at Lambert.....May 7, 8

Tutwiler, at Dublin.....May 14, 15

Webb, at Webb.....May 16

Indianola, at Fairview.....May 20, 21

Kilmichael, at Stewart.....May 26

Bellefontaine, at Lebanon.....May 27, 28

Eupora, at Mabin.....May 29

Slate Springs, at Cross Roads.....May 31

Minter City.....June 4

District Conference at Webb, May 17-19, Bishop W. B. Murrah presiding.

E. S. LEWIS, P. E.

## Doctors Advised Operation —Decided to Try Great Kidney Remedy.

I want to tell you in a few words what Dr. Kilmer's Swamp-Root did for me, believing that my testimony may do some other suffering person a great deal of good.

About six years ago, I was dangerously ill, consulted three doctors, all of whom said I had kidney trouble. One of the doctors analyzed my urine and reported that I had gravel, and further said that in order to regain my health and life, an operation would be necessary. I did not want to be operated on as I was afraid that I would not recover. Someone told me of Dr. Kilmer's Swamp-Root and said it was a reliable medicine for kidney trouble, so I decided to try it and went to Mr. Rose, the druggist, at 303 Central Ave., Minneapolis, and bought a bottle, took it, noticed results and continued taking it until I was entirely cured.

Having been free from any kidney trouble for over six years, I consider that I am absolutely cured and know that Dr. Kilmer's Swamp-Root has the credit.

I never fail to tell my friends about your remedy, as I believe it is the best of its kind. Your U & O Ointment is also very good. We are never without a jar in our house.

Yours very truly,  
MRS. MARGARET E. ANDERSON,  
Minneapolis, Minn.

State of Minnesota, ss.

County of Hennepin  
Personally appeared before me this 23rd day of Sept. 1909, Mrs. Margaret E. Anderson of the City of Minneapolis of the State of Minnesota, who subscribed the above, and on oath says that the same is true in substance and in fact.

M. M. KERRIDGE.

Notary Public.

Commission expires March 26, 1914.

Letter to  
Dr. Kilmer & Co.,  
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### Prove What Swamp-Root Will Do For You.

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**DROPSY CURED.** Shortness of breath relieved in 36 to 48 hours. Reduces swelling in 15 to 20 days. Call or write. COLLUM DROPSY REMEDY CO., Dept. B, 522 Autsell Bldg., Atlanta, Ga.

### Kansas Woman Helpless.

Lawrence, Kas.—Mr. J. F. Stone, of this city, says, "My wife suffered for ten years from womanly troubles, during two years of which she was totally helpless. She was examined by many physicians, some of whom gave her up to die. Finally she began to take Cardui, and since then has greatly improved in health. The tonic, strengthening and restorative effects of Cardui, the woman's tonic, on the womanly constitution, are the most valuable qualities of this popular medicine. Cardui acts specifically on the womanly constitution. Half a century of success proves that Cardui will do all that is claimed for it. Try it for your trouble."

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## Epworth League Department.

(Edited by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications intended for this Department should be addressed.)

### THE LESSON.

The devotional topic for April 16th is "The Resurrection and the Missionary Propaganda," and the lesson is significantly stated in Luke 24:45-47. For how intimately connected is the story of the resurrection and Christian missions. No matter what of good heathen religions have in them, they are conspicuously lacking in two things; namely, in power and in hope. They have codes of morals, but morals are after all only mockery apart from the power to live them. This power is one of the messages of the resurrection of Jesus. By this same power Christianity is "the power of God unto salvation to every one that believeth." Poor indeed is the religion without a cross and an open tomb. Not only do they need a gospel of power, but one of hope. What else can make one bear patiently his cross, perform unselfishly his duties, keep himself firmly unspotted from this world, like the hope of another? No matter what wisdom may be found in pagan religions, when they come down to the grave they end with a great interrogation point, a question: "What?" "Where?" "When?" No religion without its open grave, without its gospel of the resurrection, will ever answer that question.

On this joyous Easter day let us ask what of the peoples who know not its message of love and power and of hope it brings to us? While we are answering in other ways, let us not close our Easter Sunday services without a prayer for our mission fields. I take the following from the Epworth Herald:

#### Concerning Korea.

"To the Christian Korean who knows nothing of America except the missionary America is the next place to heaven. A little class of Christian schoolgirls always turned their faces to the East when they prayed. The missionary remembering the custom of the Jews and Mohammedans in regard to posture in prayer feared some old heathen superstition might be connected with it. She asked one day why they did so. In a perfectly natural manner they answered, 'Why, you came from America, all the missionaries came from America, our Christ as we know him came from America, so when we pray why should we not turn our faces to the East—to America?'"

"Almost every Pacific mail brings the writer letters from Korea. One on the desk now tells of an ingathering of three hundred souls at Chinnampo. Then follows the sentence they always put after such statements, 'This is all because the missionary, now on furlough, and the Christians of America are praying for us.' Dear Epworthians, whether you believe prayer is the greatest missionary force or not, the Korean Christians give credit to your prayers for the whole mighty movement."

"The truth is, the missionary can do some of the rough outside work of the kingdom of Korea, but he is so overwhelmed with the work of oversight, directing and training, that the inner spiritual things of the kingdom must be accomplished by the prayers of the Christians in America. Hence the need of intercessory missionaries—Christians in America who will become as intelligent in regard to the needs of Korea and the undreamed-of opportunity to evangelize that land as are the missionaries on the field; Christians who will no more think of leaving their task or giving up until it is accomplished than the persons who have been privileged to go in person. Bishop Thoburn once said there are a million Christians in America who are idle because they do not know the needs of the world. So if you are to become intercessory missionaries, you must know how to pray and do it."

### Personal.

At the request of Dr. Meek I am to have charge for a while of the Epworth League Department of the Advocate. I am not conscious of any especial fitness for this work except my great interest in our young people and in my confidence in the Epworth League as a fruitful field for their labor and development. I have been a Leaguer a long while. The first service I ever led was done in a very stammering manner in the devotional department of a League. Since I have been a pastor I have had some success with this work. One result of my observation has been that no League, however faltering or short-lived, is a failure. It always develops somebody, and that person frequently the least expected person in the church. Another is that Leagues are not often a success in every department, and the fact that they are not should be no ground for discouragement. If it be "nothing but a young people's prayer meeting" it is worth while. Of course, we ought to try to develop every department. The last I will mention this time is that with a League started and going, undreamed-of leaders will appear or be developed. There is every advantage in having one going, and not a single one in not having it. Now I started out to say that with full consciousness of every failure I have ever made in the work I have undertaken to conduct this column for the Leagues of the three conferences. I want our Leaguers to send me from all over our territory brief, spicy notes on their work. If you have failed perhaps we can help you; if you have succeeded you can help the rest of us. Hoping to hear from all of our Leagues, I am, yours cordially,

H. B. WATKINS.

Knowing something of the young people's work at Hazlehurst, Miss., I asked for a report from them, which we furnish below:

#### From Hazlehurst, Miss.

With the beginning of 1911 our Senior League saw the close of one of the most successful years of its existence; still with the able corps of officers-elect and the hearty co-operation of our pastor, who is vitally interested in us and our work, we feel encouraged to stronger endeavor than ever to make the coming year see the work of the Lord prosper in our hands as never before.

One power for good has been the efficient work of Mr. E. C. Garland, who has been our president for three years. So fully did the membership recognize this that he was unanimously re-elected for this year. He understands the work, loves it and believes in it, and is thus capacitated to lend guidance not only to the work as an entirety, but to each separate department.

The other officers-elect are as follows: John McKewen, First Vice-President; Miss Kate Sexton, Second Vice-President; Miss Carrie Oliver, Third Vice-President; Mrs. H. L. McCleskey, Fourth Vice-President; Malcolm Lowe, Secretary and Treasurer; Miss Pearl Sexton, Era agent; Miss Dora Burdette, Organist.

The devotional department, under the leadership of one of our most consecrated young men, Mr. John McKewen, has held regular meetings every Sunday afternoon, and these are always well attended. Not being able as yet to have yearbooks or printed programs in advance, the leaders are appointed several weeks ahead, thus assuring more carefully prepared programs and avoiding confusion.

While opportunities for work in the line of the department of charity and help are limited in a place this small, still it has kept its eyes open, and few that were presented escaped unnoticed. Poor families have been visited

and ministered to, the sick among its members and in the church were sent fruit and flowers, and when money sufficient was not to be had, the consecrated leader with her helpers used such means as were at hand and the Lord has blessed the work.

One of the most potent factors for good has been the social and literary feature. The regular meetings held under its auspices in the different homes, with interesting programs, have been a means of drawing the young people together for better work along all other lines, and of interesting outsiders to the extent of materially increasing the membership. At one of these meetings held in the home of an officer of the W. F. M. S. an offering was taken for foreign missions and \$15 was realized. Several anniversaries have been observed with appropriate programs, one of the most interesting being a Wesley evening, held in connection with the installation of officers.

Our fourth department has not been worked up as well as the other three, but this year we hope to do some active and telling work along missionary lines.

Twice we have tried the Circle Plan for enlisting new members and stimulating old ones, and it has worked admirably both times. Captains were appointed and each given an even number of the present membership. To the one showing the greatest percentage of attendance each Sunday for a stated length of time was accorded the championship, and this was won in both cases by Mac Lowe's circle.

Though we feel that some good was accomplished along all lines the past year, we are far from satisfied, and "forgetting the things which are behind," especially our failures, except as the remembrance of them spurs us on to greater effort, we want to make 1911 our banner year. To this end we have the incentive of a pastor who is deeply interested, Rev. N. B. Harmon, and who is lending his helpful guidance to all our undertakings.

Cordially,

MRS. H. L. McCLESKEY.

March 31, 1911.

### HONESTY IS UPHELD.

#### Minnesota Follows Other States.

In the case of the International Harvester Company of America vs. Charles Cater, the United States Circuit Court at Fergus Falls, Minnesota, Judge Willard presiding, on January 28th held that the defense that a company is a "trust" or "illegal combination" is not a good defense, either under the Sherman anti-trust law or under the laws of Minnesota.

Cater was administrator of the estate of F. L. Wilkins, deceased, of Marshall, Minnesota. Wilkins was an agent for the company, and the proceeding was to compel Cater to turn over the proceeds of sales that had been made by Wilkins pursuant to the terms of a commission agency contract; also to recover property and for implements sold to Wilkins.

An erroneous account of what was decided in this case on a previous occasion has recently appeared in certain newspapers. They reported the reverse of what was then decided.

It has also been decided recently in Michigan, Indiana, and Ohio, that a purchaser of an article cannot avoid paying for the property purchased by undertaking to plead the illegality of the contract of purchase and sale.

Mr. Justice Holmes, of the Supreme Court of the United States, in one of his recent decisions, said: "The policy of not furthering the purpose of the 'trust' is less important than the policy of preventing people from getting other people's property for nothing when they purport to be buying it."

The absurdity of such defense as was offered in the Minnesota and other similar cases must be apparent to every fair-minded man. All business concerns will welcome the news that as fast as such pleas are represented they are given the adverse ruling. The courts uphold common honesty, at least, and the sooner those

inclined towards dishonesty learn the truth of this, the better it will be for all concerned.

### ALE-THE-IA.

The above is the title of a booklet recently published by Mrs. M. C. K. Miller, of Hammond, La. After a careful reading, I am convinced that the story, which is "absolutely true," will be a force in the great prohibition battle now going on in this Republic.

The horrible results of the whisky traffic are vividly pictured, while the demoralizing and damning influences of its chief ally, so-called "fashionable society," are shown in their true colors.

Some fruits of this accursed traffic are almost unmentionable; yet even these are fearlessly, but deftly and delicately handled. In the writing of this booklet the gifted author "hath wrought a good work." It deserves to be read by every lover of God and humanity.

We commend it to all who seek the welfare of our land and the success and ultimate triumph of the temperance cause, and of our Christianity.

Very truly,

H. C. MORRISON.

(Bishop in the Methodist Church South.)

ALE-THE-IA is sold for 25 cents a copy. Address New Orleans Christian Advocate, or the author.

### BISHOP QUAYLE ON READING.

Bishop Quayle, general president of the Epworth League of the Methodist Episcopal Church, says that "reading should be magnified as an art." He offers to all young readers the following excellent suggestions:

"Skim the newspapers—to read them is an intellectual sin; to the daily paper we should not give more than fifteen or twenty minutes."

"Read one distinctively literary journal. This will give familiarity with scholarly views of books and literary matters."

"Read a Church paper—your own Church paper—to give your heart a general religious view."

"Read book catalogues. This familiarizes with literature as nothing else can do, and will help you to find yourself when turned loose in a great library."—Pittsburg Christian Advocate.

### Mrs. Vest Felt Like Crying

Wallace, Va.—Mrs. Mary Vest, of this place, says, "I hadn't been very well for three years, and at last I was taken bad. I could not stand on my feet, I had such pains. I ached all over. I felt like crying all the time. Mother insisted on my trying Cardui. Now I feel well, and do nearly all my housework." No medicine for weak and ailing women has been so successful as Cardui. It goes to the spot, relieving pain and distress and building up womanly strength in a way that will surely please you. Only try it once.

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## LOUISIANA CONFERENCE.

### Monroe Dist.—Second Round.

Monroe	Apr. 9
Girard	Apr. 9, 10
Bastrop	Apr. 15, 16
Gilbert, at Magnolia	Apr. 22, 23
Winnsboro, at Crowville	Apr. 22, 23
Lake Providence	Apr. 29, 30
Waterproof, at St. Joseph	May 6, 7
Mangham, at Union	May 13, 14
Oakgrove	May 20, 21
Bonita	May 27, 28
Tallulah	June 3, 4
Oakridge	June 10, 11
Collinston	June 11, 12
Downsville, at Douglas	June 17, 18
Calhoun	June 24, 25
Brooklyn, at Hickory Spr.	July 1, 2
Florence	July 8, 9

S. S. KEENER, P. E.

### Shreveport District—Second Round.

Texas Avenue, Shreveport	Mch. 19
Zwolle, at Zwolle	Mch. 25, 26
Many, at Loring	Mch. 26, 27
Vivian, at Rodessa	Apr. 1, 2
First Church, Shreveport	Apr. 2, 3
Mansfield	Apr. 5
Coushatta, at Carroll Creek	Apr. 7, 9
Mooringport, at Blanchard	Apr. 15, 16
Noel Memorial, Shreveport	Apr. 16, 17
Dist. Con., First Church	Apr. 18, 20
Pelican, at Mitchell	Apr. 21, 23
South Mansfield	Apr. 23, 24
Lachute, at Taylortown	Apr. 25, 26
Keatchi, at Belbauer	Apr. 29, 30
Bossier City, at B. C.	Apr. 30, 31
Pleasant Hill, at Robeline	May 6, 7
Hornbeck, at Holly Grove	May 10, 11
Campti, at Clarence	May 13, 14
Ida, at Ida	May 16, 17
Leesville	May 20, 21
Bon Ami	May 21, 22
DeRidder	May 24, 25
Grand Cane Mis., at Bethel	May 27, 28
Grand Cane, at Keithville	May 28, 29
Greenwood, at Kingston	May 30

H. R. SINGLETON.

### New Orleans Dist.—Second Round.

Plaquemine	Apr. 9
Algiers	Apr. 10
Parker Memorial	Apr. 15, 16
Louisiana Ave	Apr. 16, 17
St. Tammany	a. m. Apr. 23
Slidell	p. m. Apr. 23
Felicity	Apr. 27, 30
First Church	Apr. 30 May 1
Donaldsonville, at V.	May 7
Mary Werlein	May 8
Covington	May 14
Epworth	May 17
Rayne Memorial	May 21, 22

District Conference, at Carrollton Avenue, March 28, 7:30 p. m.  
J. M. HENRY, P. E.

### Lafayette Dist.—Second Round.

Houma	April 8-9
Patterson	April 9-10
Vermillion, at Perry	April 15-16
Gueydan, at Gueydan	April 16-17
Crowley	April 22-23
Sulphur	April 23-24
Church Point, at Prudehomme	April 29-30
Eunice	April 30
Jennings	May 6-7
Bell City, at West Lake	May 7-8
Lafayette	May 13-14
St. Martinsville	May 14-15
Lake Arthur	May 20-21
Lake Charles	May 21-22
Indian Bayou	May 27-28
Rayne	May 28-29

District Conference will convene at Lake Charles, May 24th, at 9 a. m. The opening sermon will be preached by Rev. K. W. Dodson, Tuesday evening at 7:30.  
J. E. DENSON, P. E.

### Ruston Dist.—Second Round.

Haynesville, at H.	Apr. 8, 9
Haynesville Mission, at H.	Apr. 8, 9
Homer	Apr. 15, 16
Vernon, at New Prospect	Apr. 19
Bernice, at Dubach	Apr. 22, 23
Ruston	Apr. 23, 26
Gibbsland, at Oak Grove	Apr. 29, 30
Simsboro, at Vienna	May 4, 7
Ringgold, at Rocky Mt.	May 11
Jonesboro, at Dodson	May 13, 14
Winnfield	May 14, 15
Boyd Mission, at Ash-land	May 19
Blenville, at Saline	May 20, 21
Lisbon, at Harmony	May 27, 28
Houghton, at Alberta	June 11

Arcadia	June 17, 18
Lanesville, at	June 21
Cotton Valley, at C. V.	June 24
Minden	June 25, 26

R. W. TUCKER, P. E.

### Baton Rouge Dist.—Second Round.

Hammond	Apr. 5
Ponchatoula	Apr. 6
Denham Springs, at Palmetto	Apr. 8, 9
Tickfaw, at Jas. Chapel	Apr. 10
Baton R., at Second Ch.	Apr. 12
Baker, at Deerford	Apr. 13
E. Feliciana, at Olive B.	Apr. 15, 16
Clinton and Jackson, at J.	Apr. 16, 17
Wilson, at Pisgah	Apr. 19
Zachary, at Slaughter	Apr. 22, 23
Franklinton, at Fisher's	Apr. 29, 30
Bogaloussa	Apr. 30, May 1
Mt. Hermon, at Varnado	May 2
St. Helena, at Center	May 4
Pine Grove, at Pine G.	May 6, 7
Baton Rouge	May 14, 15
Anite City	May 21, 22
Kentwood	May 28, 29
Port Vincent, at Port V.	June 3, 4
St. Francisville, at Star H.	June 10, 11
New Roads, at Cottonwood	June 13

Dist. Conf., at Franklinton June 16, 19  
C. C. MILLER, P. E.

The Baton Rouge District Conference is scheduled for June the 16th at Franklinton. The intention is to have preaching on Friday night and begin the regular session on Saturday and remain over Sunday, and Monday until the business of the session is completed. The presiding elder specially requests the brethren not to fix dates for protracted meetings that will conflict with the conference. A partial program will be suggested later. Let every preacher be on hand, and do his best to have some layman from his charge present. Special attention will be given to missions. Who in the district will report missions in full this year? Let every pastor in the district see that missionary committees are appointed for every church and an every-member campaign made. Dr. Moore's appeal ought to quicken the Church. Brethren, be on hand, be in the Spirit, and may the presence and power be in every service and utterance.  
C. C. MILLER.

### Alexandria Dist.—Second Round.

Pollock	Apr. 9, 10
Boyce & Le Compte, at Le	Apr. 12
Compte	Apr. 12
Natchitoches, at Provenal	Apr. 16, 17
Longville and Merryville, at Merryville	Apr. 23, 24
Alexandria	Apr. 30
Bunkie, at White Chapel	May 6, 7
Harrisonburg, at Harrisonbg.	May 17
Jena, at Eden	May 20, 21
Trout	May 21, 22
Columbia, at Columbia	May 24
Marksville, at Marksville	May 28, 29
Selma	May 31
Tioga, at Pleas. Grove	June 3, 4
Fullerton and Oakdale, at Spring Hill	June 10, 11
Colfax, at Montgomery	June 14
Melville, at Woodside	June 18, 19
Glenmora, at Forest Hill	June 25, 26
Opelousas	June 28

PAUL M. BROWN, P. E.

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## QUARTERLY CONFERENCES.

## MISSISSIPPI CONFERENCE.

## Newton Dist.—Second Round.

Montrose, at Cedar Grove Apr. 15, 16  
Forest, at Oak Grove  
Thurs ..... Apr. 20  
Walnut Grove, at P. H. Fri. Apr. 21  
Carthage, at Rocky Point Apr. 22, 23  
Laurel, Sixth Street Apr. 28  
Laurel, First Church Apr. 29, 30  
Laurel, Kingston Apr. 29, 30  
Stallo, at Stallo Fri. May 5  
Indian Mission, at Stallo May 5  
Decatur, at Decatur May 6, 7  
Homewood, at Gasque Chp. May 13, 14  
Philadelphia Wed May 17  
Neshoba, at North Bend  
Thurs ..... May 18  
Hillsboro, at Liberty May 20, 21  
Morton, at Pelahatchie May 21, 22  
Trenton, at Independence  
Friday ..... May 26  
Shiloh, at Clear Creek May 27, 28  
Newton Wed May 31  
The District Conference will be held at Union, Miss., July 26-30.

T. J. O'NEIL, P. E.

## Seashore Dist.—Second Round.

Escatawpa, at Caswell Spgs. Apr. 18  
Moss Point Apr. 19  
Hub, at Byrds Chapel Apr. 22, 23  
Carriere and McNeil, at  
Nicholson Apr. 24  
Poplarville Apr. 25  
Derby, at Millard Apr. 26  
Lumberton Apr. 27  
Mississippi City Apr. 29, 30  
Pascagoula and Ocean  
Springs, at O. S. May 3  
Mentorum, at Ruble, 11 a. m. May 5  
Gulfport, 25th Ave. May 13, 14  
Vance, at Mt. Pleasant May 17  
Bay St. Louis May 20, 21  
Long Beach May 24  
Wolf River Mission, at  
Whittington May 27, 28  
Coalville, at Fayards Chp.  
10 a. m. May 31  
Biloxi 7:30 p. m. May 31  
Logtown June 3, 4  
McHenry and Wiggins, at  
Wiggins June 10, 11

The District Conference will be held in Long Beach May 9-12. The opening sermon will be preached Tuesday night, May 9, and the conference will convene Wednesday morning. It is earnestly desired that every preacher-in-charge will be ready to report the assessment for the district parsonage paid in full.

W. B. JONES, P. E.

## Brookhaven Dist.—Second Round.

Crystal Springs Apr. 16, 17  
Osyka, at Muddy Spgs. Apr. 22, 23  
Magnolia Apr. 23, 24  
Barlow, at Brandywine Apr. 29, 30  
Bayou Pierre, at Pleasant  
Ridge May 6, 7  
Hazlehurst May 7, 8  
Pearlhaven, at Mallilun May 13, 14  
Brookhaven May 14, 15  
Topisaw, at Sartins May 20, 21  
Tyertown, at China G. May 27  
Ruford, at Summer's Chp. May 28  
North Wesson, at N. W. June 3, 4  
Wesson June 4, 5  
Scotland, at New Hope June 10  
Summit, at Summit June 11  
Meadville, at Meadville June 17, 18  
Montecello, at Byhala June 24  
McComb and Fernwood, at  
Fernwood June 25  
District Conference at Osyka, April 13-21.

J. T. LEGGETT, P. E.

## Hattiesburg Dist.—Second Round.

Merrill, at Winburn Apr. 21  
Lucedale, at Lucedale Apr. 22, 23  
Oloh, at Thompson's Apr. 29, 30  
New Augusta, at McCal-  
lum May 6, 7  
Richton, at Richton May 13, 14  
Eucutta, at Goodwater May 19  
Vossburg, at Philadelphia May 20, 21  
Sanford, at Mt. Tabor May 26  
Eastabuchie, at Lux May 27, 28  
Prentiss, at Mt. Zion June 3  
Sumrall June 4, 5  
Seminary, at Eminence June 10, 11  
Silver Creek, at New  
Hebron June 17, 18  
District Conference at Richton, July 11-14.

M. B. SHARBROUGH, P. E.

Meridian District—Second Round.  
Lauderdale, at Bethel Apr. 15-16

Enterprise and Stonewall, at  
Stonewall Apr. 20  
Scooba, at Blair's Chapel Apr. 22-23  
Moscow, at Hopewell Apr. 28  
DeKalb, at Pleasant Ridge Apr. 29-30  
Meridian, Fifth Street May 3  
Matherville, at Salem May 6-7  
Meridian, Central May 10  
Binnsville and Wahalak, at  
Wahalak May 14-15  
Meridian, East End May 17  
Daleville, at Souls Chapel May 20-21  
DeSoto, at Mannassa June 3-4  
Meridian, Seventh Ave. June 14  
Meridian, Poplar Springs June 15  
Bucatanua, at State Line June 18-19  
Waynesboro June 19  
Meridian, South Side June 21  
Waynesboro Circuit, at Pleas-  
ant Grove June 24-25  
District Conference at Lauderdale,  
May 29-June 2.

W. H. LEWIS, P. E.

## Port Gibson Dist.—Second Round.

Utica, at Learned Apr. 22, 23  
Silver City, at Louise Apr. 29, 30  
Gloster, at Woodland May 3  
Fayette May 7, 8  
Nebo, at Providence May 12  
Hamburg, at Roxie May 13  
Harriston, at Mizpah May 14, 15  
Washington, at Kingston May 20, 21  
Natchez, Pearl St. May 21, 22  
Natchez, Jefferson St. May 23  
Sunflower, at Richey May 26  
Anguilla, at Sunflower May 27, 28  
Mayersville, at Shiloh May 29  
Wilkinson, at Friendship June 3, 4  
Woodville June 4, 5  
Oak Ridge, at Redbone June 10, 11  
Washington Street, Vicks-  
burg June 11, 12  
Rolling Fork, at Grace June 17, 18  
Rocky Springs, at R. S. June 24, 25  
Hermanville, at June 26  
Homochitto, at June 28  
Centreville, at Macedon-  
ia July 1, 2  
H. WALTER FEATHERSTUN, P. E.

## Jackson District—Second Round.

Jackson, Galloway Chap., 7:30  
p. m. April 5  
Camden, at Thomastown April 7  
Sharon, at Lone Pine April 8-9  
Canton, 7:30 p. m. April 9-12  
Deasonville, at Union April 13  
Mendenhall, Braxton April 15-16  
Jackson 1st Church, 7:30 p. m. April 17  
Eden, at Lodi April 22-23  
Terry, at Spring Ridge April 29-30  
Jackson, 1st Church, 7:30 p. m. Apr. 30  
Jackson, Rankin St., 7:30 p. m. May 7-10  
Jackson, Capitol St. May 7, 8  
Fannin, at Andrew Chapel May 13-14  
Harrisville, at D'Lo May 17  
Benton, at Zeiglerville May 20-21  
Florence, at Sinal May 24  
Edwards, at Clinton May 28-29  
Lintonia, at Bethany May 31  
Yazoo City, 7:30 p. m. May 31  
Bolton, at Raymond, 7:30 p. m. June 7  
Satartia, at Mt. Olivet June 10-11  
Flora, at Bentonia, 7:30 p. m. June 11  
District Conference at Jackson, Cap-  
ital Street, April 26, 27 and 28.  
J. R. JONES, P. E.

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## NOTICE!

Dear Brethren: Please send me  
without delay all the names of those  
who expect to attend the District Con-  
ference at Sturgis, April 19-21.

T. J. HOPPER

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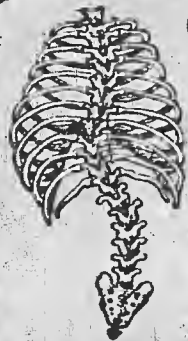
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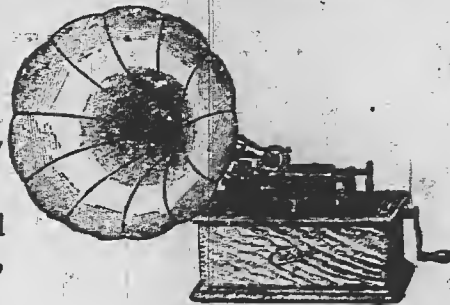
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## The Sunday School.

### DON'T FORGET CHILDREN'S DAY.

Pastors and Sunday school superintendents should bear in mind that it is only six weeks until the third Sunday in May, the day appointed by our Sunday School Board and so long recognized as "Children's Day," the happiest of all days to the children of our Sunday schools, and with a thoroughly prepared program zealously worked out a day of inestimable value to the Church. Many of the children's parents and friends for the first, and perhaps the only time, during the year will come to church to hear them say their "pieces," and impressions can be made that may lead to definite religious blessings. The Sunday School Board will have a suitable program ready in due time, and it will be furnished free to the Sunday schools.

A glance at our last minutes reveals a very strange record for last year, taking into consideration the worth and meaning of the day and its standing in the Church for these many years, i. e., there were ten pastoral charges—not Sunday schools, mind you—in the Alexandria District, twelve in the Baton Rouge, thirteen in the Lafayette, nine in the Monroe, ten in the New Orleans, fourteen in the Ruston and seventeen in the Shreveport, making a total of eighty-five that reported nothing at all in the way of Children's Day collections, and we infer had no observance of the day whatever. What condition could excuse this record is more than we can surmise, with children anxious, the Church needing it and a splendid program furnished free.

While not of prime importance, yet indispensable in the progress of our Sunday school development is the collection on this day. It is the only means of financing the work of our General and Conference Boards and a part of it goes to endow the chair of the theological pedagogy in Vanderbilt University. Almost entirely dependent upon this collection is the maintenance of the present forward movement of our own conference, in sending out a missionary and in conducting aggressive institutes, such as are needed, and for supplying literature to our mission schools. Sixty per cent of the collections are retained by the Conference Board for the work. Let our presiding elders, pastors and Sunday school workers endeavor to greatly improve the record of last year.

P. O. LOWREY.

The Murrah Men's Bible class at Arcadia, La., recently gave a most enjoyable banquet at the residence of Mr. and Mrs. A. L. Crowson. This class has grown from an enrollment of six to twenty-two within two months. There are represented in it fifteen professions and occupations, some of which are as follows: Four lawyers, one teacher, one physician, one farmer, two merchants, one dentist, one banker, one drummer, one politician, one minister, one blacksmith, one painter, etc.

### MISSISSIPPI CONFERENCE NOTES.

Rev. B. F. Lewis.

"That man is ready for his burial robes who lets his present laurels satisfy him."

As one of the results of the State Sunday School Convention recently held in Columbus, three young people have volunteered for Foreign Mission work.

The pastor of the Broad Street Church, Hattiesburg, Rev. J. L. Neil, and his corps of Sunday school officers and teachers are preparing to grade their Sunday school, and as far as practicable introduce all modern Sunday school methods.

The standard Sunday school of today has at least the following departments and features: Cradle roll, home department, organized adult Bible class, teachers' training class, school graded, missions taught and offerings made, definite decision for Christ and an offering for denominational work.

In his opening address before the meeting of the chairmen of the Conference Sunday School Boards held in Memphis last week, Dr. Chappell said the aim of the General Sunday School Board is: "Every member of the Church a member of some department of the Sunday school; every school observing Children's Day; every young preacher prepared for Sunday school work; every church building prepared for the modern Sunday school work."

By the time the preachers and Sunday school superintendents read this issue of the Advocate they will have received blank orders for Children's Day programs. Fill out the blank and mail to me promptly at Columbia, Miss. The programs, together with an equal number of collection envelopes, will be sent you. If the order blank or programs are delayed, write me promptly. Let every charge, at least, be in the honor list this year.

Are you going to observe Easter Sunday? It is too late now to make extensive preparation, but you cannot afford to omit it entirely. What an opportunity to emphasize one of the distinctive doctrines of revealed religion and the glorious heritage of the Christian!

### NOTES AND SUGGESTIONS.

By Miss Elizabeth Kilpatrick.

The State Sunday School Convention at Columbus, Miss., was a splendid season of uplifts and inspirations.

Out of the 2900 counties in the United States, 2200 have been organized by the great militant, conquering Sunday school forces.

Mississippi has now 185 organized classes, and Mr. W. C. Pearce greatly desires it should be 200 by the International Sunday School Convention at San Francisco in June.

New and broader ideas are explained by experts, but no iron-clad rule will ever be able to be fitted to every school. Study your pupil, your class, your own environment, and create your own rules from the best other men have given you.

"A boy's religion must be like his whole nature—positive." A religion of negation and don'ts can never touch him. We must stop these "don'ts" with a great big capital letter, and replace them with "DO," with a hand-illuminated initial to emphasize that mighty monosyllabic verb.

Method is an expression of ability—so, teacher, take care what sort of expressions you are giving forth in your daily life, as well as your teaching hour. The Sunday school teacher must read, must study, must pray, must smile, to be equal to the modern demands for that highest position in the gift of any people or church.

Mrs. J. H. Mitchell of Water Valley has several fine and workable ideas for the assistance of A. B. class teachers. She has an archeologist in her class, who looks to all the details of that line of research. She uses that member in his individual capacity every Sunday. Her class has established a library and incites the members to read good things by telling the story of the best things to read. Large success is wished this fine class.

At a teachers' meeting in Okolona, Miss., it was decided to commence an energetic Bible study campaign at once. The plan in brief is this: Take a census of the town, all churches working together to find who are not in Sunday school and why. Give every one an invitation to attend the school of his choice. To make such a canvass effective schools must be organized that will be helpful to every man, woman and child and where they will be warmly welcomed. A hand of men must be ready to go out after any and every one and make each feel he is wanted and needed; then give him such a welcome lesson, music and inspiration his first visit he will feel he cannot afford to miss another such happy hour.

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**HAS NO SUBSTITUTE**  
A Cream of Tartar Powder,  
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### WINONA DISTRICT CONFERENCE.

The Winona District Conference will be held at Webb, Miss., May 17 to 19. The conference will open at 9 o'clock Wednesday morning, May 17, Bishop W. B. Murrah in the chair. Let all the preachers and delegates be present at the opening. Y. & M. V. trains leave Greenwood for Webb at 4 a. m. and 10:15 a. m. The train on the Southern leaves Greenwood for Webb at 2:45 p. m. Catch this train either at Greenwood or Itta Bena. The following committees have been appointed: License to Preach, H. S. Spragins, J. A. Hall, J. W. Dorman. Orders, H. T. Gaines, John Ritchey, W. D. McCullough.

Rev. W. G. Burks will preach the opening sermon Tuesday evening, May 16, at 7:30 o'clock.

Thursday will be devoted to the discussion of the Laymen's Movement. Hon. T. B. King of Memphis will speak at 11 o'clock. We expect President Hull of Millsaps and Rev. J. R. Countiss of Grenada to be in attendance and to speak concerning the work they are doing. Send names of delegates and visitors to Rev. W. C. Lester, Webb, Miss.

E. S. LEWIS, P. E.

Winona, Miss., April 5, 1911.

### MEMORIAL RESOLUTIONS.

Whereas, It has pleased God in his infinite wisdom to remove from the walks of men our esteemed and beloved brother, Warren T. Windham, who has for many years been a steward in our church, and

Whereas, It is meet and proper that we should offer this expression of our love and brotherly regard for our departed brother; therefore, be it

Resolved, by the second quarterly conference of the Ellisville Charge, That in the death of our brother the church has lost a faithful steward and a man useful and zealous in church work, and the family of deceased a kind husband, father and friend.

That we shall miss Brother Windham in our meetings and in our associations, church work and endeavors.

That these resolutions be spread on the minutes of this quarterly conference, a copy sent to the New Orleans Christian Advocate for publication and one also to the family of our deceased brother.

W. D. GRAYSON,  
For the Committee.

## Marriages.

March 12, 1911, at the residence of the bride's parents, by Rev. R. T. Nolen, WALTER TAYLOR to MISS LORA HILTON.

April 5, 1911, at the parsonage in Harrisville, Miss., by Rev. R. T. Nolen, J. A. BUSH to MISS ALLIE BARLOW.

### NOTICE!

Bishop E. D. Mouszon has authorized me to announce the following changes in the Brookhaven District: Rev. Paul D. Hardin has been appointed financial agent for Whitworth College. Rev. J. M. Corley has been appointed to Wesson, Rev. C. A. Schultz to the Barlow Circuit.

J. T. LEGGETT, P. E.

March 31, 1911.

### A BOOK WORTHY OUR CONSIDERATION.

In 1907 there came a book from the press that should be read and carefully studied by all educational and religious leaders of our country. The title of the book is "Racial Integrity," and it was written by Prof. A. H. Shannon, B. D. M. A. In the book the author deals, in a practical, scholarly and sympathetic way, with the negro problem. The book shows the mark of a student and scholar. Mr. Shannon brings before us, after careful observation and thorough understanding of the situation, some facts which we cannot heedlessly pass by. He calls our attention to the obligation the races sustain to each other and offers some suggestive solutions for the race problem.

The price of the book is \$1.25, with the usual discount, and is sold by Smith & Lamar, Agents' Publishing House M. E. Church, South.

R. P. FIKES.

Richton, Miss.

### THE ART OF ETERNAL YOUTH.

Not to "live always," but to "always live young" should be the effort of every man, woman and child. To reach a ripe old age is not only a great privilege, but also commendable, but to carry with you into your later years a depleted body, unfit for anything, indicates neglect and is inexcusable. Even then, science has provided for this neglect, so it is no longer necessary for one to say "I am getting old," or to give up active life simply because they have piled up sixty or seventy years of age.

It is natural that a dissipated body, accustomed to irregular habits, should play out sooner than a body carefully guarded; therefore, if you would be well, strong and vigorous always protect your health. You say, "I would, but I don't know how." Just a little common sense reasoning will tell you how. To illustrate, you know that bad blood is the prime cause of all bodily pains and diseases, because the blood is the only agent that directly nourishes the body, therefore it is essential to keep the blood in perfect condition and this is the easiest thing in the world to do, if you will simply use W. H. Bull's Herbs and Iron. It makes pure, rich, nourishing blood, stimulates the liver and kidneys, strengthens heart action, invigorates the nerves, insures proper digestion, creates a hearty appetite, and is the secret of eternal youth, for both old and young. Get a bottle of W. H. Bull's Herbs and Iron from your druggist for \$1.00, and if you don't see an improvement in your general health after using two-thirds of the contents, take it back and he will refund your money. If your druggist can't supply you, send his name and \$1.00 to the Bull Medicine Co., St. Louis, Mo., and they will send it direct, express paid.

### SUMMER SCHOOL OF THE SOUTH

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# NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58—No. 16.

"Prove All Things; Hold Fast That Which is Good."

WHOLE No. 2379.

ROBERT A. MEEK, Editor;  
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, LA., THURSDAY, APRIL 20, 1911.

CHAS. O. CHALMERS, Publisher.  
Office, No. 512 Camp St.

## Editorial

The Presbyterian, of Philadelphia, commends as pertinent, the following from the Western Recorder: "We cannot understand one thing. Why is a man who believes little or nothing, and that very feebly, a 'broad' man, while one is 'narrow' who believes a great deal with all his heart?"

\* \* \*

The Wesleyan Christian Advocate enters a plea for the "home-made revival." That this is the best kind, there is no doubt. One that an evangelist brings with him, usually also goes with him. The doctrine of self-help is a wholesome one for our congregations in this day.

\* \* \*

Dr. Spencer of the Central Christian Advocate says: "Every charge has its individuality." So it has. No two fields are alike, and no iron-clad rules can be indiscriminately applied to all. The pastor is the man on the ground, and he should be allowed some latitude in grappling with the difficulties that confront him. The brethren in charge of bureaus may conjure up theories and try to conform every church to the same type, but they will fail. Let us not fetter our preachers with too much red tape. Unity of aim and concert of action are desirable and necessary, but the existence of diverse conditions and the need of individual initiative should also be recognized. Too much centralization of government is not desirable either in State or Church.

\* \* \*

From the Northwestern Christian Advocate, we take the following: "A writer in the London Methodist Recorder has been investigating John Wesley's attitude toward the authorized version of the Bible. For that purpose he took three chapters, chosen haphazard, in Wesley's Notes on the New Testament, and found that he had introduced into the text sixty-one changes, of which thirty-two appear in the Revised Version of 1881. A fine tribute to Wesley's scholarship and his religious independence." Quite true; but it should not be inferred from this that Wesley was in any sense a "higher critic." He did not believe that the Bible contains a divine revelation, but that it is the divine revelation. What he desired to know was what the inspired writers meant to teach, and to ascertain this he closely studied the New Testament in the language in which it was originally written. No thought of impeaching the veracity of the sacred authors ever entered his mind. When he desired to give classical Oxford a picture of pure, scriptural Christianity, to find it he turned without apology to the Acts of the Apostles. The thought that eighteenth-century Christians had risen too high in the scale of morality and religious knowledge to go back to the early disciples for instruction and examples to guide them, did not occur to him. He had the most profound reverence for the authority of the Holy Book, and knew it, and lived it, and preached it with a fidelity unsurpassed since the apostolic period.

## THE MENACE OF MORMONISM.

When Utah was admitted into the Union as a State in 1896 and a pledge was made to Congress by the adherents of Mormonism in that commonwealth that polygamy would be abandoned, it was generally believed that this promise was made in good faith and that the religion of which Joseph Smith was the founder would discard the feature which made it so offensive to the Christian people of the nation. But from many quarters evidence is now forthcoming which clearly indicates that instead of complying with their agreement, the Mormons have all along been tenaciously holding to the view that plural marriages are scriptural and proper, and that they are still secretly practicing polygamy. Such is the testimony of Christian workers who are on the ground, and of the Hon. Frank J. Cannon, formerly United States Senator from Utah, who, in beginning last December in Everybody's Magazine a series of articles dealing with this subject, boldly says: "I propose to show that the leaders of the Mormon Church have broken their covenant with the nation; that they have abused the confidence of the Gentiles of Utah, and betrayed the trust of the people under their power."

It is a great mistake to think that only Utah is cursed by the vicious teaching of this sect. The contagion has spread into a number of the surrounding commonwealths, and its emissaries are industriously at work in all parts of the republic. More earnest, aggressive, and tireless propagandists the world has never known. They have crossed our southern national boundary, and upon a large scale are planting colonies in Mexico. They are reported to have a considerable following in Canada, and have found their way over the high seas into many of the countries of Europe. Austria has been disturbed by their pernicious activity; Germany has forbidden Mormon missionaries to enter her territory; and in Great Britain their efforts have become sufficiently extended to engage the attention of Parliament. An English correspondent of The Lutheran recently sent that periodical a clipping from a London paper which thus describes the operations of the Mormons in that country and the steps which are being taken to check their evil influence:

"The citizens of Liverpool, the port from which hundreds of girls are sent every year to swell the Mormon colonies of Utah, North Dakota and other colonies in America, have arisen in vehement protest against the alarming growth of Mormonism in England, and especially in Liverpool. After a series of special meetings, resolutions were adopted appealing to the Home Secretary, and demanding immediate restrictive legislation. This move to stop the trafficking in young girls has the sanction of the Bishop of Liverpool, who, it is understood, is the instigator of the open crusade against the Mormons. Although the movement is directed from headquarters in a little building near Hyde Park, missionary work is done in the provinces and small towns, where 'canvassers' go from house to house, delivering tracts and teaching the doctrines of Joseph Smith. But Liverpool is the Mormon stronghold, for there they must unite their forces to secure the unmolested transportation

of the newly-made converts. To do this they have hit upon an ingenious scheme. It is said that an elder, who fathers the movement in Liverpool, secured an accredited position in the immigration bureau of the White Star Line. He has been able to secure transportation for hundreds of girls to America on the pretext of their becoming servants and filling other minor positions. The passage money was paid by contributions from friends of the movement here, and the loyal supporters in the United States, it is alleged. It has just been discovered that the Mormons have rented a house in Liverpool, where the girls are kept until the sailing. The Mormons also have an elaborate printing plant at Bootle, near Liverpool, where all their religious literature is printed and where a weekly paper is published. The work of the sect is carried on with such secrecy that it is almost impossible for the authorities to obtain tangible evidence against them. Young girls and many married women simply disappear from their homes, and are not heard of for months, until a letter or perhaps a post card bearing an American stamp notifies friends that they have embraced the Mormon faith. The Home Secretary is heartily in accord with the crusade, and several members of Parliament who are interested are now preparing a bill to present looking to the exclusion of the Mormons from the United Kingdom."

From the foregoing it will be seen that Mormonism has become not merely a national, but a world menace. Starting in New York in 1830 and finding its home in the West in 1847, its growth has been far more rapid than one would have thought possible in enlightened America. The secret of its popularity, like Mohammedanism, is the opportunity which it affords for the gratification of evil passions under the sanction of religion. Its dominant note is not self-denial, as is the case with orthodox Christianity, but self-indulgence. There is no fouler blot upon our twentieth-century civilization.

And of all the nations now brought face to face with the problem of checking the growth of this lustful sect, whose unsound teachings strike at the very foundation of society, the United States, owing to its peculiar form of government, is likely to find the task the most difficult. Entrenched behind the sovereignty of States in which they are numerically strong, if not actually in the majority, they are in a position to resist, by an appeal to the Federal Constitution, any attempt to interfere with their social practices. But if they have not kept their covenant with the nation, is it not possible for Congress in some way to reopen the question and demand that they comply with the terms upon which the Territory of Utah was admitted into the Union? As to this, we do not know, but certainly nothing should be left undone to stamp out this heresy which is subversive of good morals and decency. In our opinion, entirely too much license is allowed both in speaking and writing in America. People are permitted to preach anarchy and immorality, and little notice is taken of what they say until some startling act results. It is well to have large freedom of expression, but this is going too far with it. Surely there should be some restriction upon what may be taught both in public and in private. We might learn valuable lessons from England in this respect, as well as in many others. We thoroughly believe in a democracy, but not in one which allows the peace and good order of society to be endangered in the name of liberty. Self-preservation should be the first and highest law of nations, as well as of individuals.



## Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

### DIRECTIONS:

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if this date is not moved forward after three weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

### BIBLES NOW MADE HERE.

Up to 1895 almost all Bibles sold in America were made in England. Since that date an almost complete change has been accomplished. To-day nearly all Bibles sold in the United States, and practically all that are given away in the United States and in foreign lands by the American Bible Society, are made in this country. It is not the mere manufacture of the books alone, but the type is set and the plates are cast here. Until quite recently the peculiar paper used in Bibles came from Europe. Now, thanks to enterprise of American paper manufacturers, it is all made here. Pennsylvania paper-makers have succeeded in making some of the best paper in the world for the purpose, and Wisconsin and Michigan makers are manufacturing the paper for the cheaper editions. The Bible trade of America is worth about \$2,000,000 a year, and in addition about \$1,000,000 a year goes into Bibles from benevolent funds.

Just now celebrations of three hundred years since the publication of the edition of the Bible ordered by King James of England are being held. In some parts of the country March 26 is kept as Bible Sunday, and in other parts certain Sundays in April will be so observed. The American Bible Society is encouraging these celebrations, and so are all of the principal religious bodies, most of which have appointed committees to foster and direct such celebrations. Histories of Bible translations are appearing in many forms, and churches everywhere are having Bible services.

In England, Oxford and Cambridge Universities and the Messrs. Eyre & Spottiswoode are alone permitted to make Bibles. These hold license from the crown. They pay nothing for such license, and the only object of it is to keep the Bible text pure. The British government maintains a Bible reader, whose work is to read Bible editions and certify that they correspond to the standard.

America got its Bible supremacy, speaking of manufacture only, in an odd way, and only after several unexpected circumstances. Soon after the close of our Revolutionary War a north Scotch farmer by the name of Thomas Nelson had a son, also named Thomas Nelson, who decided to quit Scotch thin soil and emigrate to America. All ready to depart, his personal possessions in a bag over his shoulder, the father told him that America was a country in which there were no Bibles.

The emigrant changed his mind. He would not go to such a country. Instead, he remained in Scotland and lent his influence for religion in America. One outcome, still practiced to this day, is an annual collection in the churches of Scotland for the conversion of heathen in America.

The Nelsons left the farm for Edinburgh, and later for America. Unable to make Bibles in England, they sold Bibles in this country, and then came the incident, in which the same Scotch family figured, that led to the American capture of its own Bible manufacture.

The King James version of the Scriptures is only one of many translations. Coming at the time it did and possessing merit beyond some other translations, it held its own for nearly three centuries and played a great part in English literature, even in the formation of the English language itself. Fifty years ago, however, there began to be talk of a revision of the King James version. Thirty years ago this year the New Testament appeared, chiefly the work of English revisers. There was much public interest. A copy came across the Atlantic by special post, and one day at 4 o'clock was filed as telegraph copy in New York. Next morning it was printed in full in a Chicago newspaper. Four years later, in 1885, from the same revisers, or nearly the same, the Old Testament came, and was published for the world's use.

But the world would have neither New Testament nor Old. At any rate, America would not. Copies still on the shelves of American booksellers can be purchased for ten cents on the dollar. Along with development in other directions, America raised up

companies of learned men who labored for years, without compensation, on an American revision of the Old and New Testaments. There were thirty-five of these men to begin with, but before their work was completed their numbers were depleted by death, and it is believed that to-day only three survive. In the company were President Woolsey, of Yale; Bishop Lee, of Delaware; the Rev. Dr. Philip Schaff, of Union Seminary; the Rev. Dr. Matthew B. Riddle, of Hartford Seminary, and others representing many religious bodies.

Almost discouraged, and few in numbers, these companies, one on the Old and the other on the New Testament, were unable to find a publisher until the descendant of the Scotch highlander came forward and put \$300,000 into the manufacture of Bibles translated and revised in America. Everybody said the Scotchman was a fool. Even Americans sometimes encourage American enterprise after that fashion. But one outcome has been firmly to establish Bible making in America. We may not sell Bibles in England, and the Bibles read in Germany are made there, but we send Bibles to many other countries, both to sell and to give away. The American Bible Society has, for instance, placed 40,000,000 copies in South America, with a result that public schools are multiplying there and religious liberty now obtains in practically all of the republics, although laws establishing such liberty are not yet on the statute books of all of them.

Printing, paper, binding, all these have advanced wonderfully since 1611. The title page of the New Testament of King James' time was an elaborate affair. On the left were the supposed armorial bearings of Israel's twelve tribes, set above doors of tents, and on the right the apostles, twelve in number. At the top, in Hebrew, is God's name, and immediately below are the lamb and the dove, with SS. Matthew and Mark. In upper corners are sun, moon, planets and stars. In the center, and at the bottom, is the lamb on an altar, and below are figures of SS. Luke and John. As drawing, and for the age, the figures are reckoned remarkably good, much above the illustrative art of the period.—Church News Association.

### CHRONOLOGY OF THE ENGLISH PRINTED BIBLE.

John Wycliffe's translation, circulated in manuscript only, about 1360 to 1384.  
William Tindale's New Testament, 1525.  
William Tindale's Pentateuch, 1530.  
Miles Coverdale's Bible, 1535.  
Matthew's (John Rogers) Bible, 1537.  
The Great Bible, 1539.  
Taverner's Bible, 1539.  
Whittingham's New Testament, 1557.  
The Geneva Bible, 1560.  
The Bishops' Bible, 1568.  
The Rheims, or Douay, New Testament, 1882; the Old Testament, 1609-10.  
Authorized Version (King James), 1611.  
The Revised Version of the New Testament, 1881; complete Bible, 1885.  
American Standard Revised Version, 1901.  
—Northwestern Christian Advocate.

### THE TERCENTENARY BIBLE.

In a few months the Oxford University Press will lay before the English reading world a thoroughly amended edition of the King James Version of the Bible, which will commemorate in a very appropriate manner this three hundredth anniversary of its original issue. For some two years thirty-four editors, of various denominations, drawn from the universities and theological schools of the United States and Canada, have been engaged upon this important task. They have not, of course, attempted a complete revision. They have endeavored rather to meet the wants of those who still cling to the old version, but are not so stubbornly conservative that they cannot recognize the absolute need of some changes. So they have taken out the obsolete words, the antiquated phraseology, the archaic grammatical forms, the errors arising from an unsubstantiated Greek text, or careless printing, and everything else of this sort which a person of the most ordinary intelligence would admit ought not to be there. They have made the usage of pronouns and some other parts of speech conform to present-day custom. They have also thrown the matter into paragraph form, and indicated the contents of each paragraph in italicized subheads to the chapters.

We have not just at hand a complete list of the editors, but at least a fourth of them were Methodists—Professors Buttz, Sitterly, Terry, Hayes, and Dr. Charles L. Goodell of our own Church, together with Bishops Candler and Denny and Prof. Gross Alexander of the Church, South. This fact ought to commend the results to our people.

It is evident that the flow of the old sentences will not be interrupted, nor will the changes be sufficiently numerous or startling to challenge much attention or awaken controversy. But of this we can doubtless judge more accurately when the book is before us. It would seem to be a very worthy en-

terprise, and pretty certain to meet a considerable welcome. The people will have a still better chance than before to suit themselves in the style of their Bible. Those who regard the very words of the old Bible, made in 1611, as divinely inspired, so that to touch it is profanity, to whom the Bible is just the Bible, not a book, and who know nothing of the errors of copyists, translators, and printers, will still have an abundant supply of that adorable issue. Those somewhat more reasonable, touched a little bit with the spirit of the times, will content themselves with the Commemorative Tercentenary Edition. Another class, yet more enlightened, feeling that the main object is to present the original words of the inspired men as accurately as possible in an English dress, will purchase the Revision of 1881-'85 if in England, or the American Standard Revision of 1901 if in this country. For those who think even this last revision did not go far enough, and that a yet more modern apparel would be an improvement, putting us more nearly in the place of those to whom the word first came and of those nations whose translations are more recent, there is the "Twentieth Century New Testament," a very helpful and scholarly piece of work. The chief thing is to read the good Book in some form, hiding it in the heart as the most precious of all possessions.—Zion's Herald.

### PRESIDENT TAFT'S CONGRATULATION.

The following is the message sent by President Taft through Ambassador Reid to the great Bible Tercentenary Celebration, held in London on March 29:

"To the Tercentenary Celebration of the Publication of the King James Version:

"Royal Albert Hall, London, Eng.:

"It affords me very great pleasure to present through Mr. Reid my congratulations to those who in the mother country are commemorating so signal and historic event as the publication of the King James Version of the English Bible. This book of books has not only reigned supreme in England for three centuries, but has bound together as nothing else could two great Anglo-Saxon nations, one in blood, in speech, and in a common religious life.

"Americans must, therefore, with unfeigned satisfaction join in thanksgiving to the God of the Bible who has thus bound together the Old and the New World by so precious a tie.

"WILLIAM H. TAFT."

### THE BIBLE IN THE PUBLIC SCHOOLS.

The best celebration of the Tercentenary of the King James version of the Bible would be the restoration of the daily Bible reading, in those public schools from which it has been excluded, and the improvement of the reading and teaching in such schools as still preserve the practice. It is well for us that there are so many of the schools in which the Bible is read every day. The situation is not quite so bad as is sometimes thought. Not very many of the States have arrived at the position taken by the Supreme Courts of Illinois, that the reading of the Bible is unconstitutional. But then, not very many States have advanced as far down the road as Illinois, in other matters. But there is danger yet, in States where Bible reading is still not unconstitutional. In many cases where it is practiced, the reading is so perfunctory as to be of little practical value.

That there is still danger of worse conditions in this country was shown at the meeting of the Christian Citizenship Conference, where the voice of a missionary from China was lifted in warning to his countrymen of the United States. Rev. Dr. Isaac T. Headland, of the Methodist Episcopal mission in China, said, "Look out, United States, how you put the Bible out of the public schools." Others spoke of the same thing. It is evident to everyone that there is a strong drift of sentiment against anything that can savor of the Christian religion in the schools. But the point of our present contention is that this drift must be resisted, and that public opinion must be so instructed and enlightened as to turn in the other direction. The Bible cannot be spared from the schools.

It is not so simple a matter to keep the Bible in the schools as it may seem to surface observers. The reason why it has been put out of some schools is because of the opinion of voters, for which school boards and other authorities have had respect, believing that public institutions should meet, so far as possible, the opinions and wishes of the public. There is a strong plea to be made upon the basis of the convictions of Jews on one side, or of Roman Catholics and other Christians on the other: there are reasonable answers to such a plea. We believe those answers should be urged, and that the Bible should be a required portion of the public school curriculum. But it is not a simple matter to bring that about, in view of the varying religious and political opinions of the people.

This tercentenary year of the King James Bible, while it is being made clear what effect the English Bible has had in the development of Anglo-Saxon civilization and progress, is a good time for the proper agencies to begin a more effective agitation



for the wise use of the Bible in the schools. The best movement would be one set on foot by citizens of any State or municipality, regardless of their particular religious or ecclesiastical affiliations. But if no body of citizens can be drawn together for this purpose, apart from ecclesiastical organization, then it will be well for the church assemblies, conferences and associations to take the matter up and push it, just now. What is the Federal Council for? May not its educational committee find the way to set this agitation in motion? And if not, does there seem to be a pointing of circumstances, if we may not use greater terms—toward the word and deed of a Presbyterian General Assembly? The Bible must be kept in the schools. Now is the time to drive a nail in a sure place.—The Presbyterian.

#### THE WESTERN METHODIST AND HIGHER CRITICISM.

It is rather surprising to find on the front page of the Western Methodist of March 30th, under its well-chosen motto, "Speak thou the things that become sound doctrine," a long editorial, entitled, "The Higher Critic," which berates the members of the Church most severely for their attitude toward this so-called improved method of Bible study. It is full of exclamations and interrogations, and one would almost infer that the writer has allowed his appreciation of the important service which devout scholarship has ever rendered the Church, and to which I have never heard one word of objection, to cause him to forget what these "higher critics" are offering us on their dictum, and how subversive of the foundations of the faith their teachings are.

Our good brother paints for us the higher critic AS HE IS, if by his works he may be known, more clearly than he convinces us of his being on a plane with the literary and art critic in the following words, intended to vindicate him: "What is a higher critic? Is he a mere 'knocker' on the Bible? Is it his office to find fault with the revelation that God has given? What is a literary critic? Is it his chief job to impeach the characters of the men who have produced literature, or is he a man whose effort is to elucidate literature, tell us what a piece of literature means? What is an art critic? Is he a man whose business is to jump on all works of art, tear them into tatters, make fools out of those who produced them?" May I add, "and of those who believe in them?" for with that addition our brother has exactly described what the higher critic has been doing, whether it is his lawful business or not. If he has not been jumping on the Bible, that crowning work of art, tearing it into tatters, both the Old Testament and New; making fools of those who produced it, those who have handled and interpreted it for two thousand years, and those who believe it as it is, why then Mr. Critic has greatly belied himself. Whether it is his office to "find fault with the revelation which God has given" or not, certainly his prominence and distinction as a higher critic has been in proportion to the faults he found, and to find a new fault has been his badge of advanced scholarship.

Our Brother admits also that the chief job of the literary critic is not "to impeach the characters of the men who produced literature," yet he cannot deny that the higher critic does not hesitate to impeach the veracity of any of the gospel writers by claiming that they quoted as sayings of Jesus many words which he never spoke, some going so far as to say that we have only four or five genuine utterances of Jesus in the entire New Testament record. As for the mistakes of Paul and John and the moral character of the Old Testament worthies (that is, such as are left, for they deny that the patriarchs ever existed except as "a part of the folklore of Canaan"), no man can win the name of "higher critic" who hesitates to speak out irreverently on such points. As for dates and authorship, we are almost completely wrong from beginning to end. Moses did not write the Pentateuch—it was written long after the Mosaic age; David was not the sweet singer of Israel—in fact, it is very doubtful whether he wrote even a single Psalm; the fifty-third chapter of Isaiah does not refer to Christ; and there was no belief in immortality during Old Testament times. Indeed, quoting the moderate critic, George Adam Smith, who is authority for the above statements, and as a sample of how marvellously they can distort the Bible, I give the following: "While to us death means to go to God, to the Israelites death was to leave God. God was with Israel and in Israel; but with the dead Jehovah had as little to do as with the Babylonian gods of the upper world." Such despite the Old Testament references concerning the life to come; and the New Testament assertions (Heb. xi.) that faith and the hope of immortality were the inspiration, and, indeed, the only reasonable explanation of the lives of Old Testament saints from Enoch to Daniel, these being named in succession as having "endured as seeing him who is invisible," as confessing themselves "strangers and pilgrims on the earth," who "sought a country that is heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city." But the higher critics coolly brush aside

all such utterances, brush aside even the testimony of Jesus himself, to fit their theories. It is such irreverence and intellectual pride as this, which has brought upon them justly the condemnation of all whose religion and common sense reject such as bald infidelity, and such guides as unfit to be followed or trusted.

And when it is remembered that most of these radical changes of dates and authorship are based upon no historic evidence furnished by ancient documents recently discovered, as might be supposed, but are simply the product of irreverence and rationalism, I can but conclude that the higher critic is after all "a mere 'knocker' on the Bible," whose chief office and whose chief claim to distinction is "to find fault with the revelation that God has given." That the higher criticism has been "weighed and found wanting," both the secular and religious press is now largely agreed. So I confess I am not ashamed, but rather glad to hear from Methodist preachers the expression which our Brother deprecates: "We want no man for a professor in our colleges and no man for Bishop who is tinctured with higher criticism."

I should like, in conclusion, to ask our Brother what are some of those "traditions which all sincere men know are unworthy of belief" which he insinuates we and our fathers have held, and which we shield from the light of truth. I know of no such on my own mental and spiritual horizon, but with full consent of mind and heart and soul I hold fast the faith once delivered to the saints. Nor do I believe that the editor of the Western Methodist properly represents the attitude of his brethren when he registers against them this severe indictment. I would suggest to our Brother that he look well to his motto: "Speak thou the things that become sound doctrine."

A METHODIST ITINERANT.

#### SOME REMINISCENCES OF DANIEL WEBSTER.

It is probable that of all the great men who have adorned American public life Daniel Webster, the famous lawyer, orator and statesman, was the most majestic in appearance. It was said that he could not pause to look in a show window without attracting more attention than the wares on exhibition that had caused him to stop. On the occasion of one of his visits to England it was remarked by an admiring observer that "No man was ever half so wise as Webster looked." Some writer in discussing his physique and bearing declared that if he could have walked into a park and lifted his arm and have been frozen into marble, it would have been the grandest piece of statuary in the world.

Dr. W. H. Milburn, the renowned chaplain of Congress, who was a Methodist minister, thus describes Mr. Webster as he saw him in the Senate and elsewhere in 1845 and the years immediately succeeding: "The eye of a discerning visitor, in its first rapid sweep of the chamber, would make its first pause, and then fix its steady and oft-repeated gaze upon a figure seated almost on a line with the vice-president, and half-way between the secretary's desk and the door. The head, which seemed to belong to Jupiter, with its immense domelike brow beetling over the cavernous depths from which, like diamonds, glowed his eyes, the noble contour of the face, and shoulders broad enough for Atlas, satisfied you that this was Mr. Webster, or the immortal 'Black Dan,' as he was sometimes loosely called in Washington. There was something about him to inspire awe, and your self-confidence had a trick of deserting you as you addressed him. A singular illustration of the power of his bodily presence to awaken the imagination and create an illusion in regard to himself is the fact that everybody thought him a very large and heavy man, whereas, for many years of his life, his weight was 148 pounds. But as the reserve (which, by the way, characterizes Northern and Eastern men in Washington as elsewhere, differentiating them from the men of the South and West) wore off, you found him to be a most delightful companion, abounding in glee, sportive anecdote, and a love of merriment. His talk was full of wisdom, learning, wit and humor. I think I have never known another man with a memory so stored with historical, agricultural, geographical, topographical, legal and personal information. He had an eye for fine oxen, and an ear for old psalms and tunes. He could repeat poetry by the hour, seemed to know the Bible by heart, and was an unflinching story-teller. His fund of knowledge was exhaustless and his use of it was as accurate as it was profound.

"His style of speaking was grave and measured, and so exquisite was his taste in words that he would often pause until his hesitation became embarrassing to every one but himself, to call up the proper one, for none other would he use. Sometimes he would remodel his sentence, refusing to proceed until the precise phrase to convey the very shade of thought became obedient to his will; as witness the following examples: 'We want,' said he, speaking of the necessity of a national bank, 'an institution that shall—an institution that has—an odor of nationality about it,' and the applause that followed attested the force and felicity of the ex-

pression. Making a speech on the great Wheeling bridge case before the Supreme Court of the United States he said: 'Now, your honors, we want the bank to come out—to show its hand—to render up—to give forth—to disgorge!' and the last word was given with such emphasis that it seemed to weigh about twelve pounds. I have seen him stand in the Supreme Court room, engaged in argument, halting for a word with his hands inserted in the mouth of his trouser pockets, and as the right expression began to dawn upon him his relief was betokened by the gradual slipping of his hands deeper in; but when it came they went down with such force that you felt the sewing must be good and the muslin strong that could resist the shock. It may be a fact worth knowing that Mr. Webster's immense head continued to grow sensibly throughout his life, inasmuch that it was necessary for him to wear a hat one size larger every four or five years.

"Unspoiled by the world's applause, he retained his early simple tastes and habits to the last. Rising an hour before the sun in winter, with all of his faculties refreshed—for, as he said, he had a genius for sleep—the first application of his newborn powers was to kindle the fires about the house, for which task he thought himself to possess, as great genius as for sleep. Then, hasket on arm, he sallied forth to provide the larder for the day and to enjoy a friendly chat with the butcher and market women. Regular, for the most part, in his habits, he found early bedtime necessary to early rising, and usually required seven, eight, or even nine, hours of sleep. Nevertheless, he would sometimes work twenty-four or even thirty-six hours continuously. His customary bedtime was between 9 and 10, and tired nature would often assert her claims, despite the usurpations of society, for he has been seen to fall asleep upon his feet in a crowded drawing-room. He was liberal to prodigality and charitable to a fault. He was standing one day at the capitol gate, engaged in earnest discourse with a brother senator, when he was interrupted by a poor woman, who began the recital of a pitiful tale. He cut her short by pulling a bank-note out of his pocket, thrust it into her hand, and proceeded with his animated talk. His colleague—chairman of the committee on finance and therefore considered to be acute on the money question—had observed the operation and noted the denomination of the bill. Checking his interlocutor, he said: 'Webster, do you know what you gave that beggar?' 'No,' said the other, a little chafed by the interruption; 'five dollars, I suppose.' 'It was a hundred,' said his friend. 'It is no matter,' replied Mr. Webster, 'she needed it worse than I did.'

#### PRAYER THAT PREVAILED.

There is many an hour in a Christian's life when his heart is unutterably burdened in behalf of some one who is presently in need of rescue from great spiritual peril. Perhaps a child is beginning to enter upon a ruinous course. The devil seems to be having that one in his grasp. He or she seems to be obstinately bent upon going into the way of evil. The Christian parent is exceedingly alarmed. Prayer is resorted to with utmost urgency. The whole soul pleads with God in an agonizing manner, and in answer to that prevailing prayer the child is saved.

A Christian woman recently related her experience concerning her daughter, aged sixteen years, who was exceedingly stubborn and was determined to indulge in her own way. One evening she left the home, refusing to tell her mother where she was going. The mother says: "I had often fasted and prayed that she would act more as a daughter should, for she always wanted her own way. On the evening in question, after dressing herself, she started to go in the street. Since she would go, I resolved to go with her, and, hastily putting on my wraps, I did so. It was a cold winter night and the snow lay thick on the ground. I was not well and soon became chilled through, and, stopping near a Methodist church, where a revival service was in progress, I told my daughter that I could go no further, but must return home. On entering the house I fell on my knees and besought the Lord on behalf of my child. The prayer was speedily answered. After I left her she turned about, entered the church, and was soon at the altar. She came home completely changed. Later I sent her away to a good school. She has ever since been my greatest help and comfort. She now takes entire charge of our home, is a faithful teacher in the Sunday school, and a constant worker in the church. That night was the turning point in her life. Mothers, do not be discouraged, but wait on the Lord."

This example ought to powerfully influence my Christian readers. Let them not say, as many skeptical ones do, that it is useless to pray to God. Unbelievers say that it is unreasonable that God should suddenly change a stubborn sinner into one of a high order of character. They talk nonsense. The conversion of that girl is a practical argument in favor of prevailing prayer, and God's ability to instantly change a sinful heart. Believe, pray and expect.

C. H. WETHERBE.



## Church News

Sir Robert Perks, considered by many the first layman of the British Wesleyan Church, is visiting America at present.

Twenty years ago the Methodists had in Memphis, Tenn., 7 churches and about 2,700 members. They now have 14 churches and their communicants number 6,400.

The assessment of the Baltimore Conference for missions last year was \$15,823; the amount paid was \$17,532. Everywhere throughout the country the tide of missionary enthusiasm seems to be rising.

Dr. W. H. Fitchett, the renowned Australian educator, preacher and author, will set sail for London in the near future. He will be one of the most conspicuous figures in the Ecumenical Methodist Conference next fall.

The Epworth Leaguers of the Methodist Episcopal Church through the Epworth Herald have contributed \$6,000 to the famine and plague sufferers of China. This does not look as if the Epworth League is a spent force, as some of the brethren seem to think.

The Meridian Male College and Woman's College have recently enjoyed a gracious revival, conducted by Rev. C. M. Dunaway, of Atlanta, Ga., who is highly commended by President J. W. Beeson. Much good is reported to have been accomplished among the students of these institutions.

Bishop Morrison laid the corner-stone of the new Methodist Church at Riverside, Fla., on Sunday, April 9. This structure, when completed, will cost \$40,000. The Bishop is reported to have preached a stirring sermon and raised \$10,000 for the enterprise. He has few equals in the fine art of taking a collection.

Dr. Charles F. Aked left New York for his new field of work in San Francisco on April 2. Before leaving he was presented with a purse of \$2,500, and the president of the Union Pacific Railroad, who is a member of his new congregation, sent his private car for the Doctor and Mrs. Aked to use in making their long journey to the city of the Golden Gate.

Collections for the building of a new dormitory for the Woman's College at Montgomery were taken in that city and many other places in Alabama on Sunday, April 9, and it is reported that more than \$60,000 was realized. Because of the session of the General Board of Education, many of the strongest men of the Church were available for service on that day.

Rev. J. M. Barcus has been elected to the presidency of the Alexander Collegiate Institute at Jacksonville, Texas, and has signified his acceptance. This will necessitate his transfer from the Central Conference to the Texas Conference. Until the close of the year Dr. Barcus will also serve the Jacksonville Church, which has been made vacant by the removal of Rev. R. A. Burroughs to the Pittsburg District.

Madison Heights Church of Memphis recently contributed \$400 to the Chinese famine fund. Rev. Joe Ramsey will begin a meeting at this church on the third Sunday in May, with the well known singer, Mr. Smoot, to direct the choir. Dr. Lewis Powell, of Owensboro, Ky., is out in a strong commendation of these brethren, who recently conducted a revival in his church. He thinks Brother Ramsey has no superior as an evangelist.

The Wesleyan Christian Advocate states that the per capita offerings of the various denominations in the United States for missions last year were as follows: "United Presbyterian, \$2.56; Reform Church, \$1.77; Southern Presbyterian \$1.53; Congregationalist, \$1.29; Presbyterian, U. S. A., \$1.13; Baptist (North), 98 cents; Episcopal, 78 cents; Methodist Episcopal, 64 cents; Methodist Episcopal, South, 47 cents; Baptist (South), 22 cents."

The Baltimore Southern Methodist states that Bishop Hoss' presidency over the Baltimore Conference was highly satisfactory. His morning talks and his sermon on Sunday greatly thrilled and stirred the brethren. Our contemporary recites the fact that when a young man Bishop Hoss volunteered as a missionary to China, but that the Board was not able to send him. This was doubtless a great loss to the work abroad, but a great gain to the Church at home.

Both King George of England and President Taft of the United States are taking interest in the tercentenary celebration of the King James translation of the Bible. A letter from the latter was read by Ambassador Reid at a meeting recently held in London in commemoration of this great achievement of

the seventeenth century, and one from the British Sovereign will be read by Ambassador Bryce at the gathering to be held in Carnegie Hall, New York, for the same purpose on April 25.

The Committee on Entertainment for the next General Conference met in the Publishing House at Nashville on Wednesday, April 5. Atlanta, Asheville, Memphis, Louisville, Oklahoma City, New Orleans, Tampa, and San Antonio had representatives present to secure if possible, the next session of this great body. The Georgia delegation was the largest and was headed by Governor-elect Hoke Smith. The spokesmen for New Orleans were Dr. Fitzgerald S. Parker, Dr. Thomas Carter, and Rev. H. B. Carre. No decision was reached; the Committee will look carefully into matters and announce its conclusion later.

Rev. Sennosuke Ogata, presiding elder of the Tokyo District, Japan, and Bishop Honda's successor as president of Aoyama Gakuin of the Methodist Episcopal Church, arrived in San Francisco on April 11, and will spend several weeks in the United States. He was the first native missionary of our sister Church in Japan, and until the recent modification of the imperial law held in his own name all of its valuable property in that country. He formerly attended Depauw University, which in 1905 conferred on him the degree of Doctor of Divinity. He is scheduled to preach the Commencement sermon of that institution on June 11.

Methodism has been generous in her contributions to the pulpits of other Churches. Three of the most conspicuous ministers now serving Congregational churches in Greater New York were formerly among her communicants: Dr. Charles E. Jefferson, of the Broadway Tabernacle; Dr. S. Parks Cadman, of the Central Church, Brooklyn, and Dr. Temple, of Tompkins Avenue, Brooklyn. It will also be remembered that many years ago Dr. Charles Force Deems went from the Methodist Episcopal Church, South, to a Congregational Church in this same city, and he rendered large assistance to Bishop McTear in influencing Commodore Vanderbilt to aid in the establishment of the great University at Nashville which bears the famous financier's name. From its incipency the Methodist movement has overflowed its own denominational channel and enriched other faiths and folds.

On Sunday, March 19, the Church News Association of New York City had the worshipers in all the churches in Manhattan borough counted, as has been the custom of this organization for several years. They found that 531,000 church members did not attend any Sabbath morning service, and of these 286,000 were men. Of the absentee communicants 453,000 were Roman Catholics, and 77,300 were Protestants. Of the men not attending, 250,600 were Catholics and 77,300 Protestants. The Catholics have on Manhattan Island 650,400 members, and the Protestant Churches have 151,000. As Dr. Buckley in the New York Christian Advocate (from which we have taken these figures) observes the showing is a melancholy one. It ought to lead Christian workers to more earnest prayer and a more complete surrender of themselves into the hands of the Master, that he may use them more efficiently for the extension of his kingdom. Are we not in this day disposed to rely too much upon human instrumentalities and too little upon divine power? These statistics also demonstrate that the widely prevalent notion that the Roman Catholic Church holds the people better than the Protestant organizations has no foundation in fact. Each denomination is prone to think its troubles are the worst because it knows them, but is not so well informed as to those which worry the brethren in other folds.

### "A PERSONAL LOSS."

To labor year after year and accumulate a few hundred dollars and then to lose it possibly in a moment's time, is indeed a severe loss; to stand and see the residence and household effects devoured by angry flames without hope of recovery is a loss keenly felt. But the loss that is felt most—a loss that gold and silver and palaces cannot restore, is the loss of a true, sympathetic friend.

On Nov. 25, 1910, when Rev. Parmenas Howard departed this life, the writer sustained an irreparable loss. A father, a brother, a friend he was to me. Words can't express how I miss him. His experienced counsel, his sympathetic "Amens," his fervent prayers, "Lord bless our young pastor," I hear not with the outer ear any longer. His chair in front of the pulpit is vacant—it seems that I could preach with more liberty if Brother Howard were there once again. But oh, alas! his presence and familiar voice will bless Holmesville no more in audible tones, though the silent influences of his daily walk and regular ministrations in the sanctuary will speak forever. They were not hurried at China Grove, but today, are alive, energetic and active for the glory of the Christ, whom he loved and worshiped faithfully.

We shall miss him at our approaching District Conference! But sleep thou on, brother! The wings of the morning bring to us pleasant memories of thy

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advice, sympathy and love manifested to us in our first pastorate.

"May the clouds lie softly on thy breast,  
And the flowers bloom sweetly about thy grave."  
J. LOYD DECELL.

### SOME RESOLUTIONS OF INTEREST.

At the recent session of the General Board of Education, held at Montgomery, Ala., April 6-8, the following resolutions were adopted:

First—"The Corresponding Secretary is hereby instructed to prepare blanks to be filled out by all our institutions, including the colored schools aided by the Board, showing in detail the kind and value of the property; equipment in library, laboratory and teaching force; the scope and character of the work done; the amount and source of income; the kind and amount of indebtedness; the number and character of the student body; the title to the property; and the composition and method of appointing the Board of Trustees."

Second—"That all schools applying for, and receiving recognition and aid, must conform to the standards adopted and published by our Educational Commission; that they also abstain from conferring degrees, honorary and academic, so long as they may not be of collegiate grade, according to such standards; and furthermore, that they work in harmony with our idea of a system of correlated schools for the whole Church."

Third—"That all applications to this Board for aid from the School Extension Fund must be endorsed by the Conference Board of Education from whose territory the application comes."

Fourth—"All applications to this Board for aid from loan funds, must be endorsed by the Conference Board of Education within whose bounds the applicant lives."

STONEWALL ANDERSON,  
Corresponding Secretary.

### A GOOD RULE OF THREE.

Here is a good "Rule of Three" worth remembering:

The three things to govern—temper, tongue and conduct.

Three things to love—courage, gentleness and affection.

Three things to delight in—frankness, freedom and beauty.

Three things to wish for—health, friends and a cheerful spirit.

Three things to respect—honor, country and home.

—Times-Democrat.

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## Secular News and Comment

The rice growers of Louisiana and Texas have engaged an expert rice cook to demonstrate the value of rice as a food to the United States forces now encamped in Texas.

China has negotiated a loan of \$50,000,000 from a group of bankers representing the United States, England, France and Germany. The loan will be used by China in furthering currency reform and other interests of the empire.

On April 14 Representative Hardwick of Georgia introduced a bill in the House of Representatives providing for the repeal of the fourteenth amendment to the Constitution.

The work of the Tennessee Legislature has been brought to a standstill by the action of 34 members in absenting themselves from the State, thus breaking a quorum and preventing legislation to which they are opposed.

Between Jan. 15 and April 15 of this year, 148 new banks were organized in the ten Southern States with an aggregate capital of more than \$10,000,000. Of these, Louisiana has 8 with a capitalization of \$210,000, and Mississippi 9 with a capitalization of \$780,000.

The debate on the Canadian reciprocity measure was begun in the House of Representatives last Saturday. Claude Kitchin of North Carolina was the leading speaker on the Democratic side in favor of the bill, and A. C. Hinds, of Maine, led the Republican opposition.

According to reports that have been given out, the Illinois Central Railroad will in the near future spend \$3,500,000 in improving its property in the South. It is said to be the purpose of the management to make its road between Chicago and New Orleans the best in America.

Dr. James B. Aswell, president of the State Normal School at Natchitoches, and candidate for the governorship of Louisiana, in reply to an inquiry from the Anti-Saloon League, has issued a statement to the effect that he favors local option, but is opposed to statutory prohibition.

Arrangements have been completed for the coronation ceremonies of King George and Queen Mary at Westminster Abbey on June 22. The crowning of the king and queen will be performed by the archbishop of Canterbury, while the archbishop of York will preach the coronation sermon.

Dr. David J. Hill, the ambassador of the United States to Germany, has tendered his resignation to President Taft, to take effect July 1. No reason was assigned for his action. The President accepted the resignation, at the same time expressing high appreciation of the services of Dr. Hill in his important post.

The House of Representatives has passed the Rucker bill for publicity of campaign contributions before the election. The bill provides for the publication of contributions ten days before election and the filing of supplemental statements every three days thereafter till election day.

On April 13 the House of Representatives passed a resolution proposing a constitutional amendment for the direct election of United States Senators, by a vote of 296 to 16. The resolution was passed without any amendment providing for the federal supervision of elections. The measure now goes to the Senate where it will meet with determined opposition.

According to published statements, the receipts at the Oberammergau Passion Play last year were \$426,150. Of this amount, after all salaries were paid and \$2,600 deducted for the poor of the parish, \$108,975 remained. This can be expended for new buildings, improvements or other public works in the village. As a financial venture, the Passion Play is a great success.

As a result of the recent fire in New York in which nearly 150 people lost their lives, indictments for manslaughter have been returned against the two owners of the company on the ground that some of the doors of the building were locked and it was impossible for some of the employees to escape to safety. It is too often true in such cases that it is impossible to fix responsibility "higher up," where it belongs.

Fire causes a tremendous loss of property each year in the United States. During the month of

March, the total losses aggregated \$31,500,000. That was an unusually large amount, but the average monthly loss is about \$20,000,000. The experience of other nations proves that a large proportion of this loss is preventable. Carelessness and recklessness are held responsible for a large part of this drain upon our national resources.

On April 14, Dr. D. K. Pearsons, the noted Chicago philanthropist, celebrated his ninety-first birthday. He marked the occasion by the distribution of \$300,000 among various educational institutions. In all, Dr. Pearsons has given more than \$6,000,000 to various educational and benevolent institutions. It is his expressed intention to give away all of his wealth before he dies. This is an example that might well be followed by other wealthy men.

### RECEIPTS FOR THE MISSISSIPPI INDUSTRIAL INSTITUTE.

Dear Dr. Meek: It is my purpose to acknowledge the receipt of contributions to the Mississippi Industrial College from the different ministers and charges of the M. E. Church, South, from time to time through the New Orleans Christian Advocate. The following have contributed up to date:

Dr. H. G. Hawkins, Port Gibson, Miss. .... \$ 3.00  
Bishop W. B. Murrah, Jackson, Miss. .... 5.00  
Rev. B. F. Jones, Shubuta, Miss. .... 16.50

Sincerely yours, E. COTTRELL.

April 12, 1911.

### SISTER ROOK DEAD.

Dear Brother Meek: Sister Rook, wife of Brother E. H. Rook, of the Tyro Circuit, died last night at the parsonage in Tyro. Brother Rook and the children have just left here for Ackerman, Miss., where Sister Rook will be laid to rest. She was the Lord's own, and both ready and resigned. She knew Christ in the salvation of her soul. She loved the Church of her choice. She was an ideal itinerant's wife—a patient, gentle, self-sacrificing mother, and a woman who was loved and genuinely appreciated by all who knew her. I am sure a more extended notice will be written by some one who knew her all her life.

S. L. POPE.

Senatobia, Miss., April 13.

### A GOOD EXAMPLE.

Recently a Methodist young woman married and moved to Memphis. Her pastor wrote to me at once, giving her name and street address, and she was soon found and came to church. There are multitudes of Methodist people in Memphis not identified with any church. In some instances their former pastors ask them to let their membership stay in the home church, and in many instances they are lost to us. Brethren, please, if your people come to Memphis, let some of us Memphis pastors know about it, and we will try to save them from the evil influences which so often lead them astray.

T. W. LEWIS.

Memphis, Tenn.

### THE INFLUENCE OF WOMAN.

Have you ever considered what a deep under-meaning there lies, or, at least, may be read, if we choose, in our custom of strewing flowers before those whom we think most happy? Do you think it is merely to deceive them into the hope that happiness is always to fall thus in showers at their feet? \* \* \* So surely as they believe that, they will have instead to walk on bitter herbs and thorns; and the only softness to their feet will be of snow. But there is a better meaning in the old custom. The path of a good woman is, indeed, strewn with flowers, but they rise behind her steps, not before them. "Her feet have touched the meadows and left the daisies rosy." You think that only a lover's fancy! How if it could be true? You think this also perhaps only a poet's fancy:

"Even the light harebell raised its head  
Elastic from her airy tread."

But it is little to say of a woman that she only does not destroy where she passes; she should revive; the harebells should bloom, not stoop, as she passes. —John Ruskin.

### KEEP HAPPY RULES.

It is one thing to be happy—for an hour, a day, a week. But it is quite another matter to keep happy. A few little "keeps" have been suggested as guideposts along the way to that big "keep," which means so much not only to ourselves, but to all who may come within our reflecting radius:

Keep cheerful. Hunting trouble ruins more nerves than trouble when it arrives.

Keep alert. Mental ruts make more hypochondriacs than does overwrought imagination.

Keep physically active. The inert woman who hates to move is usually the greatest growler about her health.

Keep clean. The close connection between the pores of the skin and good health is not considered carefully enough.

Keep interested. There is nothing like a fad or an object in life to put aches and pains into the background.

Keep busy. The satanic mischief provided for idle hands is better known than the physical mischief that hounds the woman with time to think about her health.

Keep your feet warm. More cold is taken through the ankles than in any other way, so do not run in low shoes all winter.

Keep away from drugs. Walk more and take medicine less.

Keep a curb on your appetite. Overeating is the menace of the age.

Keep out of debt. There is nothing like money troubles to worry one to death. Care will kill the nine-lived cat, and what gives more care than a budget of debts with no money to settle?

Keep smiling.—Zion's Herald.

### CHINESE RELIEF FUND.

We acknowledge the reception of the following contributions to the Chinese Famine Fund which were promptly forwarded:

Previously reported .....	\$74.78
Rev. W. A. Powell, Liberty, Miss. ....	1.00
S. H. Porter, Zwolle, La. ....	5.00
Mr. and Mrs. W. G. Cain, Dead Lake, Miss. ....	5.00
Dr. R. M. Hand, Shubuta, Miss. ....	2.00
From a sympathizer, Baton Rouge, La. ....	5.00
For China and India. ....	4.00
Patterson (La) Junior League. ....	5.70

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# WHICH HAS DONE MORE TOWARDS UPBUILDING THE UNITED STATES, RELIGION OR MONEY?

By Julien Lee Lipscomb.

(Sixteen years of age.)

I think that religion has done and will even do more towards upbuilding the United States than money. Very few rich men care anything for religion or questions of right and wrong. It is only wealth they are after, and the Bible says that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. Those who have plenty of money are idle and care nothing for the upbuilding of the United States except what they can get out of it to increase their riches. The Bible says: "Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low, for as the flowers of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass and the flower thereof falleth and the grace of the of the fashion perisheth; so also shall the rich man fade away in all his ways."

Religion develops character and social efficiency, and this is what it takes to build up any country. The whole progress of the United States, from its beginning to the present time, has been largely accomplished not by money, but under the guidance and stimulus of the religious instincts native to mankind. Long before the primitive people of the United States knew what money was, they were doing great things to uplift and develop their country. Man has built up the United States, and progressed physically, intellectually, morally and spiritually through the centuries, not by the help of money alone, but by religious education; all over our country there has been an increasing perception of truth, right and goodness, and higher forms of government have been brought about by religion and not by money. Of course, it takes some money to run everything, but I believe that religion must be the guiding star of wealth. The States are now endeavoring to enlarge and improve their religious colleges to meet our national needs.

How have the truly great attained to the honored positions they hold in the United States? Not by rank, for many were of lowly birth; not by wealth, for the inheritance of not a few has been poverty; not by talent, for many were not men of genius. Force of character, rather than any of these, has frequently made men of moderate powers to surpass the brilliant and wealthy even in the competition of public life.

Character is not made by money, but by education and religious training. Success depends more on what you are than the amount of money you own. It does not take money to build up the United States, but it takes true religion, and under this head come faith, virtue, honor, purity, truth and charity.

So far, the United States has not been uplifted by money, but by pluck, plod, zeal, and moral force of our princely manhood. For these reasons and many more, I think you will agree with me in saying that religion has done more for the upbuilding of the United States than money.

## THE FIRST SUNDAY IN MAY.

By reference to the Minutes of the last session of the Louisiana Conference, I find the following resolution: "S. S. Keener moved that the first Sunday in May be designated as Superannuates' Endowment Day, and that on that day, or as near thereto as possible, each pastor present the cause of the endowment fund to each of his congregations, and that a sum be collected equal to one per cent of the pastor's salary."

"S. H. Werlein moved to amend by substituting an assessment of one per cent. The amendment was lost and the original motion prevailed."

While the Conference did not favor a formal assessment, it came as near to it as possible, seeking to raise through the pastors, from the pastoral charges, the same amount for which the assessment would have been made. If all the preachers should present this matter, making a brief explanation of the Superannuate Endowment Fund, and take an offering, it would probably be preferable to an assessment as contemplated in the lost amendment. I write to remind the brethren of this action of the Conference, and to express the wish that the observance may be general, and the resolution prove effective. The Louisville is the only one of the other Conferences that passed a similar resolution for this year, only theirs was in stronger terms. We sincerely hope for good results from both of these Conferences the coming autumn.

I am happy to report decided progress in the good work this fiscal year just completed. Our cash receipts are nearly thirty per cent in advance of last year.

Let me mildly drop the suggestion that the increase is due to assessments assumed by a large number of the Annual Conferences. Brethren, please remember the day and the cause. Cordially,

JNO. R. STEWART.

Nashville, Tenn., April 11, 1911.

## REVIVAL AT CLARKSDALE.

Dear Brother Meek: Last night we closed what is said to have been the best meeting Clarksdale has ever had. When I proposed the meeting there were a few of our best members who expressed themselves as being opposed to revivals, but when we closed last night these same good people said: "A revival like this one is a blessing to any church and community." Now these people were not in fact opposed to a genuine revival of religion, as is evidenced by their expressions of approval of the one just closed in our church. They are opposed to sham revivals, just as all true men and women are opposed to any and all things that are misrepresentations. A so-called revivalist who appeals to the sensational in man, rather than to moral and religious principles, is a curse to the Church of God, for the simple reason that the reaction from such a meeting usually more than undoes what good was accomplished. Clarksdale, like many other communities, has suffered from just such a meeting. The meeting that Brother Bowen has just closed for us was not of that kind, but it was a revival of genuine religion among us. By prayer, the honoring of the Holy Spirit and the faithful presentation of God's word, as well as holding Christ up as the only possible savior of man, Brother Bowen got the ear of many of our church members and succeeded in causing them to see that their lives were far beneath God's ideal for them. And then, through the Holy Spirit, he inspired them to seek to become what God would have them be.

On Sunday, April 9th, at 5 p. m., Brother Bowen, J. H. Johnson, J. J. Price, E. P. Peacock, G. F. Maynard, and this scribe went to the home of Brother Tomerlin for the purpose of administering the ordinance of baptism to Brother Tomerlin and his three children. This was one of the most impressive scenes I have ever witnessed, and it was thoroughly enjoyed by every one present. And then at the evening service Brother Tomerlin, his two boys, Brother W. T. Gibson and two children, with two more, took the solemn vows of church membership. On Sunday next we are planning to receive two more into the church on profession of faith, one of them being the mother of two bright children. Our meeting was a grand success, for which we are profoundly thankful to God and to Brother Bowen.

JOHN TILBERRY LEWIS.

Clarksdale, Miss., April 10, 1911.

## A NOTABLE GATHERING.

Assembled at the call of the General Secretary, the Chairmen and Field Secretaries of the several Conference Sunday School Boards have just concluded a very happy and profitable meeting in Memphis. The First Methodist Church with Mr. J. R. Pepper in charge being the host, Memphis Methodists left nothing undone to make their guests honored beneficiaries of their comfortable homes and warm-hearted hospitality. The very fact of being in this magnificent Sunday school, with its well equipped building and consecrated corps of well trained teachers was a blessing. Mr. Pepper is a born leader and a "twice horn" man of the highest type of godliness—a man who stands better at home than anywhere else, and is loved as a brother and confided in by his whole school and congregation as a bosom friend. The motto of his school on missionary day is his motto every day and everywhere: "For others."

Dr. Chappell never "showed up" anywhere better than in this face-to-face counsel with his co-workers. As simple and teachable as a child, as consecrated and loving as a saint, as full of plans and as aggressive as a general, with the eye of an eagle, the hands of an artisan, the trained mind of a philosopher and a consuming love for the Church and a lost world, we have no more worthy and capable leader in any department of our Church's work. Although overworked and with a record of unparalleled success in his line in our Church, the last word has not been said nor the last thing done by him.

The other workers from Nashville also showed up to good effect, and the Chairmen and Field Secretaries from the several Conferences have the duties laid upon them at heart, and begin the new quadrennium of Sunday school work with a vision and a viewpoint in keeping with this day of aggressive activity. This meeting and better knowledge of our men and means awakened the conviction that Southern Methodism will not be outstripped in this race for the crown of reaching, saving, and training the youth of our generation. Whatever adjustments in the way of organization may be needed will be forthcoming.

The following are some of the plans and suggestions developed by this Conference. The publication of a Year-Book (to be prepared by Mr. Pepper); to magnify the Sunday school anniversaries at the An-

nual Conferences and see that the Sunday school is properly emphasized at the District Conferences, and have such other institutes as may be thought practicable; to give more attention to the work of training teachers and pastors in the best methods of work; to make the Home Department Quarterly a monthly periodical and to strive for closer connection between the home and the Sunday school; to organize and work a Department of Sunday School Extension; to have a closer federation between our Sunday schools in cities, districts and Conferences; to hold our presiding elders for a conference after each Annual Conference; to take more of the Board meetings to the rural districts where they are most needed.

These are some of the things that were proposed or planned. Let our Methodists hear the bugle call to aggressive conquest for bringing our own people with an intelligent consecration to the foot of the Cross, and fall into the line of march. Never was the field so white unto the harvest.

P. O. LOWREY.

## MISSION REPORT FROM NORTH MISSISSIPPI.

Dear Dr. Meek: I desire to make a statement respecting the work of the Board of Missions of the North Mississippi Conference. The table below shows the number of charges from each district reporting up to April 11; amounts paid for Foreign and Domestic Missions; and amounts paid to mission charges in each district for the first quarter.

District	No. Charges reported	F. M.	D. M.	Appropriation paid First quarter
Aberdeen	5	\$ 378.70	\$ 301.07	\$ 212.50
Columbus	0	.....	.....	262.50
Corinth	6	.....	202.00	443.75
Durant	2	106.00	103.00	75.00
Greenville	12	865.00	645.32	293.75
Oxford	2	45.00	50.00	153.75
Sardis	4	272.00	150.00	150.00
Winona	4	.....	186.30	193.75
Totals	35	\$1666.70	\$1637.69	\$1785.00

It will be seen from the foregoing statement that only 35 charges have reported anything for missions. Three districts have paid nothing for Foreign Missions, one nothing for Domestic Missions, two districts have paid less than they have received back in first quarter's appropriation, and one a sum equal to that received back, and that the Board has actually paid back \$25.61 more than it has received on assessment. A further fact, not shown in the table, is that only thirteen mission charges have collected anything on their mission assessments; and only twelve station charges of any grade have reported.

Now, brethren, you can see that we must have \$3,570.00 with which to pay the two quarters which will become due June 1st and Sept. 1st. The history of our collections in the past has been that quite 95 per cent of the money paid before October is paid by May 15th. I think our problem must be apparent to you. We appeal to you in behalf of fifty men who have taken hard places because of their reliance upon your faithfulness. In the Treasurer's report for June 15th, let us not be disappointed.

Cordially and faithfully, WM. L. DUREN,  
President of the Board.

Geo. W. Riehl. Aug. Rauxet, Jr.

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## The Home Circle

### THE RIGHT WAY.

My uncle Tom says catching birds is easy when you know  
The proper way to do it; an' I guess perhaps it's so;  
He knows a splendid way, he says, 'at hardly ever  
falls,  
Des creep up close an' drop a bit of salt upon their  
tails.

I tried it all the afternoon; I know des how to do.  
You see a bird down on the ground—but don't let  
it see you—  
Nen creep up near it wiv the salt, an' be des awful  
still—  
I didn't catch a bird to-day, but to-morrow p'raps  
I will.

—Florence Josephine Boyce in Woman's Home Companion for April.

### THE DOG TRUSTY AND THE GRATEFUL CRANE.

Once a poor crane was caught in a net, and could not get out. She fluttered and flapped her wings, but it was of no use, she was held fast.

"Oh," she cried, "what will become of me if I can not break this net? The hunters will come and kill me, or else I shall die of hunger, and if I die, who will care for my poor little ones in the nest? They must perish also if I do not come back to feed them."

Now, Trusty was in the next field and heard the poor crane's cries. He jumped over the fence, and, seizing the net in his teeth, quickly tore it to pieces. "There!" he said. "Now fly back to your young ones, ma'am, and good luck to you all."

The crane thanked him a thousand times. "I wish all dogs were like you!" she said. "And I wish I could do something to help you, as you have helped me."

"Who knows?" said Trusty. "Some day I may need help in my turn, and then you may remember me. My old mother used to say to me:

"To do a kind deed wherever you can,  
Is good for bird and beast and man."

Then Trusty went back to his master's sheep, and Mrs. Crane flew to her nest and fed and tended her crane babies.

Some time after this she was flying homeward and stopped at a clear pool to drink. As she did so she heard a sad, moaning sound, and, looking about, whom should she see but good Trusty, lying on the ground, almost at the point of death. She flew to him. "Oh, my good, kind friend," she cried, "what has happened to you?"

"A bone has stuck in my throat," said the dog, "and I am choking to death."

"Now, how thankful I am for my long bill!" said Mrs. Crane. "Open your mouth, good friend, and let me see what I can do."

Trusty opened his mouth wide; the crane darted in her long, slender bill, and with a few good tugs loosened the bone and finally got it out.

"Oh! you kind, friendly bird!" cried the dog, as he sprang to his feet and capered about. "How shall I ever reward you for saving my life?"

"Did you not save mine first?" said Mrs. Crane. "Shake paws and claws, Friend Trusty; I have only learned your mother's lesson, which you taught me, that—

"To do a kind deed wherever we can  
Is good for bird and beast and man."

—Methodist Recorder.

### THE CUCKOO.

There is a little wandering bird, known to many countries, called the European cuckoo. A sort of gypsy bird is he, never building for himself a home.

We always suspect wandering people who never care to have a home of their own, and when we see Mrs. Cuckoo laying an egg in some other bird's nest, we naturally shake our heads and say: "Shame, shame! Lazy Mother Cuckoo." These eggs have been found in the robin's nest, in the skylark's and in the wagtail's nest, but more often have they been found in the nest of the humble hedge sparrow. Crafty old Mother Cuckoo, always on the watch, sees little Mother Sparrow building her nest. When the house is completed and the little eggs are all laid, away she goes to call Father Sparrow to inspect their new home, or provide a breakfast. Down flies lazy old Mother Cuckoo and lays an egg in the nest of Mrs. Sparrow. It seems strange that one big brown cuckoo egg in with the little delicate blue eggs does not attract the attention of Mother Sparrow.

She must be dull witted. Would your mother make such a mistake? I think not. When Mother Spar-

row returns she sees that big, strange egg, but instead of turning it out she sits upon them all. In due time the eggs are all hatched, four or five little sparrows and one big stranger. The sparrow family and this alien grow up together, but soon, very soon, the cuckoo is not satisfied with his share of the tiny nest—remember, he is a big fellow. Just as he wants all the nest room, so he wants all of the attention of Mother Sparrow.

So as soon as he is big and strong enough he drives out all the little sparrows from their rightful home and away from their own mother's care. Sometimes their little wings or necks are broken as they fall to the ground. And then, alas! Mother Sparrow learns she has been imposed upon, and all she has left of her family is not her genuine offspring, but a big foster child of the cuckoo family. But it is too late.

How many of us are like that old Mother Sparrow? Satan is ever alert to slip one of his evil thoughts into our hearts, and like the cuckoo's egg, it bears fruit. When you find one little small thought in your life that will surely mature later on, cast it out or it will breed unhappiness and sin. The person who tells white lies will soon be telling them as black as tar, for, like the links that bind together a chain, so one sin drags another after it.

Do you know how that wonderful bridge was built across the St. Lawrence river, above Niagara Falls? First they flew a kite across the river with a fine string attached to it; with that string they pulled across a piece of cord, and with the cord a piece of wire, with the wire a rope and with the rope a cable; and so the great bridge finally was built. So little sins, almost invisible, are followed by larger ones, until finally the little sins are linked into a chain.

Of course, you cannot help being tempted, but you can put the evil thoughts out of your heart as soon as they come, and not leave them there to be hatched into the habits that will spoil your life and grieve your beloved mother. Isn't this true? With a girl it is often love of dress, vanity and admiration that blights her young, precious life. With a boy it may be a wrong idea of manliness, a dislike for the restraints of school, and a love for the brook and fishing rod. Remember, whatever it is, do not weld together the links of a chain you would later gladly dispose of. Then again, you are much better off than the sparrow, and because they have only their poor little wits and such tiny little strength.

Put your hearts into God's keeping, and pray: "Lead us not into temptation, but deliver us from evil."—Lola Von Diehl Barbour, in The Christian Intelligencer.

### DICKENS' ADVICE TO HIS SON.

Charles Dickens wrote the following letter to his youngest son on the occasion of his leaving home in September, 1868, to join his brother in Australia: "I write this note to-day because your going away is much upon my mind, and because I want you to have parting words from me, to think of now and then at quiet times. I need not tell you that I love you dearly, and am very, very sorry in my heart to part with you. But this life is half made up of partings, and these pains must be borne. It is my comfort and my sincere conviction that you are going to try the life for which you are best fitted. I think its freedom and wildness more suited to you than any experiment in a study or office would have been; and without that training you could have followed no other suitable occupation. What you have always wanted until now has been a set, steady, constant purpose. I therefore exhort you to persevere in a thorough determination to do whatever you have to do as well as you can do it. I was not so old as you are now when I first had to win my food, and to do it out of this determination; and I have never slackened in it since. Never take a mean advantage of anyone in any transaction, and never be hard upon people who are in your power. Try to do to others as you would have them do to you, and do not be discouraged if they fail sometimes. It is much better for you that they should fail in obeying the greatest rule laid down by our Savior than that you should. I put a New Testament among your books for the very same reason and with the very same hopes that made me write an easy account of it for you when you were a little child: Because it is the best book that ever was or will be known in the world; and because it teaches you the best lessons by which any human creature who tries to be truthful and faithful to duty can possibly be guided. As your brothers have gone away, one by one; I have written to each such words as I am now writing to you, and have entreated them all to guide themselves by this Book, putting aside the interpretations and inventions of man. You will remember that you have never at home been harrassed about religious observances or mere formalities. I have always been anxious not to weary my children with such things, before they are old enough to form opinions respecting them. You will therefore understand the better that I now most solemnly impress upon you the truth and beauty of the Christian religion as it came from Christ himself, and the impossibility of your going far wrong if you, humbly but heartily

respect it. Only one thing more on this head. The more we are in earnest as to feeling it, the less we are disposed to hold forth about it. Never abandon the wholesome practice of saying your own private prayers, night and morning. I have never abandoned it myself, and I know the comfort of it. I hope you will always be able to say in after life that you had a kind father. You cannot show your affection for him so well, or make him so happy, as by doing your duty."—Northwestern Christian Advocate.

### TWO GOOD BOOKS.

Rev. T. S. Randie, for many years one of the leading pastors in the Louisiana Conference, has this to say of Rev. Walter G. Harbin's sermon to men only, "A Man Wanted":

"The service Sunday afternoon for men only was wonderful. The sermon was great, and produced a deep impression. At the close of the sermon, when the proposition was made for all who would promise to live a better life, the whole congregation, with but one or two exceptions, came forward, and entered into a covenant to do so."

This great sermon to men is now in print, and can be had from Chas. O. Chalmers, the publisher of the Advocate, for only 15 cents, postpaid.

"Modes of the Heavenly Life," by the same author. Cloth and gold, 50 cents postpaid.

### SEASHORE COTTAGE CHEAP.

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## Christian Advocate.

ROBERT A. MEEK, Editor.

H. T. CARLEY, Ass't Editor.

CHAS. O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS  
AS SECOND-CLASS MAIL MATTER.

OFFICE: 512 CAMP STREET, NEW ORLEANS.

### TERMS:

One Copy, one year, \$1.50; eight months, \$1.00. To  
preachers of all Denominations, \$1.00.

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North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woollard, Rev. H. S. Spragins.

## Editorial.

### THE NECESSITY FOR CONTENDING FOR THE FAITH.

There are some who apparently would have Christianity maintain an attitude of complacent tolerance toward views antagonistic to its teachings, whether inside or outside of the Church. But it cannot consistently pursue such a course. It is obligatory upon the followers of Christ to bear witness to the truth and seek to maintain and establish it. This duty is necessarily involved in the great commission to "disciple" the nations. Dr. J. M. Buckley, the strong and versatile editor of the New York Christian Advocate, in the issue of that journal appearing on March 23, comments as follows upon the necessity of Christianity's engaging properly in controversy for the defense and maintenance of its doctrines:

"When Christianity dispenses wholly with controversy it will be like a sleeping man—harmless and helpless. We were entertained at the house of a friend in New Hampshire, where Henry Ward Beecher was spending a day or two. It was his birthday and he was jubilant. He conducted prayers, and his utterances were equal to any of his published prayers in beauty, simplicity and comprehensiveness. Immediately after he arose, he called the writer to him and pointed to a large picture hanging on the wall, representing a huge mastiff sound asleep with a piece of meat placed before him, and a lap-dog quietly drawing it away. Said Mr. Beecher, pointing to the sleeping mastiff, 'That is Orthodoxy, and to the little dog, 'That is Heterodoxy.' So it is and ever will be. Controversy was the life of Paul's works—polite controversy, brotherly controversy, but strong in exposing error and building up the truth. The Epistles are full of controversy. Moreover, many of Christ's sayings were strictly controversial. It is more than a fine art to combine in one sermon the forcible overthrow of an error and a heartfelt appeal; but it is possible to attain unto it."

### A GOOD WOMAN TRANSLATED.

The death of Sister E. H. Rook, which is announced elsewhere in this issue, is to us the occasion of genuine grief. Having frequently been a guest in her home and the beneficiary of her kindness, we learned to know and appreciate her worth, and it saddens us to realize that we shall see her on earth no more. Quiet, modest, self-sacrificing, and faithful, she was above reproach as a wife, mother, and Christian. Uncomplainingly she went with her husband from place to place in the work of the itinerant ministry for many years, and wherever her home was made, she exerted a wholesome influence and left behind her the fragrance of a good name. Not conspicuous was her service, but it was beautiful in its unselfishness and had in it the might of gentleness. The magnitude of the debt which the world owes to such womanhood, eternity alone can reveal. Of Sister Rook's readiness for the Master's call and the richness of the reward that awaited her, we entertain not the slightest doubt. The Lord knoweth his own, and

they who suffer with him on earth shall also reign with him in glory. May God comfort our Brother and all the members of this stricken household in their sore bereavement, and help them to press bravely on in duty's path until they shall find themselves a re-united family in "the Father's house!"

### OUR LEAGUE EDITOR.

We scarcely need to say that we are much pleased to have Rev. H. B. Watkins assume control of our Epworth League Department. Gifted, well educated, and thoroughly in sympathy with the young life of the Church, we feel sure that the space devoted to this phase of the work, under his direction, will be filled from week to week with matter calculated to awaken and deepen the interest in it. Our only regret is that we cannot place a full page of the Advocate at his disposal for this purpose, which we can not do, with so many worthy causes seeking to find voice through our crowded columns. Let our pastors and Leaguers give Brother Watkins information concerning the work in the various charges in Louisiana and Mississippi and their hearty co-operation in every respect. As is stated elsewhere, persons desiring to communicate with him may address him at Magnolia, Miss.

### PERSONAL AND OTHER NOTES.

Rev. T. H. Lipscomb, of Lexington, Miss., is delivering a course of lectures at Millsaps College this week.

The Commencement exercises of the Mississippi Conference Training School at Montrose, Miss., will be held April 28-May 2.

From Gilmer, Texas, Mrs. T. B. Alexander sends greetings and kind words. She expresses great pleasure in the progress of the Church hereabouts.

Bishop Mouzon has lately been conducting revival services at Central Church, Meridian. We hope to have an account of this meeting for our next issue.

Dr. John T. Sawyer preached to a good congregation at McDonoughville, La., on Sunday, April 16th. He speaks encouragingly of the outlook for the work in that field.

We appreciate the kind words of Rev. G. B. Love, a local preacher in the Corinth District, concerning the Advocate. We trust that the paper is helpful to its every reader.

Rev. R. H. Barr, of Beauregard, Miss., in sending us a number of subscribers, states that everything is moving along well on his charge. We are always gratified to hear of the success of our brethren in their work.

We tender our thanks to Rev. J. R. Wilson, of Sarah, Miss., for a list of names to be added to our subscription files. Brother Wilson is busy in the work of the church and according to his custom is meeting with success.

Rev. F. R. Power, of the Mooringsport charge, writing from Shreveport, where he is attending college, brings us under obligations by sending a list of subscribers, together with a promise to continue to look after the interests of the Conference organ.

A letter from Rev. W. W. Woollard, of Greenville, Miss., brings the good news that Sister Woollard's recent operation seems to have been a complete success. She is growing stronger daily and it is thought that she will be able to return home by May 1.

We extend our thanks to Rev. Hugh R. McKee, of the Oakvale charge, Mississippi Conference, for a good list of subscribers recently. This places Oakvale on the "Honor Roll." We are pleased to learn that the work on this charge is progressing nicely.

Rev. C. H. Herring, of Summit, Miss., has favored us with a good list of names for our subscription files, with the statement that he is doing what he can to extend the circulation of the Advocate. We thank him sincerely for his interest in the Conference organ.

The meeting at Epworth Church, New Orleans, closed on Friday evening the 14th inst. There were 75 or 100 conversions, 48 joined the church, and 12 family altars were erected. This is said to have been one of the most satisfactory revivals held in the city in some time.

The revival at Court Street Church, Hattiesburg, was scheduled to close last Monday. Last Saturday's edition of The News, published in that city, reported that up to that time there had been 35 additions to the church, and that the meeting had made a profound impression upon the general public.

From Black Hawk, Miss., Rev. J. H. Bell sends us a list of four renewals and four new subscribers to the Advocate. We appreciate his kindness, and pray that he may have large success in his work among

this good people, whose loyalty to Methodism has long been widely known.

Rev. J. H. Holder of Booneville will assist Rev. J. J. Garner in a meeting at Lula, Miss., the week following the fourth Sunday in April.

Rev. John Tillery Lewis is aggressively pushing the work of the Church at Clarksdale, Miss. His church has recently had a highly profitable meeting, an account of which appears elsewhere in this issue. Clarksdale is entitled to a place on our "Honor Roll," as all the officials are subscribers to the Advocate.

Rev. W. C. Carlisle, of Second Church, Columbus, Miss., under date of April 10, writes as follows: "Our meeting closed last night. It was a success. Brother Dorsey did some fine preaching. There were 14 additions to the church, a total of 46 since Conference." We rejoice to hear of the success that is attending the labors of this devoted pastor.

Information has reached us of the critical illness of Mrs. J. H. Ledyard, of Tupelo, Miss., who is one of the most highly esteemed members of our church in that city. In unison with many others, we earnestly pray that the dread malady with which she is afflicted may give way, and that her valuable life may be spared.

The Methodist Handbook for 1911 is out, and is, in our judgment, the best edition yet issued. A copy of it ought to be in every Methodist home. It may be had either of the Publishing House at Nashville, Tenn., or Rev. G. W. Bachman, Winona, Miss. The price is 25 cents postpaid. We will have more to say of this excellent publication later.

The many friends of Rev. J. P. Haney, who has recently been at the Touro Infirmary, this city, for treatment, will be glad to know that he is gradually improving in health and has been able to return to his home. Let prayer continue to be made for our brother who has recently passed through great sorrow in the death of his devoted wife.

Governor E. F. Noel has appointed Rev. W. W. Graves, of Homewood, Miss., a delegate to the National Good Roads Congress, which will meet in Birmingham, Ala., May 23-26. An honor worthily bestowed. Most fitting is it that the Methodist itinerancy should have representation in such an assemblage, since those in it use the public highways to a larger extent than almost any other class of men.

We acknowledge the reception of a beautiful card bringing Easter greetings from the Coahoma Commandery of Knights Templar of Clarksdale, Miss. It bore upon it the familiar names of our long-time friends, Mr. J. H. Johnson, the Eminent Commander, and Mr. J. W. Cutrer, the Recorder. We assure these brethren that we appreciate their remembrance for us in this joyous season.

The churches of Okolona, Miss., will begin a union meeting on the third Sunday in June. The pastors of the congregations co-operating will do the preaching. The church preferences of the 1210 white people living within the corporate limits of this town are said to be as follows: Baptist, 336; Roman Catholic, 55; Campbellite, 33; Episcopal, 41; Hebrew, 13; Methodist, 463; Presbyterian, 271.

We have been pained to learn that of late the health of the Rev. L. A. McKeown, of Shaw, Miss., has been such as to cause him and his loved ones and friends some anxiety. No minister in North Mississippi has rendered more faithful service than this self-sacrificing itinerant, and we trust that his indisposition will prove to be of brief duration. Any continued impairment of his strength would be a great loss to the Church.

We have been brought under obligation to Rev. D. L. Cogdell for four renewals and an equal number of new subscribers from the Belzoni Charge, North Mississippi Conference. The coming of this list did not in the least surprise us. No interest of the Church is neglected by this tireless toiler, and we knew that the claims of the Advocate would receive due attention at his hands. May a kind Providence give him and his noble wife health, length of days, and every other needed blessing!

We acknowledge with thanks the reception of a list of 8 subscribers to the Advocate from Rev. Thomas B. Clifford, of Yazoo City, Miss. Brother Clifford is making an enviable record in that progressive Delta city. The work of the church is prospering in every respect. The final payment of more than \$1000 has been made on the organ, one quarter's assessment on all the Conference claims has been paid, and all local claims have been met in full. This is a noteworthy record.

We feel sure that the readers of the Advocate are grateful to Professor Thomas Carter for the exceptionally interesting article, entitled, "Risen with Christ," which appeared in our issue of last week. Dr. Carter is one of the most accomplished and brilliant young scholars in the Church, and is both a forceful speaker and a fluent writer. We know that he has many pressing demands upon him, but we trust that he will not let this be the last time that he appears in our columns, which are ever open to him.

Rev. W. S. Lagrone writes enthusiastically of the service rendered by Miss Elizabeth Kilpatrick in Greenville, Miss., who recently spent a Sabbath in



that city. Everywhere she goes Miss Kilpatrick awakens renewed interest in the great cause which she has been commissioned to represent within the bounds of the North Mississippi Conference. And occasionally she accepts invitations from outside of her regular territory, and generously lends a hand to the work in other fields. Both at home and abroad her influence is being widely felt for good.

We thank Brother G. W. Bachman for his hearty commendation of our recent editorial, "Unwise Administration," which dealt with a matter that he was thinking of discussing in the Advocate. We are sorry to have anticipated our good friend, but we hope that he will write on the subject notwithstanding, as we by no means exhausted it. His observation covers a much longer period than that of the editor, and he is in a position to treat the theme historically from first-hand knowledge. Few men are better informed on the affairs of Methodism, past or present, than Brother Bachman.

We desire to express our thanks to the following for recent favors to the Advocate: Rev. W. B. Waldrop, Buford, Miss.; Rev. W. W. Perry, Vaughan, Miss.; Rev. A. J. Coburn, Farmerville, La.; Rev. G. W. Bachman, Winona, Miss.; Rev. A. W. Langley, Verona, Miss.; Rev. J. H. Foreman, Silver City, Miss.; Rev. W. F. Rogers, West, Miss.; Rev. M. L. White, Prentiss, Miss.; Rev. R. A. Sibley, Jr., Silver Creek, Miss.; Rev. C. M. Morris, Bayou La Chute, La.; Rev. H. A. Maples, Leeds, Miss.; Rev. J. Y. Bowman, Lucedale, Miss.; Rev. W. H. Lane, Rose Hill, Miss.; Rev. J. W. Thompson, McComb City, Miss.; Rev. D. E. Vickers, Trenton, Miss.

Rev. W. S. Selman, our pastor at Pittsboro, Miss., has been doing some exceptionally fine work for the Advocate, for which he has our hearty thanks. There are but few church papers taken in his charge, but he has the matter on his mind and heart, and we dare say that he will leave nothing undone to increase the list. We thank him for some valuable suggestions concerning the circulation of the Conference organ, by which we hope to profit. Brother Selman's letter brought us seven names to be placed on our subscription files, which we are pleased to have. We hope that ere long the Advocate will find its way into many of the homes of the good county of Calhoun.

We were pleased to have as a caller last week Brother T. E. Brown, of Lake Arthur, La., who is a steward in our church at that place, and who was a delegate to the last session of the Louisiana Conference. He represents the cause as prospering in the charge of which he is a member, and commended especially the work of the Sunday school, of which Brother R. P. Howell is the capable superintendent. He also reported the existence of an active, but not large Epworth League. Of his pastor, Rev. L. N. Hoffpauir, who is in his fourth year in this pastorate, he spoke in terms most commendatory, and said if it were possible the people would like to retain him for another quadrennium.

The Felicity Street congregation had the pleasure of hearing Bishop Murrah last Sunday evening, who delivered a strong and helpful discourse. It was a matter of genuine regret to the Bishop's many friends in New Orleans that his pressing duties forbade him to tarry in the city, and deprived them of the coveted opportunity to see more of him. He left at seven o'clock Monday morning for Vicksburg, where he had an engagement; from there he expected to go to Shreveport to preside over a District Conference in that city. The Bishop seems to be in perfect health, and is apparently standing well the strain of work imposed by his laborious office. Everywhere he is making a fine impression, and the general verdict is that the Church has no safer or more judicious leader.

The formal opening of the Parker Memorial Church, this city, last Sunday morning was attended by a large congregation. The floral decorations were beautiful, the music was exceptionally good, and the sermon by Bishop Murrah, which was from I Corinthians xv, 58, was of a high order. Pastor Atkinson and his flock deserve much credit for bringing to completion this spacious and well arranged structure, which, with the lot, represents a property valuation of more than \$20,000. The facilities of the new building are admirable, affording opportunity for putting into operation up-to-date methods in the Sunday school and the other departments of church work. The new pews are in place, and are both attractive and comfortable. With such an equipment, we predict for the Parker Memorial Church a widening sphere of usefulness in the Crescent City.

For some years it has been the custom of the Carrollton Avenue Church, this city, to take an offering on Easter Sunday for some special work of the church, and this congregation has become noted for its generous response on these occasions. This Easter was no exception. The services were well attended, the church was beautifully decorated, the music was of a high order, and the pastor, Rev. J. G. Snelling, delivered most appropriate messages. Without the announcement of any definite plans, an offering was taken for a general building and improvement fund, and the total contributed by those present was nearly \$500. When those who were not present have made their offerings, it is believed the

amount will go above the thousand dollar mark. The Sunday school devoted its Easter offering to the Methodist Orphanage at Ruston. A noble band are the Carrollton Avenue people.

We were favored at the Advocate office Wednesday of last week with an appreciated visit from Mrs. Elia Watkins, of 3621 Dauphine Street, who is one of the most active workers in the Second Methodist Church of this city. She had many kind things to say of her pastor, the Rev. A. F. Vaughan, who has made an excellent beginning in his new charge. In addition to a full corps of male officials, this congregation has four lady assistants to the stewards, who do a large part of the work of collecting. They are Mrs. L. Heimke, Miss Ada McMillan, Miss Josephine E. Darsam, and Sister Watkins. We think it is regrettable that these workers cannot be formally elected to the office of steward under the law of the Church. With great pleasure we voted at the last General Conference for an amendment that would have made this possible, but unhappily, as we think, it was defeated.

The Free Lance, of Hollister, Cal., of March 24, contained an interesting account of a reception given Rev. and Mrs. J. L. Futrell by the members of the First Methodist Church of that city on the eve of their departure for "a long visit to old friends in the East," which, it is said, may end in their deciding never to return to the West again. Whether this means that Brother and Sister Futrell will pay a visit to Mississippi, we do not know, but we take this to be the significance of this statement. Brother Futrell was for many years a prominent member of the North Mississippi Conference, where he is pleasantly remembered by not a few of the people, and, if we mistake not, his wife was reared at Starkville in that State. It is a pleasure to note the high esteem in which this worthy couple are held by the Methodists among whom they have been residing in California.

In a brief address at the recent session of the Baltimore Conference, President Taft commended "Militant Methodism" for its contribution to good government and the civilization of the world. He is by no means the first ruler of a great country to express appreciation of the service rendered by the followers of Wesley. To be a good Christian one must also be a good citizen. An organization that promotes private virtue and establishes Christian homes, at the same time adds to the strength and glory of the nation. If our republic is preserved from the corrupting forces at work within its borders, it will have to be done, not in legislative halls, but by the regenerating influence of the gospel preached in every village and community throughout the land. In saying individual men, the religion of Christ will also save society and the governments and institutions which it has created.

Rev. W. S. Shipman, the pastor at Cleveland, Miss., writes that the Woman's Foreign Missionary Society of the North Mississippi Conference will meet there about June 9, and that the annual sermon will be preached by Rev. S. M. Thames, of Carrollton. Brother Shipman desires it to be known that it was he who selected the preacher for the occasion. Sister Thames, the president of the Society, authorized him to procure some one to render this service, never dreaming that his mind would turn to Brother Thames, and when he informed her whom he had selected, she vigorously protested; but Brother Shipman insisted on his prerogatives being recognized, as he ought to have done, with the result that we are making the announcement in accordance with his wishes. No man in North Mississippi is better fitted to perform such a task acceptably than the worthy gentleman who has been chosen to do so. And Shipman says that if he does not accept the honor, there shall be no preaching in Cleveland on that day.

Rev. H. P. Lewis, of Jackson, Miss., celebrated his 75th birthday at the home of his youngest son, Rev. O. S. Lewis, in Brandon, Miss., where on the first Sunday in April, by special request, he repeated his semi-centennial sermon to a large congregation. It was in Brandon that he was received on trial into the Mississippi Conference more than 53 years ago. There is not now living in the town a single person who attended that Conference. At Brother Lewis' home in Jackson a family reunion was held on Tuesday, April 4, with all of his children present except two—Rev. J. T. Lewis, of Clarksdale, and Mrs. W. A. Terry, of Bolton. The occasion was a happy one, and at the close of the dinner hour Brother Lewis was presented by his children with a gold-headed cane and enough money to buy him a suit of clothes. Brother Lewis rightly thinks he has cause to be proud of his children, and it is needless to say that they highly revere and honor their father. At the passing of the 75th milestone Brother Lewis finds himself hale, hearty, and happy. He denies most emphatically the report, put out by some one, that he is dead. He is still preaching when opportunity offers, and says that his interest in the work of soul-saving increases as the years go by. May God richly bless this faithful servant of the Church who has wrought so long and well, and may his last days be his brightest and best!

#### OUR ROLL OF HONOR.

Our Honor Roll has assumed considerable proportions, which is highly gratifying. It now stands as follows:

Mansfield, La., Rev. A. W. Turner, pastor.  
Bogalusa, La., Rev. J. M. Alford, pastor.  
Tunica, Miss., Rev. J. W. Honnoll, pastor.  
Lumberton, Miss., Rev. T. W. Adams, pastor.  
Ruleville, Miss., Rev. O. L. Savage, pastor.  
Homewood, Miss., Rev. W. W. Graves, pastor.  
Houston, Miss., Rev. R. P. Neblett, pastor.  
Seventh Avenue, Meridian, Miss., Rev. J. A. Wells, pastor.  
Shaw and Merigold, Miss., Rev. L. A. McKeown, pastor.  
Moorhead, Miss., Rev. W. V. Shearer, pastor.  
Holly Springs Circuit, Miss., Rev. W. L. Broome, pastor.  
Lula and Lyon, Miss., Rev. J. J. Garner, pastor.  
Iuka, Miss., Rev. W. L. Graves, pastor.  
Utica, Miss., Rev. C. M. Crossly, pastor.  
Glenn Allan, Miss., Rev. J. H. Ingram, pastor.  
Rosedale, Miss., Rev. T. M. Bradley, pastor.  
Coahoma, Miss., Rev. H. M. Young, pastor.  
Red Banks Circuit, Miss., Rev. E. Blizzard, pastor.  
Second Church, Columbus, Miss., Rev. W. C. Carlisle, pastor.  
Gunnison, Miss., Rev. J. J. Brooks, pastor.  
Montpelier, Miss., Rev. J. A. Poe, pastor.  
Mt. Olive, Miss., Rev. L. F. Alford, pastor.  
Carrollton Avenue, New Orleans, Rev. J. G. Snelling, pastor.  
Coldwater, Miss., Rev. D. W. Babb, pastor.  
Slidell, La., Rev. T. V. Peters, pastor.  
Oakvale, Miss., Rev. H. K. McKee, pastor.  
Clarksdale, Miss., Rev. J. Tillery Lewis, pastor.

All of the officials of the churches in the above charges are reported as being subscribers of this Advocate.

#### THE FAILURE OF THE GOSPEL.

It is to be feared that not infrequently Christian people allow that cheap sneer at the failure of the Gospel to go unchallenged because they know in their heart of hearts that they have not been doing very much to help to make it succeed. The Gospel does not fail if it gets a chance, but it gets its only chance through Christian people. Men point to the great cities of modern times, the flower and fruit of our wonderful civilization, with their lapsed masses and crowded foreign quarters almost rivalling what might be seen in any heathen land, and they say, "Why doesn't your Gospel clean that up?" Well, it can do it, do it just as surely as God's sun and fresh air can drive away disease, but it can only do it in one way—men and women, in the spirit of self-forgetfulness and patience and abounding love of a Christ, must carry that Gospel in and give it its opportunity. It will not fail unless they do. The greatest failure the Gospel has is when it fails to make over into Christ-likeness the lives of those who profess to live it.—The Christian Guardian.

More than 500,000,000 copies of the Bible have been sold since it was originally printed, or fifty times as many as any other single book; and still there are thousands clamoring for late fiction at the public libraries who have never tried even a few paragraphs of the best seller of all time.—Nashville Tennessean.

Had he been happy and faultless, I would not have loved him as I did. There is a degree of pity in all our friendships. Misfortune has an attraction for certain souls. The cement of our hearts is mixed with tears, and nearly all our deep affections have their beginning in some sorrowful emotion.—Lamar-tine.

#### RATES OF SUBSCRIPTION OF THE NEW ORLEANS CHRISTIAN ADVOCATE.

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It costs us 10 cents to collect a personal check. We therefore request our friends, when making small remittances, to send by money order or registered letter, or by bank exchange. Any bank will give exchange on New Orleans or New York for the asking. This is the popular way of sending money without cost.



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## Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

**MRS. OLLIE PALMER**, (nee Harris), the subject of this sketch, was born in Monroe County, Miss., August 6, 1869; was married to John Z. Palmer, November 16, 1890, and March 3, 1911, while loved ones lingered around the bedside to see the last sweet smile and catch her latest words, her soul went home to the God who gave it. Although this saintly woman had been practically an invalid for several years, and for something like two months at times suffered intensely, not a murmur of complaint came from her lips. She bore it patiently and cheerfully, with that degree of fortitude known only to a Christian. She was indeed one of the most devoted Christians the writer has ever known. Her life was an inspiration to all who knew her, and to such an extent that her religious character is stamped upon the lives of her children. They are all members of mother's church (M. E. Church, South). Sister Palmer loved her church and the association of the people of God, and when physically able was always at her place in church and Sunday school, ready and willing to do what she could. She leaves an aged mother, two sisters, a heart-broken husband, three children and a host of friends and relatives to mourn their loss. In the death of Sister Palmer the Church has lost a loyal, consecrated member, the husband a faithful wife, the dear children a precious mother and the community a true friend and good neighbor. But our loss is her eternal gain, for she died as she lived, trusting in God.

Her Pastor,

**L. T. SARGENT.**

Brother **ISAAC DUDLEY STEWART** was born December 15, 1852, at Fayette, Miss., where he spent his entire career on earth, departing this life, surrounded by loved ones and friends, March 9, 1911. Reared by a Christian mother, it is not strange that in early life he gave his heart to God and joined the Church, where his influence was ever felt for good. A truer husband, father and friend could not be found. God prospered Brother Stewart in a business way, and in turn he honored God with his substance. His name, with others, appears engraved on the cornerstone of the beautiful Methodist Church at Fayette, as one of the building committee, but high above this we believe his name was written "in the Lamb's Book of Life." He lingered in the shadow of the grave a long time and his one-time stately physique became emaciated. But he suffered the will of God with Christ-like patience. The writer visited Brother Stewart often in his afflictions and always found a cordial welcome and received at his hand many expressions of friendship and confidence. Of course I soon came to love him tenderly, and at his taking away my heart was saddened beyond expression. A good man has fallen asleep, but he will live in the memory of a vast number of people.

Brother Stewart was first married to Miss Josie Whitney, on the 10th of April, 1889. She died in the year 1893, leaving him with the care of three little girls—Virgie, Bessie and Josie. He was next married to Miss Annabel McIntosh, April 18, 1905, and to them were born two children—little Martha and Isaac Dudley, Jr. God in his wisdom has taken from this family the precious brother, husband and father, but in his stead has promised to be brother, husband and father. Two sisters, Mrs. Mattie Freeman, of Fayette, and Mrs. Dr. Rembert of New Orleans, and one brother, Dr. W. C. Stewart, of Natchez, Miss., with other relatives and numerous friends, mourn his going away. But in the sweet by and by we expect one day to see him again.

**J. EARLY GRAY.**

### THE CHINESE CONVERT.

The break of the genuine convert with his past in China is far more abrupt than anything with which we are familiar. He turns his back on opium, gambling and unchastity; the besetting sins of his fellows. He abandons cheating, lying, backbiting, quarreling and filthy language, which are all too rife among the undisciplined common people. He shuns litigation, often the ruin of the villager. By withdrawing from the festivals in the ancestral hall and from the rites at the graves of his ancestors, he sunders himself from his clan and incurs persecution. Thus the converts become separatists, with the merits and defects of separatists. Cut off from the world and thrown on one another, they form a group apart, a body of Puritans that will one day be a precious nucleus of moral regeneration for China. From Prof. Edward Alsworth Ross's "Christianity in China," in the March Century.

### NORTH MISSISSIPPI CONFERENCE.

#### Oxford District—Second Round.

Abbeville, at Mt. Zion..... Apr. 29, 30  
 Oxford..... Apr. 30, May 1  
 Potts Camp, at Cornersville May 6, 7  
 Randolph, at Hunters..... May 11  
 Lafayette, at Midway..... May 12  
 Toccoola, at Kingdom..... May 13, 14  
 Holly Spgs. Ct., at Mt. Hope May 20, 21  
 Holly Springs..... May 26  
 Grenada..... May 28, 29  
 Charleston..... June 4, 5  
 Waterford, at Asbury..... June 10, 11  
 Ashland, at Shawnee..... June 17, 18  
 District Conference will be held at Charleston, June 6-8.

**J. E. CUNNINGHAM, P. E.**

### NOTICE!

To the Preachers of the Winona District—Dear Brethren:

Send me the names of all persons that will attend the District Conference to be held here May 17, 1911. Dr. Meek, you have a special invitation to be present.

**W. C. LESTER, P. C.**

Webb, Miss.

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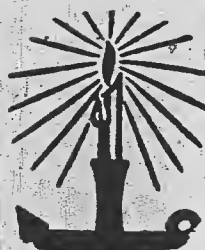
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## Tidings From the Field

### Farmerville, La.:

Our work is progressing nicely, considering the difficulties under which we are laboring, and we are expecting to make this, our fourth year, the best of all. We closed a ten days' meeting on the 26th ult., which resulted in a great uplift to our town. There were nineteen who gave their names for membership in the two churches. We had Rev. Walter G. Harbin of Haynesville, La., with us, who did all the preaching, and it goes without saying it was well done. His sermons were logical, forceful and eloquent. They were well received and I believe, without any exception, the people here say he was the best, or one of the best, evangelists that it has ever been Farmerville's good fortune to secure. We can heartily recommend him to any of the brethren who may desire the services of an evangelist. I congratulate you upon the splendid success of the Advocate and pray for its continued prosperity.

A. J. COBURN, P. C.

### Hickory Circuit (Mississippi):

The second quarterly meeting for the Hickory Circuit was held at Good Hope the 9th and 10th inst. The Hickory Circuit was formed last year of four churches, each taken from a different charge, and Brother F. B. Ormond appointed pastor. This is his second year there, and he is leading his people on from victory to victory. The tenth day of January he moved into a real neat and comfortable parsonage—a comparatively new house purchased from Mr. McDonald. It is very desirably located, is commodious, surrounded with a good supply of real lovely shade trees, with a good garden spot (which Brother Ormond knows well how to utilize), large front and back yard and good barn, and an inexhaustible supply of deep well water. There are three active Sunday schools on the circuit, and unless the pastor's plans are thwarted there will soon be an Epworth League. At the quarterly conference Brother W. F. McCrory, a noble young man, was recommended to the District Conference for license to preach. The stewards advanced the pastor's salary a little over last year, and payment on same is considerably in advance of this time last year.

T. J. O'NEIL.

### Downsville, La.:

The third Sunday in December, 1910, marked the beginning of my ministry in the Methodist Episcopal Church, South, as I transferred from the Gulf Conference of the Methodist Episcopal Church to the Louisiana Conference of the Methodist Episcopal Church, South, at the last session of that conference at Homer, La. It was our happy lot to receive appointment to the Downsville Circuit, where many other Methodists have toiled and left their influence. Our first quarterly conference embraced the 11th and 12th of March. The charge was well represented at the business session on Saturday, and the financial report was fairly good. The pastor's and presiding elder's assessment for the year were fixed at a reasonable amount, which, we feel sure, will be paid in full. Dr. S. S. Keener, our presiding elder, preached three stirring sermons in which there was no uncertain sound in setting forth the heinousness of sin and showing the power of the atonement to save from sin and keep and comfort God's people. We preach at seven points and our flock is, as you may see, necessarily scattered over quite a good deal of country, but we are doing our best to track them to their homes and perform our

pastoral duties, such as praying with them, reading God's word in their families and getting them to take the New Orleans Christian Advocate. We are praying and working for an advancement on spiritual lines this year. Our work is exclusively rural—among the people who move the world. We have received three by certificate and two on profession of faith. One infant, Master Paul, son of the pastor, has been baptized by Dr. Keener. Pray that God may give us all we need on this charge.

L. E. CROOKS.

### Mt. Olive, Miss.:

The work on the Mt. Olive Charge seems to be making some progress. Our second quarterly conference was held on the 26th and 27th of March. Brother Sharborough, our presiding elder, was on hand, and gave us three soul-stirring sermons. Our finances were all up to date, including the conference assessments. Our Sunday schools are doing well and the church services are well attended. We have just enjoyed a great blessing in the form of a missionary institute. Brother G. H. Galloway, our missionary secretary, was with us, and did some fine work. We had four sessions, beginning Wednesday night and closing Thursday night. The afternoon session was given to the women. Mrs. G. H. Thompson of Hattiesburg, our district secretary of the W. F. M. S., was with us and gave a most excellent address on women's work in the foreign field. We note some of the results: Our Sunday schools will support a native Bible woman; a foreign missionary society was organized and the church adopted as its goal for missions one dollar per member. We feel that the Lord is with us and is going to give us a great year. Cordially,

LOUIS F. ALFORD.

### Lake Circuit (Mississippi):

The first and second days of April I was at Lawrence, the seat of the second quarterly conference for the Lake Circuit. Brother Tolle, the genial man, faithful preacher and successful pastor, was on hand Saturday with reports replete with optimism from introduction to conclusion. Under the wise leadership of the pastor, and with the co-operation of a few faithful laymen, a new congregation was organized the latter part of last year. This gives Brother Tolle five churches, with appointments so arranged as to call for nine sermons per month, but the energetic pastor not only fills his regular appointments (and to say he does this acceptably is to express it very modestly), but he preaches occasionally in school houses, "redeeming (all) the time," remembering that "the days are evil." Sunday of the quarterly conference he wasn't with us, being called away to preach the commencement sermon for the Damascus High School. Early in the year Brother Tolle and his good people at Lake gave a "Church Annual," where the different phases of church work were discussed and plans suggested for the new year. This was not only a pleasant but profitable occasion. I believe all our pastors would do well to give more prominence to the social side of life. The stewards have assessed for P. C. \$1000, making this one of the strongest circuits in the Conference.

T. J. O'NEIL.

### NOTICE!

Dear Brethren: Please send me without delay all the names of those who expect to attend the District Conference at Sturgis, April 19-21.

T. J. HOPPER

**Afraid?** Afraid to use hair preparations? Certainly not, if your doctor approves. Let him decide about your using Ayer's Hair Vigor for falling hair or dandruff. It will not color the hair, neither will it harm or injure.

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Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.



## Epworth League Department.

(Edited by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications intended for this Department should be addressed.)

"As Ye Would."  
(Edith V. Bradt.)

If I should see  
A brother languishing in sore distress,  
And I should turn and leave him comfortless,

When I might be  
A messenger of hope and happiness—  
How could I ask to have what I denied  
In my own hour of bitterness supplied?

If I might share  
A brother's load along the dusty way,  
And I should turn and walk alone that day,

How could I dare,  
When in the evening watch I knelt to pray,  
To ask for help to bear my pain and loss,  
If I had heeded not my brother's cross?

If I might sing  
A little song to cheer a fainting heart,  
And I should seal my lips and sit apart,

When I might bring  
A bit of sunshine for life's ache and smart,  
How could I hope to have my grief relieved,  
If I kept silent when my brother grieved?

And so I know  
That day is lost wherein I fail to lend  
A helping hand to some wayfaring friend;

But if it show  
A burden lightened by the cheer I sent,  
Then do I hold the golden hours well spent,  
And lay me down to sleep in sweet content.

—London Chronicle.

### DEVOTIONAL DEPARTMENT.

Our topic for Sunday, April 23, is "Help and Hindrances from Without." The various references given by the topic cards suggest what these are generally:

First, unbelieving people who are close to us by blood, by marriage, by friendship—"unequally yoked together," II Cor. vi:14-17. What a help or hindrance we can be to the fellow text to us!

Second, bad associations generally are hindrances; good ones are helps. Read 1 Timothy, v:22 and Ps. 1:1-3. Friendships are great powers for weal or for woe. Are we using ours to tear down or to build up?

Also use Galatians, vi:2. This goes further to show the value of sympathetic friendship. We don't always have to do some great thing to help folks, nor yet to say some bright or striking thing. Ofttimes a broken word or a sympathetic presence are the greatest help. Who knows always what to say in an hour of darkness and sorrow? Most often we stand dumb in its presence. But we frequently help most when we say least. The glib tongue isn't always expressive of the greatest sympathy. Sometimes a pressure of the hand is the most eloquent expression of real sympathy. For one of the greatest helps use Hebrews x:25. Nothing takes the place of the public service. The private devotions would soon be neglected and the family altar fall down if it were not for the public worship. That is the great fire which burns in the center of the camp from which the other altars are lighted.

To sum up, then, we have pretty well decided that one's associations at home, at work, at play, at church, traveling, are either his greatest help or his greatest hindrance.

### FAITH NECESSARY TO SUCCESS.

To be a true Epworth Leaguer requires great faith in God, and in the ultimate triumph of right. We must have this unwavering confidence and trust to enable us to rightly carry God's messages of comfort and hope to others. When we speak of faith, we do not mean a hard and difficult task, but a very common and easy thing, for without faith we could not carry on the ordinary affairs of our daily lives. We all have faith in one another; why not have faith in God? We can accomplish nothing as a League unless we believe in the love and mercy and truth and goodness of God, and that he will fulfill every promise made to the children of men.

If our League ever becomes greater in the future, it will be because of its loyal faith and earnest work of to-day. Even some of our young people become morbid and gloomy at times, and seem to think that the world is all going to the bad, and that there is no good anywhere. "Stop! Look! Listen!" And you will know that there is much good all around you, and that "our God is marching on" to ultimate victory.

Let all our young people be as ready to publish abroad the good and noble and generous deeds as the newspapers are to publish crime and scandal and we shall prove a real blessing to humanity.

"Graft us, O God, in love to thee  
Clear eyes to measure things below,  
Faith the invisible to see,  
And wisdom thee in all to know."

—Selected.

### NOTES.

Dr. Featherstun's Gold Book is solid gold for Junior workers.

Your greatest failure was probably in what you didn't have faith enough to try.

"It is better to get ten men to work than to do ten men's work."—Dr. W. A. Brown, Chicago.

Please let our Leagues appoint some one to send in short, helpful news notes about their work. DO IT NOW.

If I were going to have an election for League officers I believe I would spend more prayer over who was to be first vice-president than over any other officer.

No Leaguer should carry a good conscience who shirks tasks put on him in his League work. Rather let it be the pride of each member to do his part the very best he can.

Every church has a League—organized or unorganized, at work or idle, which meets down town, on the streets, or to hold a service at the church. Where does our League meet?

This department would like to have a complete roster of all the Conference League officers of each of our three annual conferences. Who will furnish them from each?

If the Sunday school superintendent is the pastor's right hand, the League president should be his left one, and the thought to be a pastor who uses either hand with equal ease and skill.

Miss Annie Godfrey, granddaughter of "Uncle Godfrey" of sacred memory, is superintendent of the Junior League at Magnolia, Miss., and Miss Willie Davis Stevens, daughter of the late Rev. W. M. Stevens, is president of the Senior League.

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## Misery in Head

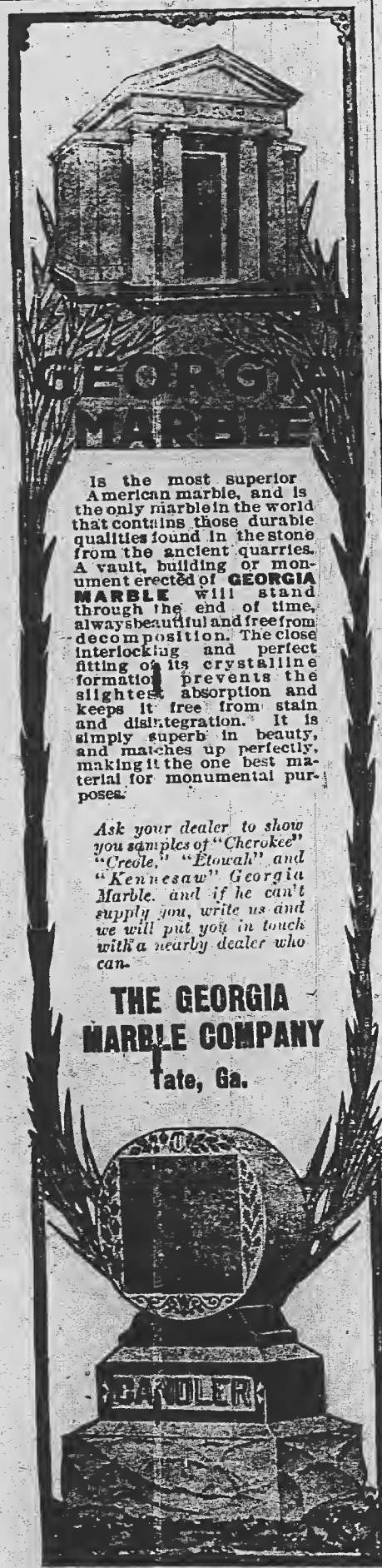
"I had misery in my head, was irritable—wretched. A druggist recommended Dr. Miles' Nervine. From the first I improved, and I continued until I was entirely well again." MISS VIOLA BAKER, Orange, Texas.

If you are subject to headache, backache, neuralgia, epilepsy, weak stomach—the chances are your nervous system is run down. All the organs get their energy from the nerves, and when they are out of order, it is because you lack nerve force.

**Dr. Miles' Nervine**

restores nervous energy and consequently strengthens the action of the organs.

The first bottle will benefit; if not, your druggist will return your money.



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## The Sunday School.

Mr. T. V. Ellzey, chairman of the Louisiana Conference Sunday School Board, is asking all of the District Conferences to arrange for a District Sunday School Board, with the member of the Conference Board in the District as chairman. He proposes to have all Sunday school superintendents in the District compose these Boards, and thus give every superintendent in the Conference a larger part in the development of the Sunday school work. Mr. Ellzey has made a phenomenal success in the interdenominational field in getting people to work, and we think he is on the right line in this movement.

### MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

Brother J. E. Sampley, of the Harrison Charge, has a Home Department at every church on the charge, and in all has 114 members of the department. What would it mean to the cause if each charge could make such a report?

Several thousand Children's Day Programs have already been sent out on orders from pastors, and some of the churches are actively engaged in preparation for Children's Day.

Last year, according to the records in this office, several charges in our Conference did not order programs, and thirty charges did not observe Children's Day at all. Now, if each charge that did observe the day last year, will observe the day this year, and the thirty charges that did not, will do so this year, we can, as a Conference, join the very select band.

Brother, may we depend on you?

The following figures taken from our Conference Minutes, which show the number of organized societies, church buildings, and Sunday schools in each District, are well worth studying:

District	Number of Societies	Church Buildings	S. Schools in District
Brookhaven	56	50	45
Hattiesburg	86	63	64
Jackson	78	74	67
Meridian	72	66	54
Natchez	61	46	47
Newton	96	78	69
Seashore	70	62	71
Vicksburg	51	44	45

It will be observed that two charges in the Conference have no Sunday schools at all.

It will also be observed that the Seashore District reports one more Sunday school than societies in the district, and nine more Sunday schools than there are churches.

### NOTES AND SUGGESTIONS.

By Miss Elizabeth Kilpatrick.

There are 500 teachers in Japan taking the teacher training course.

A Wesley class of twenty members has been organized at Egypt, Miss., with J. T. Lyon as president.

The Pittsboro Sunday school has three fine classes, a Baraca, Philathea and a married people's class, and they are doing good work along all lines.

The adult Bible class work all over the conference is increasing by leaps and bounds, and it is the great right arm of the pastor when properly organized and correlated.

"Artistic temperament does not help so much—it's the work one has done before. Excepting praying, I don't know anything that will help you much, but the work you've done before."

Difficulties seem such stumbling blocks, when they really were meant as exercise to keep us in training. And suppose there are great difficulties bulking large on the horizon—"there never was a dragon, marine or terrestrial, that some Perseus or St. George was not emergent."

Give a letter of love and commendation to the member of your class

leaving for business reasons; you and that class may be the only influence for good in a lonely and hard life, and that letter will lie warm and helpful against his or her heart as the bearer goes, unknown and unnoticed, into a large city or even smaller town.

The Mathiston Sunday school, under Brother Patterson's skilled management, is doing good work. He had officers' and teachers' day the first of March, had five-minute papers on Ahab and Elljah and special songs by the teachers and secretaries, and closed with the thirty minutes given to the lesson. Several more special days will follow, ending with Decision and Children's Day.

"We believe in the friendship of Jesus Christ and we live to make it known to those who need it most." Would that were our Sunday school motto! Speaking of friends, Henry Van Dyke has these beautiful lines to say of "friends"—and what can Christ friendship mean if earthly friendship is all these exquisite lines describe?

"O who will walk a mile with me along life's weary way?

A friend whose heart has eyes to see The stars shine out o'er the darkening lea,

And the quiet rest at the end of the day—

A friend who knows, and dares to say, The brave, sweet words that cheer the way

Where he walks a mile with me."

An up-to-date Mississippi teacher—

1. Is an earnest, consistent Christian.
2. Is regular and punctual in attendance.
3. Leads the class in taking an active part in the general exercises of the school.
4. If in charge of a junior class or older, has it organized up to the international standard.
5. Uses the new graded lessons or graded supplemental work.
6. Regularly attends and participates in the monthly council.
7. Has taken or is taking a normal training course.
8. Keeps up careful reading of up-to-date Sunday school text books.
9. Stimulates the reading of the best religious literature by the class.
10. Teaches and does not lecture or preach to the class.
11. Works and prays together with the Christian scholars of the class for the unconverted members of the class and of the school.
12. Looks for, discovers and trains some new recruits for positions of Christian leadership.
13. Holds the position in humility and loyalty to the authority of the Church, not presuming to settle on his own judgment the place of his greatest usefulness in the school.

### WAS IT YOURS?

Seen in Some Sunday Schools.

A superintendent reading before the school out of the Quarterly. A secretary interrupting the teacher and class to get reports of offerings. A librarian carrying books around and laying them within reach of the scholars. A secretary who is exceedingly noisy and talks and whispers to pupils, librarian and others during the teaching period. An organist who never gets in till the school has begun. A primary department that is compelled to meet with the main school and undergo an "opening exercise" ordeal. A superintendent trying to make his school run smoothly when no program has been previously arranged. Impossible! A teacher reading the uniform lesson text before a class of twenty beginners out of the Quarterly while they wriggled and twisted and had a good time in spite of her reading. A superintendent who claimed that his pastor never attended the sessions of the Sunday school and was not, therefore, a member of the

Sunday school board or committee. A superintendent who said, "Our school has never joined the Sunday School Association." "We can't get anybody from our school to attend conventions."

Teachers who have attended conventions and one of our elementary grade unions and learned the art of telling stories. A glad-hand committee at the door to welcome pupils and visitors. A pastor who has had a real vision of the Sunday school and marked its possibilities. A superintendent who said "that the state convention stirred our school up and we have organized some of our classes, got some blackboards, put in the new graded lessons and the interest is fine."

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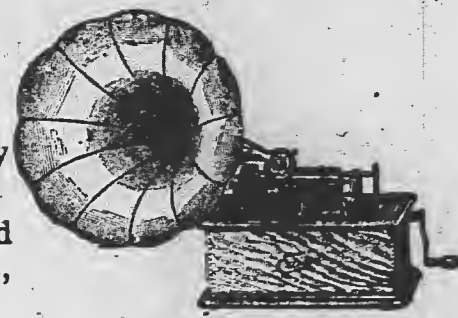
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## CALENDAR.

## General Boards.

Annual meeting Board of Church Extension, Richmond, Va., April 27-30.

Annual Meeting Board of Missions, Nashville, Tenn., May 3.

Annual Meeting Epworth League Board, Nashville, Tenn., May 10.

## District Conferences.

Shreveport District Conference, at First Church, Shreveport, April 18-20.

Lafayette District Conference, at Lake Charles, May 24.

Brookhaven District Conference, at Osyka, Miss., April 18-21.

Seashore District Conference, at Long Beach, Miss., May 9-12.

Columbus District Conference, at Sturges, April 19-21.

Sardis District Conference, at Hernando, May 9-12.

Winona District Conference, at Webb, Miss., May 17-19.

Corinth District Conference, at Myrtle, May 16-18.

Newton District Conference, at Union, July 26-30.

Hattiesburg District Conference, at Richton, Miss., July 11-14.

Jackson District Conference, at Capitol Street, Jackson, April 26-28.

Aberdeen District Conference, at Calhoun City, May 9-11.

## Sunday School.

Thirteenth International Convention, San Francisco, Cal., June 20-27.

## College Commencements.

Port Gibson Female College, May 7.

Whitworth Female College, Brookhaven, Miss., May 14-16.

Millsaps College, June 2-6.

Woman's Home Mission Society.

Annual Meeting, W. H. M. S., Mississippi Conference, at Brookhaven, Miss., May 2.

Annual Meeting, W. H. M. S., North Mississippi Conference, at Iuka, Miss., May 20-24.

## CHURCH DIRECTORY.

New Orleans District, Rev. J. M. Henry, D.D., presiding elder; residence, 236 Olylier Street; phone, Algiers 76.

First Methodist Church, St. Charles Ave., near Callicope St.; Dr. S. H. Werlein, pastor; residence, 5830 Prytanis St.; phone, Uptown 329.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Rev. A. G. Shankle, pastor; residence, 1421 Constantinople St.; phone, Uptown 345.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. F. Vaughan, pastor; residence, 815 Louisa St. Phone Hemlock 1376.

Parker Memorial Church, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.; phone, Uptown 671.

Louisiana Avenue Church, corner Louisiana Ave. and Magazine St.; Rev. H. T. Carley, pastor; residence, 320 Alline St.; phone, Uptown 756.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. W. W. Holmes, pastor; residence, 1515 Prytanis St.; phone, Jackson 1753.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. J. G. Saelling, pastor; residence, 1125 Fern St.; phone, Walnut 1238.

Algiers, Laverne Street, cor. Delaronde; Rev. J. W. Booth, pastor; residence, 119 Vallette, St.

Epworth Church, cor. Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 3603 Canal St.

Mary Werlein and McDonoghville; Rev. W. B. Perritt, pastor; residence, No. 1026 Tchoupitoulas St.; phone, Main 412.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 1634 Sixth Street; phones: Residence, Uptown 954; St. Mark's Hall, Hemlock 1468.

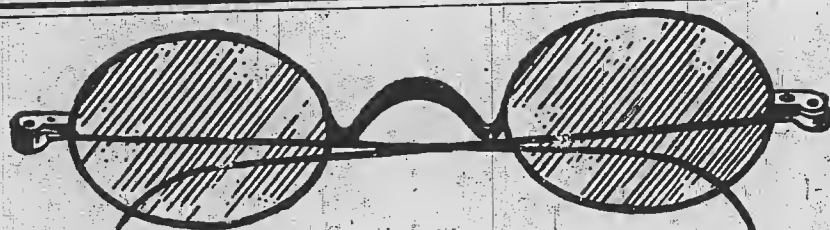
Rev. R. A. Meek, Editor New Orleans Christian Advocate; residence, 724 Nashville Ave.; phone, Uptown 579.

Rev. John T. Sawyer, D.D., residence, 4420 Howard St.

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### FROM BROTHER SANDELL.

Mr. Editor: I notice in the issue of April 6 an article on receiving members into the Church. It reminds me of my own experience in being received fifty-six years ago. The six months' probation was then in operation. Attendance on class meeting was a condition. Old Uncle John Folder was class leader. He had been a member of the Church a long time, but had never been formally received. I had not studied the Discipline much at that time, and it seemed strange to me that there was no form for the reception of members, and yet a six months' trial was the rule. My class leader told me I ought to write to the New Orleans Christian Advocate about it. I told him I would oppose the six months' rule. I had never written for the Advocate. That was in 1855, and that great man, Rev. H. N. McTyeire, was editor. I wrote a brief article and stated that if it was published I might write more. The editor kindly replied, saying, "Write all you have to say, in terse articles like this, and send them on." I did so, and I think it was about four articles that I furnished. Some weeks after that they began to appear in the Advocate weekly, till the last was published. To the last article I saw to my great delight, some comment made by the editor to strengthen my position on the subject. After the publication of my articles a reply appeared from Brother Fly, under the text: "Let no man deceive you with vain words." It was not many years after that the General Conference adopted our present rule of receiving members into the Church. I would be glad to hear from any one who has written for the Advocate on that subject as far back as this writer. I have been a reader of the Advocate all the way from that time to the present, and I rejoice in its past and pray for its future prosperity.

J. W. SANDELL.

Magnolia, Miss.

ROSE HILL, MISS.

The people of Rose Hill were blessed with a great spiritual and intellectual treat in the opening days of the month. In connection with the closing of our school we had Rev. John A. Moore of Newton Station with us on the first Sunday. Brother Moore preached two excellent sermons, which were a delight to all who heard them. I do not hesitate to say that it is a blessing to my people to have Brother Moore among them. On Monday, President Hull of Millsaps College came to us and addressed the people, giving us a great intellectual feast, seasoned with divine inspiration. Brother Hull won the hearts of all his hearers. He is a busy man, looking after the interests of our great college. Last but not least, we had with us Rev. W. W. Graves, of Homewood. Brother Graves remained over with us until Thursday morning. On Wednesday night he preached us a sermon full of spiritual inspiration on the subject: "Seed-Sowing." I'm sure the people of Rose Hill would not object to having such a feast of good things every year.

I desire to say also that the New Orleans Advocate is in high favor in these parts with the people who receive and read it. It ought to be in every Methodist home in Mississippi and Louisiana.

W. H. LANE, P. C.

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### Monroe Dist.—Second Round.

Winnsboro, at Crowville.	Apr. 22, 23
Lake Providence.	Apr. 29, 30
Waterproof, at St. Joseph.	May 6, 7
Mangham, at Union.	May 13, 14
Oakgrove.	May 20, 21
Bonita.	May 27, 28
Tallulah.	June 3, 4
Oakridge.	June 10, 11
Collinston.	June 11, 12
Downsville, at Douglas.	June 17, 18
Calhoun.	June 24, 25
Brooklyn, at Hickory Spr.	July 1, 2
Florence.	July 8, 9

S. S. KEENER, P. E.

### Shreveport District—Second Round.

South Mansfield.	Apr. 23, 24
Lachute, at Taylortown.	Apr. 25, 26
Keatchi, at Belbaur.	Apr. 29, 30
Bossier City, at B. C.	Apr. 30, 31
Pleasant Hill, at Robeline.	May 6, 7
Hornbeck, at Holly Grove.	May 10, 11
Campti, at Clarence.	May 13, 14
Ida, at Ida.	May 16, 17
Leesville.	May 20, 21
Bon Ami.	May 21, 22
DeRidder.	May 24, 25
Grand Cane Mis., at Bethel.	May 27, 28
Grand Cane, at Keithville.	May 28, 29
Greenwood, at Kingston.	May 30

H. R. SINGLETON.

### New Orleans Dist.—Second Round.

St. Tammany.	a. m. Apr. 23
Slidell.	p. m. Apr. 23
Felicity.	Apr. 27, 30
First Church.	Apr. 30 May 1
Donaldsonville, at V.	May 7
Mary Werten.	May 8
Covington.	May 14
Epworth.	May 17
Rayne Memorial.	May 21, 22

District Conference, at Carrollton Avenue, March 28, 7:30 p. m.

J. M. HENRY, P. E.

### Lafayette Dist.—Second Round.

Crowley.	April 22-23
Sulphur.	April 23-24
Church Point, at Prudhomme.	April 29-30
Eunice.	April 30
Jennings.	May 6-7
Bell City, at West Lake.	May 7-8
Lafayette.	May 13-14
St. Martinsville.	May 14-15
Lake Arthur.	May 20-21
Lake Charles.	May 21-22
Indian Bayou.	May 27-28
Rayne.	May 28-29

District Conference will convene at Lake Charles, May 24th, at 9 a. m. The opening sermon will be preached by Rev. K. W. Dodson, Tuesday evening at 7:30.

J. E. DENSON, P. E.

### Ruston Dist.—Second Round.

Bernite, at Dubach.	Apr. 22, 23
Ruston.	Apr. 23, 26
Gibbsland, at Oak Grove.	Apr. 29, 30
Simsboro, at Vienna.	May 4, 7
Ringgold, at Rocky Mt.	May 11
Jonesboro, at Dodson.	May 13, 14
Winnfield.	May 14, 15
Boyd Mission, at Ash-land.	May 19
Bienville, at Saline.	May 20, 21
Lisben, at Harmony.	May 27, 28
Houghton, at Alberta.	June 11
Arcadia.	June 17, 18
Lanesville, at.	June 21
Cotton Valley, at C. V.	June 24
Minden.	June 25, 26

R. W. TUCKER, P. E.

### Baton Rouge Dist.—Second Round.

Zachary, at Slaughter.	Apr. 22, 23
Franklinton, at Fisher's.	Apr. 29, 30
Bogaloussa.	Apr. 30, May 1
Mt. Hermon, at Varnado.	May 2
St. Helena, at Center.	May 4
Pine Grove, at Pine G.	May 6, 7
Bator Rouge.	May 14, 15
Amite City.	May 21, 22
Kentwood.	May 28, 29
Port Vincent, at Port V.	June 3, 4
St. Francisville, at Star H.	June 10, 11
New Roads, at Cottonwood.	June 13
Dist. Conf., at Franklinton.	June 13, 15

C. C. MILLER, P. E.

### Alexandria Dist.—Second Round.

Longville and Merryville, at Merryville.	Apr. 23, 24
Alexandria.	Apr. 30
Bunkie, at White Chapel.	May 6, 7
Harrisonburg, at Harrisonbg.	May 17
Jena, at Eden.	May 20, 21
Trout.	May 21, 22
Columbia, at Columbia.	May 24
Marksville, at Marksville.	May 28, 29
Selma.	May 31
Tioga, at Pleas. Grove.	June 3, 4
Fullerton and Oakdale, at Spring Hill.	June 10, 11
Colfax, at Montgomery.	June 14
Melville, at Woodside.	June 18, 19
Glenmora, at Forest Hill.	June 25, 26
Opelousas.	June 28

PAUL M. BROWN, P. E.

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## Marriages

At the residence of the bride, on March 12, 1911, by Louis F. Alford. MR. E. L. DAVIS to MRS. ELIZABETH HARRIS, both of Covington County.

On April 5, 1911, at the parsonage in Eureka, Miss., by Rev. C. Wesley Baley, Mr. ROY H. HENDRIX and Miss MARY FRANK GIPSON.

At the residence of the bride's parents, Mr. and Mrs. R. N. Ambrose, at Donaldsonville, La., by Rev. Robt. O. Wier, Mr. WALTER CLARENCE COMPTON, of Alexandria, La., to Miss ALICE AMBROSE, of Donaldsonville, La.

Dec. 25, 1910, at the Methodist Church, Polkville, Miss., by Rev. D. E. Vickers, Mr. S. J. MAY to Miss ALMA HAWKINS, both of Polkville, Miss.

Dec. 29, 1910, near Trenton, Miss., by Rev. D. E. Vickers, Mr. N. W. MADDOX to Miss LAURA WOOD.

FRANKLIN, LA.

Yesterday was a day of activity in our Zion. The Sunday school made an especial offering of \$25 for the Orphanage at Ruston. At the evening hour, we asked for a free-will offering to pay our pro rata of the debt on the district parsonage, at Lafayette, and this was taken care of. The church vows were assumed by a class of eight. I have never seen a finer class come into the church during my whole ministry. The service closed with the administration of the Lord's Supper to a large crowd of believers. We had the largest congregation and the best music and altogether the most interesting service we have had in Franklin during my ministry. Dr. C. W. Carter's meeting closed on Sunday night, April 9, in great enthusiasm. He gave my people some great sermons and they appreciate it. It does a man's congregation good to sit under his ministry. He will be a Preacher's Institute to the young preacher who listens to him a week in the pulpit, and who gets into sweet converse with him daily.

C. C. WIER.

April 17, 1911.

## LECTURERS WANTED

Lecturers, Ministers, Teachers, Club Workers, College Men, etc., possessing highest Christian integrity and ability, can find congenial work in the giving of lectures before societies, churches, clubs, schools and colleges. Work most interesting, bringing the lecturer in touch with the leading people everywhere; presenting new scientific discoveries in Human Electricity; leaders of thought foresee a new epoch in the healing art.

Leaders of various Educational Institutions, Churches, Clubs are being employed for this Board of Lectureship.

Lecturers who can give spare time can be engaged.

SOCIETY OF UNIVERSAL SCIENCE,

Suite 933, 246 Michigan Ave., Chicago, Ill.

"Andrew McConnell was introduced in Carnegie Hall, Sunday, to an audience of 3,500 by the chairman of the International Health Conference as a 'man whom God has called to interpret the laws of health as surely as he called Marconi to utilize the electricity of the air.'"—The Tribune, New York.

## Lost 69 Pounds in 4 Weeks—The Great Kidney Remedy Saved Her.

In sending you this unsolicited testimonial, to the merits of your great remedy Swamp-Root, I am only returning in a very small degree, the benefit I received from it. After suffering for 14 years with pains in my hips and being told by reputable physicians that they were caused by "Change of Life," in January, 1908, I was taken with a severe case of uricemic poisoning. After consulting five different physicians and still getting worse, I began the use of your remedy. The uric gases went into the muscles of my back and hips, causing me excruciating agony, so that I lost sixty-nine and one-half pounds in four weeks. My only relief was morphine, which caused after effects almost as hard to bear as the pain. I could eat no solid food and indeed had no appetite for it. For nine weeks I subsisted on a milk diet. My husband and friends had given me up to die, when I commenced taking Dr. Kilmer's Swamp-Root. My improvement was immediate and marked. Now after taking it for one year I feel like a new woman.

I do all my own work and sewing included. Have an eight-room house and three in the family. I can take long walks and feel fresh and vigorous after them. In fact, I am better than I have been in fifteen years. You can use this testimonial in any way, as I feel it is due to you for my wonderful recovery. I feel that to-day I would not be living, had I not taken Swamp-Root. Again thanking you for your wonderful remedy, I am,

Yours most gratefully,

MRS. KATE BOWERS,  
1332 Ridge Ave., Steubenville, Ohio.

Personally appeared before me this 22nd day of July, 1909, Mrs. Kate Bowers, who subscribed the above statement and made oath that the same is true in substance and in fact.

BENJAMIN F. PRENTISS,  
Justice of the Peace.

Letter to  
Dr. Kilmer & Co.,  
Binghamton, N. Y.

Prove What Swamp-Root Will Do For You.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. It will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

## Old Lady's Sage Advice.

Knoxville, Tenn.—Mrs. Mamie Towe, of 102 W. Main Street, this city, says: "If you had seen me before I began to take Cardui, you would not think I was the same person. Six doctors failed to do me good, and my friends thought I would die. I could hardly get out of bed or walk a step. At last an old lady advised me to take Cardui, and now I can go most anywhere." All ailing women need Cardui, as a gentle, refreshing tonic, especially adapted to their peculiar ailments. It is a reliable, vegetable remedy, successfully used for over 50 years. You ought to try it.

## "THE TONGUE."

It's good and evil influences, is the title of a red hot book just off the press. Without doubt, this book will cause one of the greatest awakenings the Holiness Movement has known for many years. It is clean, clear and convincing. Price only 35c, prepaid; or we will mail you 4 copies; you sell 3, sending us the \$1.10, and keep the 4th for your trouble. Address THE FLOWERS PUBLISHING CO., Oshkosh, Neb.



# NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58.—No. 17.

"Prove All Things; Hold Fast That Which Is Good."

WHOLE No. 2880.

ROBERT A. MEEK, Editor.  
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, LA., THURSDAY, APRIL 27, 1911.

CHAS. O. CHALMERS, Publisher.  
Office, No. 512 Camp St.

## Editorial

### A COMPLACENT OPTIMISM NOT WARRANTED.

Hopefulness is essential to success in any great undertaking, and a man who is without it is in a poor plight to render the highest order of service to any cause. There have doubtless been instances where, impelled by pride and patriotic impulses, men have fought heroically when they realized that all was lost; but such cases are exceptional. The value of optimism in the struggles of both war and peace has always been recognized by the wisest and most efficient leaders. Indeed, no small part of the strength of Christianity lies in its promise of ultimate triumph. But while this is true, an optimism that leads one to ignore or underestimate the strength of the forces arrayed against him, lacks insight and is liable to lead to harmful results. The confidence that counts for most is that which springs from a comparison of the resources of the foes against which one must contend, with those upon which one may rely for assistance, and a belief that the latter are adequate to bring victory. But such a faith should not blind one to the evil that the agencies in opposition may do, or lessen the earnestness of one's efforts to restrict their hurtful influence to the narrowest circle possible.

But wherefore this homily? What has called it forth is the statement which we have recently heard more than once from the pulpit: "I care nothing about Christian Science or higher criticism; the Bible needs no defense; if it is the truth, it will triumph over its enemies in the future, as it has done in the past." This declaration of confidence in the final supremacy of the Sacred Scriptures, without human assistance, sounds well, and is often greeted by fervent amens; but in reality it is superficial and has no sound basis in reason to justify it. It is true that the Divine Word has survived all of the attacks made upon it in the decades and centuries gone; but not by its advocates sitting down with closed lips and folded arms and saying, "The old Book will take care of itself." No, no; it has conquered by those who believe in it unsheathing the sword of truth and bravely meeting error on every field where it has challenged to battle.

The apologetics of Christianity constitute a large part of its literature, and embrace many of the most brilliant and helpful volumes to be found in the libraries of the world. If this new doctrine of laissez faire concerning the assaults upon the Christian faith is correct, these works should never have been written. To compose them was an unnecessary waste of time. The Church Councils in the early centuries should never have been held, and the Christian Fathers ought to have been doing something else when they took up their pens to explain and justify the teachings of the crucified and risen Christ. Bishop Butler was doing a work of supererogation when he wrote his immortal "Analogy," and Gladstone ought never to have busied himself to take Bob Ingersoll to task for his coarse but catchy raillery against the religion of the Cross. And St.

Jude had evidently lost the gift of inspiration and needed a larger confidence in the power of the truth when he exhorted the brethren to "contend earnestly for the faith once delivered unto the saints," which ungodly men at that time were seeking to pervert and destroy. Such are some of the logical sequences of this oracular declaration which is being rather overworked in this boasted day of superior learning. To say that this position is utterly absurd, is but a mild characterization of it.

We do not mean, of course, that men by sophistry can ever really disprove the teachings of the Bible. Truth is eternal and unchangeable, and must at last become regnant throughout the universe. But revealed truth, which is designed to save humanity, may be so obscured by false teaching that the people will not accept it, and in consequence die in their sins and be lost. Herein lies the danger in Christian Science and higher criticism. Never can they finally prevail in the contest against true Christianity, but they can deceive thousands of people, lead them into the paths of error, and wreck their immortal souls. What right, then, has a Christian minister to say that these things do not trouble him? Is he not called to save the men of his own day and generation, and ought not an evil that imperils the safety of a single soul, to stir into action all of his powers of mind and heart? How then can he afford to say that he is not bothered about these unsound faiths, that the Bible will take care of itself, when they are attracting multitudes away from the "true Light," and, we fear, are luring them to destruction?

Nothing disturbed the apostles and early disciples more than false prophets, and their successors in this age may well be solicitous for the welfare of their flocks when so many pernicious heresies are being propagated throughout the land. A serene optimism, leading to indifference and unconcern, was never more out of place than now. A sleepless vigilance upon the part of every shepherd is the demand and duty of the hour. There is no wiser provision in our Book of Discipline than that which solemnly obligates every man ordained an elder, "with faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word;" and most regrettable is it that there are some among us who are getting to be so broad that they seem to have no disposition to be bound by this sacred pledge. To be sure, we should heartily believe in the conquering might of the Gospel, but we should remember that though divine power stands behind it, it is to conquer through human instrumentalities. It is incumbent upon us to live it, and proclaim it, and overturn everything that obstructs it, until it finds its way into all lands, and the people of every race and clime are singing the praises of the Lamb.

### A VISIT TO SHREVEPORT.

We had the pleasure of looking in on the District Conference at Shreveport, La., which assembled in the First Methodist Church of that city last week. Bishop Murrah was present the first day, and his presidency was both pleasing to the brethren and helpful to the work. He delivered an address on

"Christian Education" which was pronounced masterful by competent judges, and which was still being discussed when the Conference adjourned. The Bishop's engagements were such that he could not remain throughout the session, and during the latter part of it the presiding elder, Rev. H. R. Singleton was in the chair, and presided with the ease and grace of a veteran. Rev. J. C. Rousseaux was the secretary, and performed the duties of that important office in a most satisfactory manner.

There was an optimistic note in the reports of the pastors, and everything indicated that the Methodism of Northwest Louisiana is virile and aggressive. The various charges of the Shreveport District are manifestly well manned, and the name of the presiding elder is mentioned only in terms of the highest praise. His concern for the work, the unselfish manner in which he is spending his strength to promote it, and his sympathetic, brotherly spirit have given him a strong hold upon both the preachers and people, and in every part of the field the forces of Zion are showing increased activity and aspiration for larger things.

On Thursday at 11 o'clock, we heard a strong and suggestive sermon by Rev. F. A. Downs, the accomplished pastor of Noel Memorial Church, on "The Call and Work of the True Prophet." At 4 o'clock in the afternoon, Dr. G. E. Cameron, of First Church, delivered a brilliant and eloquent address in advocacy of the cause of prohibition, which was most timely in view of the fact that a local option election is to be held in Caddo Parish in the near future. The pulpit at the evening hour was filled by the editor, who was greeted with a good audience. This being his home district, Brother P. O. Lowrey was present throughout the Conference and faithfully represented the Sunday school work. Rev. A. I. Townsley, of Arcadia, spoke in behalf of the Seashore Divinity School, and President A. B. Peters represented Mansfield College and Dr. F. R. Hill, Centenary College. Before our arrival, Rev. A. W. Turner delivered a discourse on "The Unchangeable Christ," which was much complimented. The following are the delegates elected to the Annual Conference: W. A. McKinnon, W. J. Sharp, A. B. Peters, and F. H. Porter; alternates—J. M. Robinson and Dr. J. P. Scott. The next District Conference will go to Mansfield.

It was a matter of regret to us that our visit was too brief for us to see much of the growing city of Shreveport, which is evidently being blessed by a returning tide of prosperity. The people of this section are fast learning how to cope with boll weevil conditions, and the future is again becoming bright with promise. We saw enough, however, during our brief sojourn to be most favorably impressed with the Methodism of this metropolis of Northwest Louisiana. First Church has a commanding site, and imposing, if not modern, building, and a great auditorium. The elementary department of its Sunday school, which is under the capable direction of Mrs. G. E. Cameron, now numbers more than 300, and is larger than the entire school was a few months ago. The new church enterprise of the Noel Memorial congregation is going forward, and when the structure is completed, it will be one of the best equipped and most attractive houses of worship in the State. The work at Texas Avenue is also prospering, and we heard many kind things said of the energetic young pastor. Centenary College is having the best year in its history, and commands the confidence and appreciation of the citizenship of its home parish and municipality. It has outgrown its present facilities, and more room and a more ample equipment should be provided at the earliest day possible. To this institution, Louisiana Methodism must largely look for its ministerial supply in the years to come.



## Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

### DIRECTIONS:

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if this date is not moved forward after three weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

### BISHOP WILSON'S ADDRESS.

#### (Why Not Printed.)

(Bishop Wilson has long been regarded by competent judges as one of the greatest preachers American Methodism has ever produced, and those informed as to his methods of pulpit preparation know that it is his habit to deliver his sermons extemporaneously, so far as putting them into words is concerned. How completely this is so, is shown by the following bit of interesting history, which is taken from the Emory College Souvenir Annual of 1896.)

As stated elsewhere in the programme, the literary address was delivered on Tuesday evening, June 9, by Bishop A. W. Wilson, of Baltimore. Like all of his sermons and speeches, it was practical, impressive, and appropriate to the audience and the occasion. The general subject was, "The Conditions Which Influence Character," and it was very helpful and suggestive to young men whose characters are in the formative state. How important it is that such weighty words and thoughts should be preserved and multiplied by the printing press for the thousands of young men who did not hear them!

But there is another sense in which this address should be helpful and suggestive to young men who have the opportunity of collegiate education. As will be seen from the two letters printed below, the Bishop prepared and delivered this address without a single written word to connect his thoughts or to aid his memory. Such an achievement is an illustration of the marvelous power and discipline of which the human mind is capable when subjected to intelligent and continued application, and should be an object lesson to every young man who aspires to become a public speaker.

The subject of publishing this Annual was not presented to the trustees till the last session, on Wednesday morning. There were but a few minutes, before the Bishop was to leave Oxford, in which to explain our plan and ask him for the manuscript. He told me that he had no notes, and was not accustomed to reproducing his sermons and speeches; but he appreciated our plan to publish an annual, and kindly promised, when he reached home, to try to write it out and send it forward by July 1. But alas! when the time came he wrote the following letter:

"Baltimore, Md., July 1, 1896.

"My Dear Brother Palmer: After various and strenuous efforts I am compelled to confess my inability to recall the Emory speech. It falls into the same category with the majority of my sermons, which escape me as soon as delivered and elude all efforts to recover them. They are in another sense than meant by the old poet, 'epea pteroenta,' winged words—they take to themselves wings and fly away.

"I am genuinely sorry, because I think your proposed issue of a Commencement Annual will be good for the college, and helpful and suggestive to students and speakers in succeeding years. If I had had any thought of publication, I would—at the expense of the speech, undoubtedly—have prepared in advance an outline, which could have served as the sufficient basis for the whole.

"With sincere regrets, yours very truly,

"A. W. WILSON."

I immediately wrote him of my disappointment, and the disappointment that it would cause others, and requested him to employ a stenographer or amanuensis at our expense, and make one more effort. In answer I received the following letter:

"Baltimore, Md., July 9, 1896.

"My Dear Brother Palmer: I am more sorry than I can tell to disappoint, and would, at any cost of labor to myself satisfy your desire if I could. But—believe me—I have made most strenuous efforts, taxed mind and memory in vain. You do not comprehend the conditions. I did in the case of the speech just as I have habitually done for many years

in preaching: taken in the surroundings, breathed the local atmosphere, and, with a special end in view, surrendered myself to the influences of time and place. The work done, the whole matter is gone. I can no more recall it than I can restore a broken soap bubble—no matter what I may be able to say about its size, color, etc. You can fill that gap in your Annual with a note of explanation, and have in other speeches and proceedings quite enough for a good-sized volume.

"With very sincere regret, yours very truly,

"A. W. WILSON."

In these letters the good Bishop, all unconsciously to himself, has laid down the rule which accounts for his wonderful power as a speaker and preacher—viz.: "I did in the case of this speech just as I have habitually done for many years in preaching: taken in the surroundings, breathed the local atmosphere, and, with a special end in view, surrendered myself to the influences of time and place." If the young men who heard him will train their minds as he has done, and follow this rule, they will acquire the richest equipment for public speech of which they are capable.—L. D. Palmer, in The Emory College Annual of 1896.

### OUR SOUTHERN GIRLS.

By Dr. John T. Sawyer.

In my earlier years I could only think of woman as sylphlike, of angelic makeup and exquisite sweetness, the soul of poesy, the heart of sentiment, and the natural other self of all that is beautiful—a being good for scarce else than love, and a sort of ethereal substance or undefined spirit, floating somewhere above dull man and not exactly belonging to this earthly globe. Woman is yet to all manly men—and this must be so while the world stands—all that is pure and bright and lovely; nevertheless, we rejoice that she has fallen upon better times in this our day, and in our own dear Southland, where she may now bear a part with man in very much of human endeavor from which she was formerly debarred. While she need lose none of her glorious, exalted character, she may engage, if necessity so decree, in the pursuit of an honorable livelihood in most of the fields of labor that before were exclusively the scenes of masculine activity. It used to be that a woman could only paint, or write, or sew, or teach, and she would at once lose caste if she dared aught else to do. If she could not do one of these four things, she was expected, and we may say required (so strong was the pressure of inexorable prejudice), just to be dependent upon others, a father, brother, or some other, and, with folded arms, idle hands and aimless life, float down the stream of time, listless and heedless, to her grave.

How changed (and for the better) is this whole matter now! To-day, if she cannot paint a picture, or write a story; if she revolts at the wrong of sewing for a mere pittance, or has neither taste nor gift nor necessary training for the high art of successful teaching, she yet may look around, survey the entire field of useful employment, and, if she will, lay hold with head and heart and hands of that life work which suits her best, is most congenial to her tastes or talents, or gives her most promise of rich reward. Our Southern girls, capable of distinguished success in whatever they undertake, have the way open to practice any of the learned professions or to engage in the varied pursuits of commerce. They may aspire to positions of trust and places of honor. They are free to cultivate the arts, carry on suitable trades, make themselves familiar with all science, and even become authorities therein, or they may work anywhere they may choose in the great field of letters; in a word, they are at liberty in the arena of this life and in this world of God-given opportunities—a world, by the way, not man's alone but woman's as well—for all they are worth of head and heart to compete with man for the palm of excellence and hard-earned success.

It is, of course, true that along through the past, where there was genius in woman, genius of such active and colossal character that its brilliant shining ignored all opposition, the possessor of it breaking all bands and custom-imposed restrictions, has sprung by native force to her place of power and as of right shone forth resplendent and compelled the recognition of men. Nevertheless this is the age wherein women have been more completely freed from unjust restraints; and, with head free to think and plan, with heart free to feel and energize, with hands free to lay hold of any honorable toil and compel respect, they can each now say with men and act upon it: "The world lies out before me, and a name, a fortune, a character, an enduring fame; aye, all I will, are mine if I will but dare and do." And so she may, if necessity thereto be laid upon her, take care of herself without injury in the thought or demeanor toward her of any sensible person, and successfully live an active and useful life of genuine self-respect. No woman by this need lose any of that natural charm, superior grace or gentle womanliness that comes to her as her birthright; for, if born a lady and reared properly, and she has withal received the perfect finish

of the best schools, what she was and what she has been under the operation of such genial forces can be in no wise affected by her adopting as her life work some suitable and honorable occupation. It can never be judged by the highest standards of noble living that honest toll of head or hands should be other than dignifying to man or woman. So, also, higher education or any intellectual education ought never to render one unfit for or above the pursuit of a worthy calling in life. The right thing to do is to give the youth of the land, regardless of sex, all the educational advantages they can take, for the more they have of thorough mental training, the better will they carry themselves in the battles of life and the more creditable will be the record they make.

"Life is real, life is earnest," and since now she has before her an open door to all human endeavor that would not unsex her or in the least mar the sanctity of true womanly character, it becomes the part of intelligent citizens to encourage and foster all institutions of learning open to her, that she may be thoroughly furnished for every good word and work in the great world of busy workers. Having emerged from the former dim apprehension of her rights and possibilities out into the broader, freer view and nobler thought as to her, she is to be allowed and even encouraged to substitute for her former generally listless, aimless life a real life of activity and progress in some appropriate field of endeavor.

As our Southern girl faces the age in which we live to-day and hears its invitations to noble effort and ponders its promises of rich reward, it does look as if she should, catching its bracing spirit of energetic life, be seized with an all-mastering desire to be a doer in the world and a shaper into strength and beauty of some worthy life design. It is a grand thing to have a noble purpose and then steadily to work up to that purpose, throwing into it our best of head and heart, freely and perseveringly laying upon the altar of our devotion to it our very being, and that day after day. The great men and women of the past have been tireless workers—out of some ennobling, inspiring purpose. So it is to-day; so it will be in all the future. Easily may we discern in certain men or women the marks of destiny, as we behold them possessed of an activity of nature, a genius for great deeds, a snubbing energy of soul, a terrible fixedness and intensity of purpose, absorbing and controlling their entire being, and carrying them on and on irresistibly over all difficulties to the accomplishment of some grand object of their life. Among young people there are those whom, in our thoughts of them, we place high in position and power in the not distant future; indeed, we scarcely have a doubt of their success in life. We clearly perceive that their mission is to rise above the level of their birth and environment, and to make a stir in the world.

However, in looking out upon the great mass of our fellow-creatures we wonder why and to what purpose they live. Filled with lust and pride and folly, laying the precious moments of their lives under tribute to their appetites for gain and pleasure, they live the gay butterflies of a day or the dray horses of a sordid life. What multitudes of men there are with seemingly scarcely a thought above a potato, with no aim higher than the piling of dollar upon dollar, or with the sole ambition of spending their years in the role of the brainless fop, sweet-scented dude, or pattern of elegant nothingness! What multitudes of women find their chief delight in the giddy whirl and maze of fashionable life! And, then, what other multitudes make of life nothing but a constant round of eating, drinking and sleeping! There is no living for any of us as we ought to live unless we have some noble end in view in what we think and say and do. We should seek to make the most of whatever of head and heart God has given us.

Hundreds of young women, the very flower of our Southern land, will step forth from their Alma Mater during these spring and early summer months, and move out into the surging life beyond. Whether they wish it so or not, God has placed the making or wrecking of themselves in their own hands. At this critical period of their lives they are naturally full of plans, and are thinking of the future, and in some sort are preparing for it. They may or may not be called into some life work out in the busy world; but, be that as it may, the knowledge they have already attained and that they may add thereto will be found a helper to them, giving certainty and grace to all their movements, and beauty and fullness to their character. How very important that they should be warned against committing an error that so many young people make in planning for their future—they put no religion into the plan! That is left for a later time, or for the dying hour, whereas all plans of life that have in them no thought of the soul's salvation are necessarily incomplete and harmful, and increase the risk of eternal ruin. Many a Southern girl is ambitious to become the most cultured, graceful, witty and accomplished lady of the elite; or, better still, her high aim may be to be the real mistress of a well-ordered house—the domestic queen and guardian angel of some good man's home. However laudable



may be their aim, may they not forget that the wondrous grace and beauty of character, bringing a blessed charm and throwing about its possessor an indescribable but well-nigh resistless influence that grows almost unconsciously into the very life and surroundings of a truly Christian woman, cannot be ignored by them without infinite loss. Though gifted with beauty of form, endowed with fine natural intellect, refined and ennobled by their station in life, and the development and polish of the best schools; still, they will be more in fact, and be counted more, if, with all these, they are humble followers of Jesus, and active workers in his vineyard. Under God, in the family, the Church, the community, the world, whatsoever true and ennobling they find to do as their life-work, may our glorious Southern girl graduates go at it and keep at it with all their might of head and heart!

"Chisel in hand stood a sculptor boy,  
With his marble block before him,  
And his face lit up with a smile of joy  
As an angel dream passed o'er him.  
He carved that dream on the yielding stone  
With many a sharp incision;  
In heaven's own light the sculptor shone,  
He had caught that angel vision.  
Sculptors of life are we, as we stand,  
With our lives uncarved before us;  
Waiting the hour when, at God's command,  
Our life dream passes o'er us.  
Let us carve it, then, on the yielding stone,  
With many a sharp incision;  
Its heavenly beauty shall be our own—  
Our lives, that angel vision."

#### THE SCRIPTURAL METHODS ADEQUATE.

By Mr. T. M. Evans.

Mr. Editor: There is perhaps more being said about a revival and how to bring it about than ever before, and to my mind more censure has been visited on the ministry and the Church than is justified. There have been many undue insinuations or intimations as to the ability and piety of our preachers, and altogether too many implied doubts as to the sufficiency and efficiency of the gospel of the Lord Jesus Christ. What is said of an army in battle is true also in the Church: "After all, it depends on the man behind the gun." It is very easy for the layman or high official in the Church to excuse the dead conditions of the Church on account of defects in the ministry.

Would it not be well for us to go back to the faith of Noah and the prophets of the Old Testament? For years Noah preached the gospel of righteousness and sawed planks and drove nails, but though he had little success, there is not a single suggestion that he thought there might be a more efficient method of reaching the people than preaching the gospel of righteousness, nor of any call for some entertaining feature to attract them to the church and please them. Does God require anything more of us than that we preach the Christian doctrines in their purity by precept and by example, by living the Christ life? Of course, the ideal church will inevitably have the best music and be very entertaining; but in the ideal church all people, including the musicians, will be devout Christians, and all devout Christians, unless unavoidably prevented, will inevitably be at church service every Sabbath, and at prayer meeting and class meeting and other religious meetings through the week, instead of being at theatres, card parties, dances and other places of worldly amusements. I sincerely sympathize with the unfortunate person who thinks himself (or herself) a Christian and has to stay away from religious services, but who can go to places of worldly amusement for enjoyment.

When the Church undertakes to turn its places of worship into places of entertainment, and in order to accomplish this end employs irreligious entertainers and gives over a large part of the time for preaching the gospel to such features, it implies and suggests the inefficiency of preaching of the gospel by that act. There are congregations in the Methodist Church, where sinners are seldom invited to the altar and urged to accept the gospel, and the whole congregation would be surprised if a person were saved at some service. Would it not be better to substitute sacred concerts and like entertainments for the opera and the theatre, the card party and the dance, instead of substituting them for the preaching of the gospel and the conducting of altar services which have been effective in the salvation of souls throughout the history of Methodism?

Methodist services have hitherto consisted of preaching the gospel, worship in prayer and praise—the praise service being made up principally of songs joined in by the whole congregation (every member, no matter how humble, feeling privileged to participate); and it is a sad day in the history of any church when the sincerely devout worshiper is silenced in his effort to praise God and hired irreligious substitutes are given control. This, as I see it, can only be compared to a funeral procession of hired mourners, or to a planter who is not

willing to meet the conditions required to grow a real crop and fills his field with artificial plants and grain as a substitute, or to a bank that attempts to carry on its business with fictitious currency as a substitute for real currency.

The church is not a place of entertainment any more than are the exclusive, legislative and judicial departments of our state or national government, but it is a part of the organized government of God's kingdom on earth, and as such is charged with proper administration of every department of his government or kingdom on earth, which can only be met by the enactment of wise laws regulating the conduct of its members, and these should be enforced with the same certainty as state or national legislation.

When I hear people talking and devising plans and means to secure a revival I wonder if God is afar off or asleep, or if he has become an aristocrat who cannot be reached by the common people, but who, like some king and potentate, must be reached through departmental officers. God wills that no person shall be lost, but that all may be saved. Hence any person may be saved at any moment that he will but believe and accept Christ. If I have learned anything from the Bible it is that a revival should be the normal condition of the Church; that God's conditions are plain and easily met, and that whenever his conditions are met a revival at once follows, and that the sanctuary is a place for serious and important work and not a place for entertainment, any more than is a bank, store or railroad office. The difference is that the business of the Church is preaching the gospel, worshiping and praising God, the saving of the lost and helping the needy and administering unto the wants of the people, and there is no more reason for making the house of God a place of mere entertainment than there is for turning any other place or business into a place of entertainment. And whenever any congregation, organized as a church, fails either to preach the Word or to live it, and thereby carries forward the Lord's work which he designed should be done by his people, they are not entitled to a congregation, and if they have one, both they and those composing it will be the worse off.

There are some people who, because of the hardness of their hearts, are turned over to reprobacy of mind and cannot be reached, and it reflects on God to suggest that the gospel is insufficient in such cases and attempt to resort to other methods. In fact, there is no other scriptural method than the preaching and doing of the Word. If any person, church or community would have a revival, let them meet the conditions by a complete surrender of self and all to the service of the Lord. Let them stand for everything that God commands and against everything that he condemns, and trust God for the result, and they will have a revival indeed and in truth. A church that does not stand openly and positively against Sabbath desecration, immorality, taking chances on gambling devices, houses of immorality, sinful revelry and the like, could not work up a Christian revival with the wealth of all the trusts and eloquence and oratory of the entire world at its command. While, on the other hand, any church, rich or poor, great or small, can have a revival at any service, simply by complying with the scriptural requirements.

What Methodists need is an absolute faith in our twenty-five articles of religion. Let us as members of the Church accept the Holy Bible as absolutely true and adopt it as the rule by which we are to solve every problem in life, either in Church or in business, just as we solve every problem in mathematics by addition, subtraction, multiplication or division. Let us each add every virtue taught in the Bible to our lives, subtract every evil, multiply the talents given us by the scriptural rule and divide the product with the poor. Let us teach that everything forbidden by the Word of God is injurious to the individual, to society and to government, and that everything required by God's Word is necessary to the peace, happiness and prosperity of the individual and to society.

If you will allow me I will give one instance, occurring within my personal knowledge of how God blesses a people when they properly meet his prescribed conditions. In 1883 the people of Coalville Charge were not measuring up to their duty as a church. They had no prayer meetings, no Sunday school, no family altars and did not even return thanks at the table. The Sabbath was desecrated and many other wrong things were done. But they were considered an honest, sober and moral people. They had prepared a camp ground and had had conducted a camp meeting, which was to come to a close on Sunday night. Sunday evening there had been no results and my father, feeling that the meeting would be a failure if closed, approached each tent-holder and the preachers and persuaded them to go on another day. On Monday afternoon there had still been no visible results. After the 3 o'clock service and no signs of a revival, Brother J. M. Weems of the Mississippi Conference stood on the altar railing looking as serious as if death was before him, and said that there was something wrong, that there was an Achan in the camp. He then took the census as to family altars, prayer meetings, etc.,

and found but few. He exhorted the tent-holders and others to duty. He then asked all who would pledge themselves to a full and unreserved performance of duty to meet him at the altar. As they responded there was a great outpouring of the Holy Ghost. That night there was a class of sixty received into the Church, and I do not doubt but that two hundred were saved that afternoon and night. Prayer meetings were immediately established at many school houses, churches and other places, and I have seen more than half a dozen converted at one prayer meeting service when there was no preacher present to receive them into the Church. I am sure that Brother Weems and the Christian people who conducted that meeting which resulted in revolutionizing the whole country had no patent right on revivals or special influence with God that is not common to all men; but there was a meeting of essential conditions. Let us make our religion a matter of business and meet the scriptural conditions required by God, just as merchant, banker or any other business man meets conditions required by good business rules, and a revival will follow as sure as men are open to the influence of the gospel. If men are not open to the appeal of the Divine Word then they will not receive it, though an angel be sent from heaven to proclaim it.

Guilford, Miss.

#### ALEXANDRIA DISTRICT CONFERENCE.

The Alexandria District Conference was held at Boyce, April 1-4 inclusive. The attendance of the pastors was almost in full, but there were not so many laymen present. Our two college presidents and the superintendents of the Orphanage and of St. Mark's Hall attended the conference and represented the several interests of the Church which they have in charge. Dr. Hill made an encouraging report of the work at Centenary. He said that as many students as could be cared for with the present equipment were now enrolled. President A. B. Peters reported some progress at Mansfield, and said the school would be able to compete with state schools the next session in the matter of courses offered. Rev. R. W. Vaughan addressed the conference in behalf of the Orphanage, and the pastors present pledged him their Easter offerings to help relieve the needs of the institution at this time. The conference was glad to have Rev. N. E. Joyner, a former presiding elder of this district. He addressed the conference Sunday and Monday nights on missions. The second night the address was illustrated with views of the work at St. Mark's Hall.

The preaching was good. Rev. J. A. Alford, Rev. H. W. Ledbetter, Dr. F. N. Parker, Dr. F. R. Hill, Rev. C. F. Sheppard, Rev. E. L. Cargill, Rev. F. J. McCoy, and Rev. F. M. Freeman filled the pulpit at different hours of worship.

The majority of the pastors reported progress along all lines, but especially in missions and the work of the Sabbath schools. Several pastors reported that they had attended the State Sunday School Convention with their workers. Many schools have been better organized and equipped, some thoroughly graded, and all doing better work. It is believed that a greater interest has been created in missions. Before the meeting of the conference the presiding elder asked Revs. H. W. May, J. A. Alford, R. N. Brown, F. M. Freeman and R. H. Harper to assist him in making a missionary campaign in the district. These brethren went out, after the manner of the apostles, two by two, and they reported at the District Conference that they had visited thirty-six points within the bounds of the district. It is confidently expected that this missionary campaign will mean a larger interest in missions this year on the Alexandria District.

The following were elected delegates to the Annual Conference: Eugene Dunnam, J. E. Williams, H. H. White and Jacob Vattier. Alternates: C. A. Knoll, P. A. Swann and Andrew Joyner. John E. Williams was re-elected lay leader of the district. The character of the local preachers was passed and the following recommendations were made to the Annual Conference: For readmission, J. H. Montgomery; for admission, J. N. Hall; for deacon's orders, P. A. Swann.

The hospitality of the good people of Boyce is unsurpassed. We were delightfully entertained, pleasant homes were opened to all, the mayor of Boyce, Dr. Davidson Texada, visited the first session of the conference, welcomed the members and gave us the keys of the city. Mrs. M. N. James, district secretary of the W. H. M. S., lives in Boyce, and she welcomed us in behalf of the local auxiliary. Mrs. James was assisted by other ladies in a reception at her home to the visitors on Saturday afternoon. Lunch was served by ladies of the town at the noon hour under the spreading oak trees near the church.

This gracious hospitality, and the hopeful and spiritual feeling manifested, made this session of the Alexandria District Conference memorable.

Several places asked to entertain the Conference in 1912. Columbia was chosen.

R. H. HARPER, Secretary.



## Church News

The Y. M. C. A. workers of the Blue Grass State have under way a plan to establish a summer camp on the Kentucky River. Hon. W. J. Bryan, of Nebraska, has been engaged to make a number of speeches in the interest of this movement.

President John J. Tigert, of the Kentucky Wesleyan College, attended the recent Educational Conference at Birmingham, and participated in the proceedings. He is a son of the late Bishop Tigert and a Cecil Rhodes graduate of Oxford University, England. He is said to be fast taking rank among the leading educators of the Church.

Bishop Lambuth has lately been doing some excellent work in behalf of the missionary cause in Virginia. He spent Sunday, March 29th, at Blackstone where a collection of \$900 was taken. The church at this place is expected to contribute \$1,000, and to this amount the Female Institute and the Women's societies are counted upon to add \$400, making the total for the charge \$1,400.

Dr. Bruce R. Payne, Professor of Psychology at the University of Virginia, has been chosen President of the Peabody College for Teachers at Nashville, Tenn. As director of the Summer School maintained in connection with the University of the Old Dominion, he is said to have rendered the cause of public education in that commonwealth a great service. Dr. Payne is the son of a local preacher and a graduate of Trinity College. Thus another alumnus of a church school is signally honored.

The Northern Presbyterians are said to be finding the expense of their various gatherings quite a heavy burden to bear. The General Assembly meets annually, and the assessment to provide the funds necessary for each yearly session is about nine cents per member. They also have an assessment of four cents per capita for their synods and a like amount for their presbyteries, making the total amount for convention purposes about seventeen cents for every communicant. Thus some of the congregations have to raise to keep these meetings going more than \$100 per annum.

The Methodist Handbook gives the present membership of the M. E. Church, South, as 1,874,012. The net gain last year was 45,348, against 56,063 for the year preceding. The number of local preachers decreased 453. The Church gave for foreign missions \$374,213; for home missions \$321,019; for missionary specials \$91,667; for Church Extension \$176,474. Including the contribution to Church Extension, which is really missionary work, the total amount given to missions was \$963,373—a little less than \$1,000,000. This does not include the money raised by the women which foots up nearly \$500,000 more.

Missionaries have suffered more than any other European residents in the tropics from diseases which they have contracted while engaged in the prosecution of their work. Of these one of the most fatal has been typhoid fever. It is satisfactory, therefore, to know that the medical adviser of the Society for the Propagation of the Gospel has been able to report to the standing committee that in view of the now almost unanimous opinion of the medical profession, he recommends that inoculation for this disease should be insisted on by the Society in the case of its missionaries and all others for whom the society is responsible who go to the tropics.—Mission Field.

The Board of Missions of the Methodist Episcopal Church has forwarded for the relief of the Chinese sufferers \$29,706.48. Of this amount, the Epworth Herald has raised \$11,631.70. As soon as a draft is mailed, a cable message is sent a representative in the Orient, and the banks in China honor these messages as they would a draft, so that the money becomes available where it is needed at once, without waiting for the slow process of the mails. It is estimated by those in a position to know, that \$2 will save a life in the famine-stricken districts; thus the funds sent by our sister Church have been sufficient to rescue 12,000 persons from starvation. Much Methodist money has also gone to China for this purpose through the Red Cross Society, the Christian Herald, and other reliable agencies.

Last year is said to have been the best year in the history of the Epworth League of the Methodist Episcopal Church, South. There was a gain of 116 chapters, and 6,319 members. The total membership is now 145,091, and the increase during the past quadrennium was about 20,000. The following statement made in the Methodist Handbook for 1911 is well worth considering: "The only theory by which we are able to account for the persistence with which the assertion recurs that the Epworth League has seen its best, that it is 'a spent force,' etc., is that there are voices crying in the wilderness and expressing judgments formed after hasty generaliza-

tion based upon a narrow range of personally observed facts."

In 1891, Bishop Lambuth visited Paine College and organized a missionary society among the students with Africa as the objective point of our study and efforts. So far as we know this was the first direct step taken to assist in the redemption of Africa by our Church. This beginning has continued to grow until our Church now has a foreign missionary work with two Zulu boys, graduates of Paine College, at the front, with Dr. Gilbert and Bishop Lambuth directing the movement. But before Bishop Lambuth joins Dr. Gilbert fully in our foreign missionary work, he must assist his Church in raising \$30,000 to meet a very pressing obligation in their missionary work—home and foreign. Bishop Lambuth is rallying his Church to this wide open door that is lifted clear off its hinges to the gospel.—Christian Index, the official organ of the Colored Methodist Episcopal Church.

### CHINESE RELIEF FUND.

We acknowledge the reception of the following contributions to the Chinese Famine Fund which were promptly forwarded:

Previously reported	\$102.48
Margaret E. Hopper, Sancier, Miss.	15.00
Rev. T. S. Randle, Gilbert, La.	10.00



REV. T. H. LIPSCOMB, B.D.,  
of Lexington, Miss.,

Who last week delivered an able and interesting series of lectures at Millsaps College. He is a graduate of Drew Theological Seminary, and one of the best equipped young ministers in Mississippi.

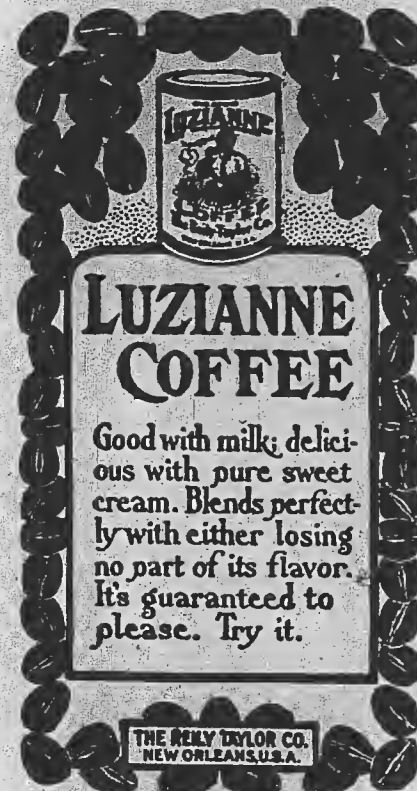
### EASTER OFFERING FOR THE ORPHANAGE.

Dear Dr. Meek: I will thank you to publish the fact that the returns from the Easter offering for the Orphanage amount to \$1,100 to date and the mails continue to bring more remittances. We are very grateful for this showing and feel hopeful the amount will reach \$1,500. With sincere regards,  
ROBT W. VAUGHAN.

April 22, 1911.

### SOME WORDS OF INDORSEMENT.

Mr. Editor: Will you kindly allow me a little space in the Advocate to indorse the communication of Rev. T. H. Lipscomb, on "An Uncertain Sound of the Trumpets," appearing in your issue of March 30th. It is a great misfortune that the things of which he writes should have even the shadow of truth, and we are persuaded that all he says is true, and perhaps more, if we are to believe all we see and hear. It is fortunate we have among the prophets one who is competent and courageous enough to give the warning at the approach of the enemy. There has been for years talk that the Biblical Department of Vanderbilt University has been dangerously liberal in the teaching which it allows. Why have not some of our authorities spoken out on this subject? We need also to be especially careful in the men we use to conduct Biblical Institutes in the various summer schools throughout the



Church. Men of questionable soundness should not be employed for such occasions and given an opportunity to poison the minds of our young preachers. As to the Quarterly Review, I have been taking it until recently. I felt sure we could trust dear Dr. Alexander, on all the ground, to keep the enemy out of that; but of late he, too, seems to have become somewhat careless. It is to be hoped, however, that he will guard this excellent periodical against this danger in the future and make it a force to maintain the doctrinal soundness of our ministry. They tell us it is unwise and hurtful to our cause to be exposing these things to the public. But it is far more dangerous to hold our peace. We are now in the midst of a serious trouble at Vanderbilt, that has been covered up for the sake of peace and a desire to keep down agitation and avoid hurting some dignitaries. This might have been settled long ago if those who were informed as to the trend of things had been willing to sound the trumpet of danger. Let Brother Lipscomb stand his ground. The rank and file of the Church and ministry are with him, and sooner or later, as in the past, these things will be righted.  
W. S. LAGRONE.  
Greenville, Miss.

We shall be made truly wise if we be made content; content, too, not only with what we can understand, but content with what we do not understand—the habit of mind which theologians call, and rightly, faith in God.—Kingsley.

To hold communion with God, to converse intimately with him, is merely to hear him tell us over and over again the story of his love, while we do our little best to tell him of the love we bear to him, striving ever to love him more and more.—Cardinal Mercier.

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## Secular News and Comment

The second Annual Louisiana Farm Land Congress will meet in Monroe, La., May 4-6.

A company has been organized at Brookhaven, Miss., to manufacture cane syrup. The Mississippi syrup is of high grade and a market has already been created for it in the North.

After a spirited contest Mrs. Matthew T. Scott, of Illinois was, on April 21, re-elected president-general of the Daughters of the American Revolution, over Mrs. William C. Story, of New York.

A five-day truce, beginning on April 23, has been called in the Mexican war. The truce was made in order that provisions and medicines might be secured by both parties from the American side without payment of duty.

James J. Bailey, of Baton Rouge, has announced his candidacy for the governorship of Louisiana. So far, Mr. Aswell and Mr. Bailey are the only announced candidates, though it is believed there will be other announcements soon.

Twelve election officials who pleaded guilty to irregularities at the polls in New Orleans in the recent election for Supreme Court Justice, have been sentenced to serve eight months in the Parish Prison. Similar charges are pending against several others.

On April 20 William A. Day was elected president of the Equitable Life Assurance Society to succeed the late Paul Morton. He was the candidate of J. Pierpont Morgan who owns 502 shares of the stock of the corporation. He is to receive a salary of \$50,000 as compared with \$80,000 paid Mr. Morton.

According to press dispatches, the railroads throughout the United States have quietly been preparing for months for a general onslaught against the two-cent fare legislation which has been enacted by several States. The recent victory of the railroads in Minnesota has given a great stimulus to this movement.

The Canadian reciprocity measure passed the House of Representatives on April 21 by a vote of 265 to 89. All but a handful of Democrats favored the measure and a majority of the Republicans opposed it. All amendments proposed failed. It now goes to the Senate where it will meet with the most determined opposition.

The automobile manufacturing industry has undergone great development within the last ten years. According to a report of the Census Bureau, the number of manufacturing establishments increased from fifty-seven in 1899 to 316 in 1909, which is an increase of over 400 per cent during that period. Michigan is the leading State in the industry.

New Orleans has decided to celebrate the opening of the Panama Canal in 1913 by a series of conventions and pageants. The initiative came from the Southern Commercial Congress and the commercial organizations of the Crescent City have agreed to co-operate. The celebration is not expected in any way to interfere with the San Francisco exposition.

Governor Noel, of Mississippi, has announced that he will ask the Legislature at its next session to adopt a concurrent resolution requesting the United States to return to the States from which it was collected the direct cotton tax, amounting to \$68,000,000, which was paid to the Federal Government between the years 1862-1867. If the money is refunded, it is to be used as a school fund, with special reference to rural schools.

One of the officials of the International Association of Bridge and Structural Iron Workers has been arrested in connection with the explosion that wrecked the buildings of the Los Angeles Times on Oct. 1 of last year. It is alleged that there has been a widespread conspiracy to use dynamite against employers in various other places. Leading labor officials claim that their organizations are in no way connected with these acts of violence.

We clip the following interesting item from the Picayune: "The only male descendant of Stonewall Jackson, Thomas Jonathan Jackson Christlan, is now a student at West Point, as is Robert Edmund Lee, a descendant of General Robert E. Lee. The Confederate commander-in-chief was graduated from the Military Academy eighty-six years ago. He was at one time superintendent of the academy. Sons of Fitzhugh Lee and "Phil" Sheridan and a son and grandson of General Grant are among the graduates of West Point."

The following clipped from an exchange, gives a

proposed explanation of a most interesting phenomenon: "According to a theory recently enunciated by Prof. Lenard, the aurora borealis is formed of cathode rays, emitted by the sun and deflected by the terrestrial magnetic field in the upper strata of the atmosphere. The velocity of these cathode rays must be nearly equal to that of light, and very much greater than the velocity of cathode rays produced in the laboratory. Lenard concludes that these extremely 'hard' cathode rays are emitted by unknown radio-active substances in the sun."

### IN APPRECIATION OF THE OLD TABERNACLE.

Dear old Tabernacle of the Sea Shore Cam, Ground! Thou art gone, but the sweet memories that cluster about thee will never be forgotten; they will be ever green, like an oasis in the desert.

The pulpit and altar were always bright with beautiful and fragrant flowers, reminders of God's goodness—emblems of the virtues and graces of his children.

How many times we have enjoyed thy cool, refreshing shade! What comfort you have afforded us, while listening to God's messenger proclaiming "The soul that sinneth shall die, but the gift of God is eternal life!" Under thy roof we have witnessed the great work of our God in the salvation of souls. We have heard the shouts of new-born souls; we have sung the sweet songs of Zion; we have tasted of the Bread of Life; we have drunk from the fount of everlasting truth. We have rejoiced in the baptism of God's Holy Spirit, and in the unspeakable gift of Jesus, our Savior.

Like the dear old Christians, "We know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens." So our Father did give us thee; we know that he will help us to erect another in thy stead. So we are content.

MRS. T. G. HOCUTT.

Biloxi, Miss.

### BISHOP MOUZON IN MERIDIAN.

The Methodists of Meridian have had a feast of good things, and if Methodism does not move forward to blither ground, spiritually and materially, it will be because we have failed to rightly hear the word of truth.

Bishop Edwin D. Mouzon was with us, April 9-16, preaching twice each day to large and appreciative audiences. Central Church was far too small to accommodate the crowds, and it became necessary to secure the courthouse; even here standing room was at a premium and many were turned away. A special service for men, the afternoon of the last day, was well attended and the message was one of the most timely delivered during the entire series.

I feel safe in saying the Meridian people have never been privileged to listen to a series of stronger sermons; they evidenced their appreciation by the close attention given, and the ever increasing congregations. The Bishop presented the great fundamental doctrines of our Church and dealt with the essential facts of Christian experience with power and clearness. The echoes of the meeting indicate that he reached the hearts of his hearers, and quickened the religious fervor of our people. It is the consensus of opinion, even among those of other denominations, that Bishop Mouzon ranks with the great preachers of this age.

Rev. C. N. Guice, of Summit, had charge of the singing which added greatly to the interest and the good of the meeting. He also conducted the afternoon services for the children, which were well attended and productive of much good. Quite a number of the children and young people applied for church membership.

Previous to the coming of Bishop Mouzon a Missionary Institute was held in Central Church, under the direction of Rev. G. H. Galloway, our Conference Missionary Secretary. He had with him Dr. E. H. Rawlings and Miss Mabel Head. The service rendered by these consecrated workers was highly appreciated. The addresses delivered by Dr. Rawlings, each evening, were of a high order and calculated to stir the attentive hearer to action.

W. H. LEWIS.

### OLD BOOKS WANTED.

I am collecting a Methodist historical library for permanent preservation in a fire-proof room in our publishing house in Dallas. Just now I am anxious to secure copies of the General Minutes antedating the Civil war, autobiography of Joseph Travis of the Memphis Conference, "Travels in the West," by Bishop Pierce, and any other Methodist biographies, histories, old Disciplines, General Conference Daily Advocates, or other literature of historical interest. Any reader of these lines having anything of this nature in his library will please write to me.

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### LAID TO REST.

Dear Brother Meek: On Friday, April 14, five miles from Ackerman, we laid to rest SISTER ROOK, wife of Rev. E. H. Rook of the North Mississippi Conference. A large congregation was present to witness the sad event. Sister Rook was born and reared in this community, where she and Brother Rook have long been held in high esteem. While it is sad to give up our loved ones, it is a great joy to know such people as Sister Rook have lived. Brother Rook and children have the sympathy of the whole community.

J. D. SIMPSON, P. C.

### FURTHER RECEIPTS ACKNOWLEDGED.

Dear Dr. Meek: We are in receipt of the following amounts to the M. I. College at Holly Springs, Miss., and wish to thank those who have and are responding to our urgent appeal:

Mr. J. R. Bingham, Carrollton, Miss.	\$10
Mr. M. J. Harris, Yongton, Miss.	2
Rev. J. W. Honnoll, Tunica, Miss.	5
Rev. L. P. Wasson, Friars Point, Miss.	5

Sincerely yours,

R. COTTRELL.

April 22, 1911.

The soul that is in habitual communion with God finds its natural expression in constant ejaculatory prayer, or more often still in the unuttered aspirations of the heart. It is in this way that I believe many more prayers are heard in heaven than are audible on earth.—The late Bishop King.

When Mr. Gladstone was once asked what is the remedy for the deeper sorrows of the human heart, what a man should chiefly look to as the power that will enable him manfully to confront his affliction, his answer was, "I must point to something which is a well known hymn and is called 'The old, old story,' told of in an old, old book and taught with an old, old, teaching which is the greatest and best gift ever given to mankind."—Southern Churchman.

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## A HAPPY AND PROFITABLE OCCASION.

Dear Brother Meek: There was an event in Greenwood, Miss., Friday evening, April 14th, that will doubtless prove to have been an epoch in that really great young city of many Methodists. The Methodist men had provided a bountiful banquet for themselves and one hundred others. Two long tables supplied with beautiful flowers and an elaborate repast of four courses prepared by the skill of the Woman's Foreign Missionary Society stretched from end to end of Stein's Hall. After an hour of interchange of social courtesies and hearty hand-shakes and fervent "God bless you," the banqueters were seated at the inviting tables and thoroughly enjoyed the delicious viands. Hon. R. V. Pollard, member of the State Senate, was toastmaster, and so well did he acquit himself that it was difficult to accept his statement that this was his first "offense." "A National Missionary Policy" was responded to by Mr. Baird, a splendid young business man who has just recently decided to become a minister of the gospel.

Mr. Osborn, attorney at law, spoke to "The World Is My Parish." Dr. Barrier discussed "A Christian's Relation to Money." Judge E. V. Hnghston spoke on "Christ's Desire as to Missions." Mr. W. H. Stokes, cotton broker, gave a graphic treatment of "What the Southern Methodist Church Is Doing in Foreign Lands." Hon. R. T. Jones, factotum of Greenwood and of Leflore County, and globe-trotter, answered the question, "What Should Greenwood Church Do?" What I have suggested by way of titles for Brother Jones indicates a small part of his activities and usefulness. The office of which he is proudest is that of Sunday school superintendent, which he has held for two decades and is younger now than when he began.

All the speeches were punctuated with hearty applause and fervent amens, and with terse comments and warm exhortations by the toastmaster.

Bench, bar, business, labor and medical profession vied in making April 14th a red letter day in Greenwood Methodism.

M. C. Smith, Moorhead; J. J. Beck, Drew; J. R. Bingham, Carrollton, were favored guests, and on call made impromptu remarks.

Messrs. Baird, Colmery, Wells and McDonald enlivened the occasion with sacred song. If the Methodists in any Mississippi city will emulate this example of Greenwood, my word for it that it will quicken the church life and prove to be a real help to the men.

J. R. BINGHAM.

## BROTHER TAYLOR ENDORSED.

Mr. Editor: I wish to endorse the note of Brother R. V. Taylor in last week's Advocate. It is exactly true. In the District Conference of the Columbus District, Mobile Conference in 1870, Dr. T. C. Weir, P. E., the late Dr. Larrabee, as chairman of the committee on education, wrote a report, which was adopted, memorializing the General Conference, urging that body to adopt an educational plan, which was this: A great central university, conference colleges, district high schools, etc. The memorial was ignored.

Then a number of prominent men met the next year and began the work. At the North Mississippi Conference in 1877 (I was a member of it), I distinctly remember the address of Dr. A. L. P. Green to our Conference, in which he explained the plans and the purpose of the originators of Central University. It was to be a Methodist University, was to belong to the conferences that co-operated in building and endowing it, and WAS TO BE UNDER THE CONTROL OF THE CHURCH. I was one of the very early contributors—on a very small scale—and also induced one of my official members in 1873 (Judge Reed of Friar's Point, Miss.) to subscribe to the endowment of Central University, on the very ground that it would BELONG TO THE CHURCH AND BE UNDER THE CONTROL OF THE CHURCH. Drs. Young, Kelley and Green had addressed our conference on the subject and had made the plea so clearly and forcibly that we could not misunderstand it.

I affirm that if they had said to us (what the Vanderbilt Board of Trust say now): "We wish you to endorse this movement, co-operate with us, subscribe your money. We wish to build a university to be called a Methodist institution, the property of the Church, which shall be under the absolute control of a board of trust which shall be independent of the Church"—they would have utterly failed to get our favor, our patronage, or our money.

If the men who appealed to us to assist the enterprise with our favor and our money intended to put us in the contemptible attitude of building a university which should grow up and flourish under our patronage and our name, and which we were to have no voice in controlling and yet concealed from us this humiliating fact, it was obtaining money under false pretense.

C. J. NUGENT.

New Castle, Ky.

## MONTROSE CIRCUIT.

The 15th and 16th inst. I was at Cedar Grove Church. The occasion was the second quarterly conference for the Montrose Circuit.

I spent Friday night with my long-time friend, P. L. Blackwell, at Montrose, and Saturday morning, in company with Rev. L. J. Jones, a superannuate preacher living at Montrose, I had the pleasure of driving out to Cedar Grove with that faithful layman, Brother J. N. Ware. Brother Ware is brother to our late and beloved Rev. J. N. Ware, and father of our Brother J. O. Ware, pastor at Terry, Miss. He has been an official in the Methodist Church thirty-two years and never misses a quarterly conference unless providentially prevented, and it is to him a pleasure to render his church any service in his power.

Brother H. P. Lewis, Jr., our faithful and efficient pastor at Montrose, submitted to the quarterly conference comprehensive reports that sparkled with optimism throughout. He has six churches with appointments so planned as to call for twelve sermons per month, and in order to do the work successfully, as would be impossible for one man to do, he has associated with him Rev. J. H. Moore, an active young local preacher.

With Brother Moore's assistance, Brother Lewis is not only filling his regular appointments, but is occupying some mission territory. He has six active Sunday schools, and at Montrose there is one of the best Epworth Leagues in the district.

The stewards advanced the assessment above that of last year and payments are well up to date.

Four young men were recommended to the District Conference for license to preach, and one had already been recommended, and there will very probably be two more recommended before the District Conference meets. This may seem to be an unusually large number from one charge in one year, but the brethren will remember that Montrose is the seat of the Mississippi Conference Training School, and there is found just the kind of atmosphere in which the Holy Ghost calls men to preach.

And, by the way, it would not be out of place to say just here that under the presidency of Rev. Waldo W. Moore there is being closed out the most successful session in the history of the school.

Commencement will be April 28-May 2. President D. C. Hull of Millsaps College will deliver the annual address Tuesday, May 2nd, at 11 a. m.

T. J. O'NEIL.

## A VISIT TO J. R. PEPPER'S MODEL SUNDAY SCHOOL.

It was the writer's purpose from the first to visit some first-class Sunday school in connection with the recent meeting of the chairmen conference Sunday school boards and field workers in Memphis, and my counsellors all said "Stay right here in the Bluff City and attend Pepper's school." So I did, and was disappointed in nothing that I expected to see and hear. One of the first impressions that came to me was that great Sunday schools do not come by chance. This school is "Pepper's," because it is simply the expression of him, around whose personality and leadership it is built—a man of noble Christian character; a born and studiously-trained leader, who has a consuming zeal for saving a lost world, for putting sunshine, hope and victory into the lives of men; and for strengthening in every Christian way the influence of the Methodist Church. It is simply a marvel how people lay themselves out to do what Mr. Pepper wants done. His will is the law of the school, and to make it known is to have it joyously carried out. And yet the school is not a one-man's school. He is simply the commander-in-chief, and from assistant superintendent down his aids are choice workers, each one a specialist having one thing in hand and concentrating every power to do that well.

The first thing that greets the visitor is groups of assistant secretaries seated at the various entrances to the church, with card and collection plates for making all records as the pupils enter, each one knowing where his record is kept and simply announcing as he enters "25, 15," meaning that his class number is 25 and his individual number is 15. He then deposits his offering in his class plate, known by the number, and his record is made. Thus the class is not disturbed by the ordinary roll call. At the minute the bell taps, or very nearly so, these records are passed up to the secretary in chief, who has his office assistants that sit in their office in their shirt sleeves and work like a bank force for the entire time; so that by the time the school adjourns they can give a detailed account of all that was recorded that day. On this occasion the writer was handed a mimeograph copy in which exactly ninety-nine items were noted. Some of them summed up were as follows: Attendance to-day, 740; attendance last year, 746; collection to-day, \$25.63; collection last year, \$23.99. These results were reached through minute details in every department of the school.

As we passed into the house many hands were

held out in cordial welcome; but one man stood as a detailed "welcomer" for that day, and seemed to execute his office with great pleasure. All visitors were given the "keys" of the school and shown into every detail of its work.

The splendid orchestra gave several impressive selections while the school was gathering, and at a suitable time gave the "Palms," this being Palm Sunday. The superintendent announced that the opening service would be conducted by a certain class, and it was done impressively. Then the superintendent announced that next Sunday every scholar was to bring an egg as an Easter offering to some of the benevolent institutions. The "J. R. Pepper Y. M. C. A. Junior Band" was to make its first appearance on Easter and honor the school with the first public music (Mr. Pepper was the most liberal contributor to the new \$750,000 Y. M. C. A. building).

The teachers' meeting was announced to be held after the regular mid-week lunch at the church an hour before prayer meeting Wednesday evening. The pastor called for all who were considering joining the church Easter to meet at the parsonage Saturday afternoon at 2 o'clock, and the brief but lively "opening exercises" were over and the departments assembled for their own programs. The visitors were shown from department to department, but must observe through closed glass doors, nothing being allowed to detract from the work of the departments and their teachers. Thus we watched the beginners, standing with hands joined in reverent prayer, in motion songs and in drills. We were asked if we "could say anything in three minutes to help Juniors?" We tried, and thus got inside the Junior department—at the opening. One thing they did was to rise by classes and repeat their class verses, such as, for one class, John 3:16. And we went by all manner of young people's classes; and old people's classes, all large and none dull, until we came to Mr. Pepper's "Pleasant Sunday Morning Class" of nearly two hundred men and women. He had his work well outlined on the board and was just finishing a warm heart-to-heart talk or "lecture," as we entered. He called the visitors forward and introduced them and said, "If you brethren can make a speech in a minute we would be glad to hear from you: we are minute people here." Then with a motion of the hand the class was standing, repeating their motto: "I am only one, but I am one. I cannot do everything, but I can do something. What I can do, I ought to do. What I ought to do, by the grace of God I will do." Then the class call was given: "P. S. M. C., you will see me next Sunday (dee)." They were gone, and the orchestra was playing and the Sunday school's movable furniture was quickly stored away by the boys, and everything made ready for the preaching service.

The pastor, Dr. T. W. Lewis, said to be the best all-round man they ever had, greeted an audience of some 1200 and preached a splendid, warm-hearted sermon on "Pure and Undeified Religion." I heard a splendid address at the Y. M. C. A. in the afternoon, and the presiding elder in a good sermon at night. I left to return to Louisiana a wiser and a better man, hoping to bring home some permanent knowledge and some workable zeal.

P. O. LOWREY.

P. S.—Mr. Pepper keeps up his Sunday school library by asking the city librarian to order such books as he wants for his school, and then he brings them to his own library, where he can have an oversight of the reading of his young people. In this sense his Sunday school library is a branch of the public library, and he says it works well.

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## The Home Circle

### GETTING ACQUAINTED WITH POLLY.

"Squawk! squawk! squawk!" cried Polly, beating his wings angrily against the bars of his cage and making such a racket that Dorothy put her hands over her ears and ran out of the room.

"I don't think he's a bit nice bird," she told Aunt Hannah. "I'm glad my dear little Dickie isn't a parrot. Canaries are ever so much nicer, don't you think so?"

"Oh, no; I don't," Aunt Hannah said, soberly. "When you come to know Polly, you'll find he's a very interesting little fellow. Have you heard him talk yet?"

"Talk! Why, no, Aunt Hannah; I didn't know he could talk!"

Aunt Hannah took Dorothy's hand in hers and went into the living room. Polly rustled his green wings eagerly and called softly, "Hello! hello, Auntie!" Then he ruffled his bright red feathers on his head while she stroked them with a gentle finger and talked to him.

"Polly knows me, you see," Aunt Hannah told Dorothy. "And while he doesn't understand words, he knows by the tones of one's voice whether he is being petted or scolded."

"How cunning he is, and how plain he talks!" Dorothy cried. "I'm afraid, Auntie—I'm afraid I did almost scold. You see, he bit at my finger, and it made me jump. But I'll talk pleasantly after this, and then he won't think I'm scolding. Will you, pretty little Polly?"

Polly and Dorothy grew to be great friends; but even then, Polly was sometimes naughty. He liked to be talked to and petted so much that the dollies were sadly neglected; and when Dorothy tried to play with them, Polly squawked so loudly she could not hear herself talk.

"Give him something to do," Aunt Hannah told her. "Let him have a bit of paper or bright cloth to pull to pieces."

So while Aunt Hannah opened the cage door and watched Polly climb hand over hand, sailor-fashion, to the top of the cage, Dorothy hunted up a bit of bright cardboard for him to play with. Polly reached out his sharp, curved beak and took the cardboard gently, then sat and held it in one foot while he pulled and tugged at it with his bill.

"He doesn't get cross when he's got something to do," Dorothy said, standing to watch Polly busy at his play.

"Being busy keeps one happy," Aunt Hannah said, smiling.—Methodist Recorder.

### THE BOY THAT DARED.

"Buy my fish, ma'am; just fresh from the river."

I looked up quickly. There was a ring of music in the voice quite unusual. Cousin Margaret noted my surprise and smiled.

"You are new to the place," she said, "or you would know that is only Ben, delivering his fish—an every-day occurrence."

"Who is Ben?" I asked, not yet over my surprise at the rich melody in his tones. "Do you mean to tell me he is just an ordinary boy?"

"My dear cousin," said Margaret, "there is no such thing as an ordinary boy. There are wonderful possibilities in them all, the making of men of which a nation can be justly proud. You know the boy of to-day is the man of to-morrow."

"Granted," I laughed, "but cannot you tell me something about this particular one, Margaret? He has a history; I see it glowing from your eyes."

Our conversation came to a sudden end. Ben stood beside us, his well-worn cap in his hand and his basket of fish held invitingly toward us. His face was tanned and a mass of brown curls was pushed back from his brow, while his honest eyes met ours in humble inquiry.

"Yes, Ben," said Margaret kindly, "you may leave two of the largest in your basket in the kitchen door; Jane will pay you for them."

"We all patronize him," continued Margaret, as the boy hurried on, "because we know we can depend absolutely upon every word he says. Why, he sells more fish in one day than any two men along the coast."

"What is the secret of it," I said, my interest thoroughly aroused.

"A radiant courage and good cheer. It is impossible to dampen that boy's ardor, and if I tried I could not tell you the helpful things he has done and is constantly doing."

"He belongs to a plain fisherman's family, his father was lost at sea three years ago, and left a widow and five young children, Ben being the oldest. The mother was not very strong and every one said the home must be broken, but Ben took a stand, he squared his young shoulders and bared his arms, and said all he wanted was a fair chance, that he knew he could do a man's work. There was a good deal of skeptical talk, some of the older men laughed, and a few of the younger ones said it was folly for

a boy like that to undertake such a task. The way that little fellow buckled to, was an interesting sight, and when those about him realized how earnest he was, they all had a mind to help him. There is not a house along the beach where he is not a welcome caller, and he takes in more money than some of the men who have been in the business for years."

I was thinking of his musical voice and his broad, intellectual brow, and sighed softly.

"It seems sad that he should be a common fisherman," I said.

"Oh," answered Margaret, "you little know how ambitious he is. He works by day and studies by night; he has mastered algebra and is taking his first year in Latin. Mr. Davies, the minister, is helping him; he says obstacles of seeming hindrance are as stepping stones to the boy; that he knows no such word as fail, and that the world will yet hear of him."

I looked musingly after him. I could still hear his ringing voice, clear and musical, "Fish, fresh fish, ten cents a pound," and I wondered how many of the boys I knew, city bred and cultured, would relish the idea of tramping the streets hours every day as this boy was doing.

"Who can guess his future," I said, "or know the possibilities of a soul that has set out to grow eternally, save God who made it?"—Sara Virginia Du Bois, in the Christian Intelligencer.

### A TRIBUTE.

The subject of this sketch, MRS. ELIZA HENRY FOUNTLEROY, was born in Fayette County, Tenn., October 3, 1846, and died in Keatchie, La., March 19, 1911. She was the daughter of the late Dr. John S. and Eliza H. Young. She was married to Charles Benj. Morgan of Somerville, Tenn., June 27, 1866, Rev. C. A. Steele officiating. To this union four children were born, one of whom survives her, Dr. W. H. Morgan of Keatchie, La. Several years after the death of Brother Morgan she was married to the late Rev. T. K. Fountleroy, who for years was a faithful member of the Louisiana Conference of the Methodist Episcopal Church, South. This marriage was celebrated at Magnolia, Ark., Dr. J. A. Parker officiating. Three children were born of this union, all of whom survive her: Mrs. Scott Flower of New Orleans, La.; C. Morgan Fountleroy of Keatchie, La., and John Y. Fountleroy of Lake Providence, La. She is also survived by one brother and two sisters: Col. John S. Young of Shreveport, La.; Mrs. A. M. Power of Magnolia, Ark., and Mrs. D. M. White of Winnsboro, Tex.

She was a true type of the Mary of old who broke the alabaster box and anointed her Savior, which not only prepared him for burial, but filled the whole room with its fragrance, touching and thrilling the lives of others. All her life she willingly belonged to the Lord, and at the tender age of twelve united with the Church, thus professing her faith in him and love for him, as well as a desire to do the most possible for him and his kingdom. Even there the box of affection for Christ was broken and every bit of its contents poured out upon her Lord, but its unexcelled sweetness and fragrance going out into the great room has blessed the lives of multitudes all along the way and shall still so live among earth's weary ones until thousands shall rise up at the judgment and both bless her and praise God for such life.

Sister Fountleroy indeed lived over again the life of Christ. Almost from her earliest days she was called on to bear such burdens as he bore, and like him she bore them—altogether unmindful of them she so lived as to cheer others and to brighten their lives. Yes, she had felt the keenest pangs of sorrow, and her frail body was racked with pain, even for the last twenty years she has been suffering with the awful malady that finally caused her death, but through it all she was bright and cheerful, and from her splendid large black eyes seemed constantly to flow the light of another and more glorious world. But the most beautiful thing of all was her death. O, it is worth a million worlds like this to die as she died—in the triumphs of a living faith. She spoke of death as if she were only going on a short journey. Only a few days before her death she remarked to a friend, "I did think I would go to-day, but I will wait now until John comes."

Brother John, her son, had been summoned from Washington, D. C., and she knew he would be there in a little while. So, almost immediately after he came, she, "like one drawing the drapery of his couch about him and lying down as if to pleasant dreams," closed her mortal eyes while the angels of heaven bore her ransomed spirit into the paradise of God. May God the Father, Son and Holy Ghost comfort, keep and lead those who mourn for her.

Better far is such life of love  
Than a thousand kingly crowns;  
For those behind  
It leads the way to heaven above,  
Its gentleness is like the dove,  
So sweet and kind.

Such life is like the fragrance of the rose,  
Wafted by the winds of summer's night,

For those who weep.  
It lifts the lowly; it lessens woes,  
It cheers the lonely; shall never close  
In death, in sleep.

Or, like some towering pyramid,  
To tell the story for ages yet to come  
Of victories rare,  
Her life shall live and others bid,  
It shall forever help to rid  
The world of care.

HENRY T. YOUNG.

### TWO GOOD BOOKS.

Rev. T. S. Randle, for many years one of the leading pastors in the Louisiana Conference, has this to say of Rev. Walter G. Harbin's sermon to men only, "A Man Wanted":

"The service Sunday afternoon for men only was wonderful. The sermon was great, and produced a deep impression. At the close of the sermon, when the proposition was made for all who would promise to live a better life, the whole congregation, with but one or two exceptions, came forward, and entered into a covenant to do so."

This great sermon to men is now in print, and can be had from Chas. O. Chalmers, the publisher of the Advocate, for only 15 cents, postpaid.

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## Editorial.

### BROTHER BOONE'S AUTHORITIES.

Rev. R. M. Boone, editor of the Baptist Chronicle, in the issue of his paper appearing April 6, undertakes to set forth his authority for the statement that "the Methodists would not commune with a Quaker BECAUSE HE HAS NOT BEEN BAPTIZED." He pronounces his alleged proof "ample," but we doubt whether any other informed person would so consider it. And, indeed, he himself seems disposed to weaken somewhat his assertion; for his sweeping declaration that "the (Methodist) brother does not practice what he preaches," and that "Methodists would not invite Quakers to commune with them, for the reason that they have never been baptized," is whittled down to the mild affirmation that "Methodists would HARDLY invite a Quaker to commune with them." We are pleased to note this abatement in the dogmatism of our worthy confrere. We have thought for some time that he might spare a good part of his oracularness and be none the worse off for it.

Brother Boone begins his editorial with the thrust that the editor of the New Orleans Christian Advocate "seems to take delight in nagging at Baptists." Think of this from the man who had scarcely remounted the tripod of The Chronicle before he was expounding the Methodist Discipline and boldly proclaiming that the Methodists both teach and practice close communion! We are quite willing to compare files with our brother and see which has been the most courteous to the Church represented by the other. So far from having a grudge against the Baptists, it has been to us a genuine pleasure to commend frequently their achievements and often to say things complimentary of their ministers. Nor have we gone out of our way to strike at them or arraign them for their practices or teachings. When we have indulged in any criticism of them it was because some brother, like the editor of the Chronicle, had raised an issue by pitching into the Methodist Church. Who began the present controversy? It was started by Brother Boone pouncing on a Methodist brother, accusing him of inconsistency, and undertaking to show that the Methodists predicate communion upon what they regard as baptism, in precisely the same manner as he alleges the Baptists are wont to do. Our confrere should remember that when one goes to war, there are blows to receive as well as give, and that complaint of the conflict ill befits the lips of him who has stirred up the strife.

But let us come to the main issue and consider Brother Boone's authorities. We are not sure that we can examine them intelligently, for the reason that in most instances he gives no initials and does not cite the page of the book or pamphlet from which he quotes. Indeed, his reply is much like a shot from ambush; we are left largely to guess from where it came. We delayed our answer to his editorial for a week and wrote him, requesting him to give us more accurate information concerning his sources of authority, but a response from the office of the Chronicle stated that he was away and would probably be absent for two weeks or more. So with the encyclopedias at our command, we will do the best we can, and if we make any mistakes in what we shall say of the authorities behind which he has sought to shelter himself, our readers will know in advance what caused us to fall into error.

Brother Boone's authorities are divisible into two classes—non-Methodist and Methodist. Why he should drag in those who had not the remotest connection with the Methodist Church, without giving their denominational affiliation, we do not know. Was it because he thought his readers would not be discerning enough to note the fact that these persons had no right to speak for the Methodists and

that an array of names would be likely to impress them?

The first non-Methodist authority cited is Dr. Wall (no initials given). We presume that he refers to Dr. William Wall, an English Episcopal minister, who died in 1728, and who wrote some works of note on the subject of baptism. As Dr. Wall had been sleeping in his grave for years before Methodism was born, he could hardly be expected to express an opinion as to what Methodists would do. It is nowhere recorded that he had the gift of foresight or wrote any works of prophecy.

Two other non-Methodist authorities are brought forward: Dr. John Hall, of New York, and Dr. Griffin (no initials), whom we take to be Dr. Edwin Dorr Griffin, a widely known Presbyterian preacher who died in 1837. Certainly neither of these eminent Calvinists was empowered to speak for the Methodists; nor did they essay to do so. The sum and substance of what Dr. Hall said was that if he believed like the Baptists, he would act like them; and Dr. Griffin declared that since only baptized persons are members of the Church, they only should commune, and that personally he would not commune with a Quaker. There is not a syllable in either statement bearing on the question as to what Methodists would or would not do.

But let us come to Brother Boone's Methodist authorities. The first adduced is Dr. Hibbard (no initials), who, he tells us, is a great authority among Methodists. We should like to see Brother Boone appear before a Methodist Conference and pronounce the name of Hibbard, and see how many of the preachers ever heard of him. We dare say that he would find that not one in fifty had any idea to whom he was referring. What Methodist body ever adopted Dr. Hibbard's works as a standard exposition of Methodist teaching and practice? Since he knows so much about Methodist law and usage, perhaps Brother Boone can give us some information on this point also. It is ridiculous to try to fasten upon a denomination as its authorized teaching the individual beliefs of every member who has publicly stated his convictions. By such a method of argumentation we could easily show that the Baptist Church believes in open communion, that they do not regard immersion as essential to membership among them, and fasten upon them other views utterly abhorrent to the great body of their communicants.

However, we have no particular objection to Dr. Hibbard's statements, which are as follows: "It is just to remark that in one principle Baptists and pedit-Baptists agree. They both agree in rejecting from communion at the table of the Lord, and in denying the right of church fellowship to all who have not been baptized; valid baptism they consider essential to constitute church membership. This we hold. The one question, then, that here divides us is: What is essential to valid baptism?" And again: "The Eucharist from its nature is a church ordinance, and as such can only be properly participated in by church members. As a church ordinance it can never be carried out of the church. This is so evident that no word can make it more plain or add to its force." Dr. Hibbard's position is that those outside of the Church ought not to participate in the celebration of the Sacrament. He was doubtless discussing the subject in its relation to non-Christian persons not connected with any church organization. That he would have put the Quakers in that class, is by no means clear. They manifestly were not in his mind. Why should they have been, when there are no Quakers who desire to commune—a practice in which they no more believe than they do in baptism? These communing Quakers have no existence in fact. They are imaginary creatures conjured up by our Brother to try to give support to a doctrine which sadly needs something to prop it.

The second Methodist authority brought forward is Sam Jones. Think of it, the evangelist who boasted that he "loved religion and flowers, but bated botany and theology," cited as an authority on Methodist doctrines! But hear Brother Jones: "If I believed with the Baptists that immersion is the only baptism, I would hold to close communion just as they do. I not only understand their position, but acknowledge their consistency." What has this to do with the Methodists and the Quakers? We utterly fail to see any connection.

But Brother Boone comes next with the Methodist Discipline, a book with which he is quite familiar, and in the exposition of which he evidently takes great delight. From this little volume, which we acknowledge to be good Methodist authority, he quotes as follows: "No person should be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of the Church." We pointed out to our good Brother once before that this language does not say exclude a member FROM the Church, but OF the Church, clearly meaning from the communion table. No member of the Methodist Church could be excluded from the Sacrament because he has not been baptized, for the reason that there are no such members. Hence, the effort to distort this passage and make it exclude Quakers from the Lord's Supper is wholly without justification. It has not the slightest relevancy to the question at issue. This direction in the Discipline relates entirely to immoral and unchristian conduct.

The attempt to make it appear from these words that Methodists would restrict the persons admitted to the Lord's table to those whom they would admit into membership is positively puerile and pitiful. For, we rarely administer the Sacrament that there are not people of other denominations who participate, who would not be willing to subscribe to our rules and whom on this account we could not receive. Of course, we do not hope to influence Brother Boone to cease distorting this passage. Doubtless he will keep on doing so, just as some of his brethren go on repeating the tale that Methodists count infants in computing the number of their members, though their error in this respect has again and again been pointed out. Can this be because our Baptist friends hold the view that a Christian is under no obligation to keep the Ten Commandments, and that in consequence they think they should be allowed some latitude of speech, especially in dealing with the Methodists?

Next Richard Watson is quoted, and his eminence as an expounder of Methodist views we admit. What does he say? "The very nature of the ordinance of the Lord's Supper excludes from participating in it, not only unbelievers, but all who reject the doctrine of the atonement made by the vicarious death of Christ for the remission of sins." What has this to do with the Quakers? Have they denied a vicarious atonement? If so, when and where? This statement made by Watson might have come from the Sacrament Christian Scientists and some of the higher critics, but not the pious Friends who believe quite as strongly that Christ died to save sinners as do the Baptists. The last Methodist authority brought forward is Dr. J. M. Buckley, of the New York Christian Advocate, who takes the position that the right to commune at the Lord's table does not extend beyond the membership of the Christian Church. But whether he would place the Quakers outside of the Christian Church, he does not say. Indeed, he neither mentions that sect, nor the subject of baptism.

We now have before us the sum total of the proof (?) that Brother Boone has submitted. Is it "ample," as he so confidently asserts? On the contrary, he has utterly failed to show any Methodist law, or adduce any statement from a recognized Methodist authority, declaring that Methodist preachers should exclude Quakers from the Sacrament of the Lord's Supper. Manifestly he will have to draw on his boasted reserve supply of proof, if he is to make good his case. And let him keep squarely to the issue. What he started out to show was not what Presbyterians believe, or what individual Methodists think of the Baptist position on close communion; but that "Methodists would not commune with a Quaker BECAUSE HE HAS NOT BEEN BAPTIZED." The capitalized part of this allegation is most important; for it is quite possible that some believers might favor withholding communion from the Quakers on the ground that they are not within the pale of the visible Christian Church, and incidentally have not been baptized, when they would not think of taking Brother Boone's position that the lack of baptism is their chief and only disqualification for appearing at the Lord's table.

As we pointed out in our former article the claim of Baptists that close communion is based on baptism by immersion and nothing else, will not bear analysis. If this be true, then why is it that persons immersed by Baptist preachers, but who have joined other churches, are not allowed to commune in a Baptist Church? No fault can be found with their baptism; then why not admit them? Let Brother Boone clear up this inconsistency if he would make good his contention.

Brother Boone declares that if Methodists should commune with a Quaker, they would "violate the law of Christendom" and "make a farce of baptism." In a former editorial he stated that the Quakers are Christians; did God make a farce of baptism when, without it, he admitted them into his kingdom? If they are good enough to sup with the Lamb on high, who has a right to deny them the privilege of supping with him and his followers here below?

As a matter of fact, we have never known of an instance of Methodists communing with unbaptized persons, but we have read of Baptists doing so. Is our authority asked for? With the greatest pleasure, we give it. In the New York Christian Advocate, of April 6th, Dr. J. M. Buckley (who never makes a statement that may not be depended upon) says: "Dr. Aked in the church he left in Liverpool admitted members (and made some of them deacons) who had never been baptized at all; and in New York he has administered the communion to persons who were baptized in infancy." Of course, membership and deaconship carried with them the right to the communion table. It is no answer to say that Dr. Aked has gone to the Congregationalists. This was done in a Baptist church, and by the man who until recently was dear Brother Rockefeller's pastor. Naughty English Baptists—they have "violated the law of Christendom and made a farce of baptism!" And would it not be a good idea for Brother Boone to leave the Methodists alone long enough to cross over the seas and set right his brethren beneath the British flag? We think propriety demands that a man should straighten out those of his own household before he undertakes to manage the affairs of his neighbors.



## A GREAT INSTITUTION LAUNCHED.

The Texas Educational Commission met in Dallas a few days since and took important steps toward bringing into existence the great university which the Methodists of the Lone Star State have been discussing for some time. The name of the new school will be the "Southern Methodist University." It will have a beautiful campus of a hundred acres in the suburbs of the city, and six hundred acres more near-by, which will be used in the way that will best promote the interests of the institution. The city of Dallas also placed in the hands of the Commissioners \$300,000 worth of negotiable notes, as a part of the bonus given to secure the location of the university. It is said that the trustees will be constituted in a manner that will hold the institution securely for the Church, and make forever impossible such complications as have arisen at Vanderbilt. We heartily congratulate the Methodists of Texas upon the beginning of this great enterprise. We are glad that they have given their university a broad and comprehensive name. If we should lose the Vanderbilt lawsuit, the Church might desire to select this school as the center of her great educational system. Dr. R. S. Hyer was unanimously chosen president of the new institution, and Dr. H. A. Boaz, vice-president. We predict a great future for the Southern Methodist University.

## STRICT SUPERVISION NEEDED.

In pronouncing sentence on a vaudeville performer in Chicago who had been convicted of violating the law against the white slave traffic in that city, Judge Landis said:

"Much has been said and written of the ways of these 5-cent theatres, and of their dangers and demoralizing influence. But the wildest stuff that has ever been written or said has not got beyond the merest fringe of the real facts so far as the danger to young girls is concerned.

Evidently where such performances are allowed it should be under the strictest espionage, both as to the character of the pictures exhibited and the conduct permitted in the places where the shows are given. We cannot be too careful in safeguarding the purity and moral welfare of our young people.

## PERSONAL AND OTHER NOTES.

Rev. F. B. Ormond, of Hickory, Miss., in sending us a list of subscribers, which we appreciate very much, states that his work is progressing well.

Rev. O. W. Bradley of Holly Springs, Miss., has just closed a meeting in which Rev. J. C. Park of Oxford was with him for ten days. The preaching was of a high order and much good was done.

Rev. R. S. Gale, the pastor, assisted by Rev. W. T. Griffin, has lately had a fine meeting at Wiggins, Miss. Fourteen had united with the Church up to the 18th inst. and the services were still in progress.

We desire to express our thanks to the following who have recently favored us with lists of subscribers: Rev. H. B. Vandenburg, Eunice, La.; Rev. S. E. Flurry, Mentor, Miss.; Rev. L. L. Roberts, Flora, Miss.

Rev. Thos. L. Porter, of the Mars Hill charge, North Mississippi Conference, has sent us a list of subscribers which places his work on the Honor Roll. He states that everything is moving along nicely on his work.

President I. W. Cooper, of Whitworth College, delighted a large congregation at Sweet Water Church, on the Bayou Pierre charge, on Sunday, April 23. The pastor of the charge, Rev. Jasper L. Smith, writes in most enthusiastic terms of the success of the occasion.

We acknowledge the reception of the Westport Methodist Messenger, issued by the Westport Methodist Church, Kansas City, Mo., of which Rev. Claude M. Simpson is pastor. The many friends of Bro. Simpson in Mississippi will be glad to know that he is meeting with great success in his work. It is no more than they expected however.

The Sardis District Conference will convene at Hernando, Miss., on May 10th, and continue through the 12th. A joint meeting of the Woman's Home Mission Societies and the Woman's Foreign Mission Societies of the District will be held on the day preceding the Conference, May 9th, to which all auxiliaries are expected to send delegates.

Rev. F. A. Downs of the Noel Memorial Church, Shreveport, has just closed a good meeting in which the preaching was done by Rev. H. R. Singleton, presiding elder of the Shreveport District. This is sufficient guarantee that the preaching was well done.

The latest news from Rev. L. A. McKeown, of Shaw, Miss., who, as was stated in the Advocate last week, has been on the sick list, is that he is somewhat better, though yet by no means well. Let prayer continue to be made for the restoration to health of this faithful worker.

Rev. C. T. Barton, formerly of Mississippi, but now a member of the West Virginia Conference, writes us that he is well pleased with his work, the Catlett-

burg circuit. He still reads the Advocate—says he could not get along without it. We appreciate his brotherly words of commendation.

Rev. Jas. Porter, of Oakland, Miss., under date of April 17, writes as follows: "We are holding a meeting here with Rev. W. M. Young doing the preaching, and hope to have a great meeting. Have repaired and furnished the church here and every thing looks bright for the charge."

Mrs. F. G. Hocutt, of West Beach, Biloxi, writes under date of the 21st inst., that fine progress is being made in the construction of the new tabernacle at the Seashore Campground. We thank our Sister for an invitation to attend some of the gatherings to be held there this summer, which, Providence permitting, we hope to do.

Rev. W. L. Graves, of Iuka, Miss., has recently assisted Rev. A. N. Goforth, of Southside, Corinth, in a successful meeting. Brother Goforth is in great favor with his people. Brother Graves states that the people of Iuka are looking forward with much pleasure to the annual meeting of the Woman's Home Mission Society, May 20-24. Dr. W. W. Pinson will preach the annual sermon on May 21.

The new parsonage of the Felicity Street Church is about completed, and will be dedicated with appropriate ceremonies on Thursday night, May 4. This congregation continues to prosper under the energetic supervision of the pastor, Rev. W. W. Holmes, who has received 19 members within the past two weeks, 9 of them on profession of faith. This makes 39 additions since the Annual Conference.

Rev. J. D. Simpson, of Ackerman, Miss., writes that his work is moving on smoothly, and that a \$10,000 church will be erected in that progressive town in the near future. This is indeed good news. The strides with which North Mississippi Methodism is forging forward is to us a source of great gratification. In no part of the Church concerning which we are informed, is greater progress being made.

Rev. John Tillery Lewis, of Clarksdale, Miss., has had printed in leaflet form an editorial from the New York Evening Mail setting forth some of the financial benefits accruing to the United States from the work of foreign missions. It makes interesting reading, and its distribution is calculated to do good. Brother Lewis is missionary secretary of his Conference, and is proving himself to be the right man in the right place.

The Advocate has no better friend than Rev. E. C. Sullivan, of the Ebenezer Charge, North Mississippi Conference. We acknowledge our indebtedness to him for another list of subscribers, just received, and he says that he expects to send in still more. We wish this faithful itinerant large success in his work for the Master, and we trust that the Conference organ may re-enforce him in every effort he may make for the upbuilding of Methodism in the field under his supervision.

We are indebted to Rev. Jasper L. Smith, of Glancy, Miss., for nine new subscribers to the Advocate and one renewal. This list places the Advocate in the home of every official member, and puts his charge, Bayou Pierre, on the Honor Roll. Brother Smith adds: "We are moving along nicely, and are expecting great things at the hands of the Lord." We trust that his fondest hopes may be realized, and that the end of the swiftly passing year may, indeed, find much accomplished for the Master in this field.

The Commencement sermon of the State Industrial Institute of Louisiana, located at Ruston, will be preached next Sunday, April 30, by Rev. A. G. Shankle, pastor of the Rayne Memorial Church, of this city. Brother Shankle finished a quadrennium of service in the pastorate of the Methodist Church at Ruston last December, and to be called back for this important occasion is a very high compliment. It shows the great esteem in which he is held in that city, where the people have had an opportunity to test and know him.

Rev. William A. Brown, D.D., the Missionary Superintendent of the International Sunday School Association, was booked to spend last Sunday in Corinth, Miss., and be with the Young Men's Bible Class, of which Miss Kilpatrick is teacher, at 9:30 a. m. The advertising literature which was used in announcing the coming of Dr. Brown and making ready for the occasion was most excellent and attractive. Scarcely any adult class in the Church is more wide awake and up to date in its methods of work than this one.

We acknowledge the receipt of an invitation to the reception to be given Bishop E. R. Hendrix, D.D., LL.D., by the Methodist Church Society of Kansas City at the Central M. E. Church, South, on the evening of May 18, in honor of the twenty-fifth anniversary of his election to the episcopacy. A finished scholar, a strong and eloquent preacher, and a great administrator, Bishop Hendrix has rendered notable service in his high office, and has long been one of the most conspicuous figures in the Church. We hope that the occasion will be a happy one, and that the Bishop will be spared to see many more anniversaries of the day when he was made one of the chief pastors of Southern Methodism.

A card written from Corinth, Miss., by Rev. D. W. Babb, on April 21, says: "This is the ninth day that

I have been by the bedside of my brother, Rev. J. G. Babb, a Methodist local preacher. He underwent a very serious operation four days ago at the hands of Dr. Holder, of Memphis, who says it is the third of the kind that he has performed in his fifteen years of experience as a surgeon. So far my brother has surpassed our expectations in the improvement which he has made. God has been consciously with us in these trying days of suspense and anxiety." We pray that the sick one may continue to gain in strength, and that the treatment administered may give him back to his loved ones, fully restored, at no distant day.

Dr. A. F. Watkins, of Hattiesburg, called at the Advocate office last Monday and handed the publisher a list of eight subscribers, for which he has our hearty thanks. Dr. Watkins was with Dr. Werlein in a meeting at First Church the whole of last week, and delivered a series of exceptionally strong and forceful discourses. Large audiences heard his messages last Sunday, and were both pleased and impressed by them. The visible results of the meeting were not large, though there were some accessions to the church and the membership was spiritually quickened. We were pleased to see Dr. Watkins looking so well, and greatly enjoyed his visit to our sanctuary. He spoke encouragingly of the outlook for Methodism in the growing city of Hattiesburg, and stated that Bishop Mouzon will be with him in a meeting at Main Street Church early in May.

Rev. Wilson Moore, who at the last session of the Louisiana Conference was assigned to the Fullerton and Oakdale charge, is now at Hammond under the treatment of Dr. E. L. McGehee. Brother Moore had a severe attack of la grippe soon after reaching his new field, and many feared that he was afflicted with tuberculosis, though his local physician reported to the contrary. The many friends of this faithful pastor will be happy to learn that Dr. McGehee, than whom there is scarcely a more competent authority in the State, is said to concur in the view that the malady with which he is afflicted is not consumption. Brother Moore states that he is improving, and says that he hopes in a few weeks to be able to resume his "loved employ." We trust that his progress toward recovery will go speedily on, and that his expectation of a re-entrance into the active work may be realized at even an earlier date than he now thinks possible.

## OUR ROLL OF HONOR.

We add three new charges to our Honor Roll this week. It now stands as follows:

Mansfield, La., Rev. A. W. Turner, pastor.  
Bogalusa, La., Rev. J. M. Alford, pastor.  
Tunica, Miss., Rev. J. W. Honnoll, pastor.  
Lumberton, Miss., Rev. T. W. Adams, pastor.  
Ruleville, Miss., Rev. O. L. Savage, pastor.  
Homewood, Miss., Rev. W. W. Graves, pastor.  
Houston, Miss., Rev. R. P. Neblett, pastor.  
Seventh Avenue, Meridian, Miss., Rev. J. A. Wells, pastor.  
Shaw and Merigold, Miss., Rev. L. A. McKeown, pastor.  
Moorhead, Miss., Rev. W. V. Shearer, pastor.  
Holly Springs Circuit, Miss., Rev. W. L. Broome, pastor.  
Lula and Lyon, Miss., Rev. J. J. Garner, pastor.  
Iuka, Miss., Rev. W. L. Graves, pastor.  
Utica, Miss., Rev. C. M. Crossly, pastor.  
Glen Allan, Miss., Rev. J. H. Ingram, pastor.  
Rosedale, Miss., Rev. T. M. Bradley, pastor.  
Coahoma, Miss., Rev. H. M. Young, pastor.  
Red Banks Circuit, Miss., Rev. E. Blizard, pastor.  
Second Church, Columbus, Miss., Rev. W. C. Carlisle, pastor.  
Gunnison, Miss., Rev. J. J. Brooks, pastor.  
Montpelier, Miss., Rev. J. A. Poe, pastor.  
Mt. Olive, Miss., Rev. L. F. Alford, pastor.  
Carrollton Avenue, New Orleans, Rev. J. G. Snelling, pastor.  
Coldwater, Miss., Rev. D. W. Babb, pastor.  
Slidell, La., Rev. T. V. Peters, pastor.  
Oakvale, Miss., Rev. H. K. McKee, pastor.  
Clarksdale, Miss., Rev. J. Tillery Lewis, pastor.  
Pearlington and Logtown, Miss., Rev. H. Mellard, pastor.  
Bayou Pierre, Miss., Rev. Jasper L. Smith, pastor.  
Mars Hill, Miss., Rev. Thos. L. Porter, pastor.

All of the officials of the churches in the above charges are reported as being subscribers of this Advocate.

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**Obituaries.**

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Mrs. MARY BALLARD was born, Nov. 27, 1846, and died at her home near Ediston, Miss., March 31, 1911. She had been a sufferer for several years, but with implicit faith in the divine Father she bore her cross faithfully, forgetful of her own suffering in her efforts to make those around her comfortable. She was married to Mr. Gus Ballard, Dec. 22, 1864. Of this union were born seven children, six of whom survive. In her early life she consecrated her all to God, and united with the M. E. Church, South. She leaves a number of relatives and friends to mourn their loss. But we do not sorrow as those who have no hope. She fought the good fight, kept the faith, finished her course and has gone to receive a crown of life.  
 Her pastor, H. A. MAPLES.

SALLIE MARY GIBSON, the little daughter of Mr. and Mrs. John Gibson, was born Aug. 1, 1901. She was permitted to stay in her earthly home less than ten years, for on March 25, 1911, death, the servant of the righteous, loosed the soul and the body, and liberated the soul of another pure little girl; thus permitting it to return to the Father before it was stained, in the least, by the things of this world. Sad! sad! it must have been to give up such a perfect little lady, as was Sallie Mary. Her presence in the family choir will be missed, for to sing with her mother was one of her delights. While her voice has been forever hushed among those of earth, she will sing no doubt, with the angels in the eternal city of God. She was the baby and the only child at home. The parents were very anxious to give her every advantage possible and by moving to Grenada they had hoped to have the benefit of a good school, but God has taken her unto himself. Our prayers ascend to God in behalf of the bereaved, that they may have divine help in their great grief. May they be faithful to the end, when they shall join her in the great beyond. Her body was buried at Spatter Church, Monday, March 27, where services were conducted by the pastor, and witnessed by a large crowd of relatives and friends.

J. D. WROTEN.  
 O. J. RAY.

GUSTAVUS HINDRICKS HUNGERFORD was born in Cuthbert, Randolph County, Ga., January, 1856, and died at Keatchie, La., Feb. 9, 1911, in the triumph of a living faith. He leaves one brother, John Hungerford, of Roseboro Springs, Tex., and four sisters—Mrs. Nannie Liverman, the wife of the late Rev. Geo. M. Liverman who was for years a member of the Louisiana Conference, Mrs. Armour, Miss Lou Hungerford, all three of Keatchie, La., and Mrs. Robt. Nicholson, of

Stonewall, La., to mourn their loss. Brother Hungerford joined the M. E. Church, South in 1874 at Keatchie, La., to which place he came with his parents in 1860. He lived a quiet, sturdy life as a member of the Church of God, indeed, perhaps few so live as to bring as little reproach upon the Church as did Brother Hungerford. His life was one of those so beautifully referred to by the immortal Gray in his "Elegy." It was hidden from the world but so faithfully lived that a sister with whom his life had been spent could say: "He was a good brother, so tender, so kind; he never gave us any trouble." No better tribute could be paid to man. During his last days, Brother Hungerford suffered greatly, but patiently, being sustained by His promise, "whosoever believeth in me shall never die." He was conscious to the last, and his faith was unwavering. May the God of comfort and love sustain those who weep for him, and continue to enable them to press forward for the prize!  
 HENRY T. YOUNG.

MRS. ANNA FENTON ILLY was born in Winchester, O., March 16, 1877, and died in Slidell, La., January 25, 1911. She was the daughter of Nelson and Wallas Fenton. Her mother went home to glory only a short while before she did. She gave her heart to God early in life and united with the Methodist Church in Winchester, O. She came to Covington, La., and while there was married to Mr. Fred Ily, a man of noble character and sterling qualities, who after marriage joined his wife's church. She was sick a long time before she died, yet her suffering did not remove from her face the glad and welcoming smile. She lived up to the highest ideals of unselfish devotion to Christ and his kingdom. She was ever ready to draw the mantle of charity over the faults of others, and had a kindly and sympathetic word for all who were sad, sorrowful and in need of a friend. She was truly a noble woman, and had the love and respect of all who knew her. She leaves to mourn her departure a husband, who lives in Slidell, La.; a father, five sisters and four brothers living in Ohio. We miss her much, but we know our loss is her gain. May the Lord give us strength to so live that we may meet her in yonder sunbright clime with the Father in glory.

T. V. PETERS, Pastor.

MRS. MYRA COOPER GULLEDGE was born February 6, 1871, in Lafayette County, Miss., and died April 11, 1911, at her home near Enterprise, Miss., a victim of that dreaded disease, consumption. She was a patient sufferer for more than two years, and was conscious that death was approaching. She craved the privilege of rearing her little ones (three of whom were quite small), but at the same time was submissive to the will of her heavenly father. Sister Gullledge joined the Methodist Episcopal Church, South, at the age of 18 years, under Rev. J. W. Chambers, and has been a consistent member since that time. Her membership when she passed away was at Stonewall. She was married to Mr. Van Gullledge, March 31, 1892, and unto them were born eight boys and one girl. The youngest boy is thirteen months old. Sister Gullledge's mother was a Burdine, a sister to our beloved president of Whitworth College, and an old college mate of the writer. She was named Cooper for her uncle, Rev. I. W. Cooper. She leaves a husband, nine orphan children, a brother, three sisters and a host of friends to mourn her departure. We deposited her remains in the New Hope Cemetery, near Meridian, Miss., April 12, 1911, in the presence of quite a concourse of relatives and friends.

A. C. FLOWERS.

The death angel visited our home, March 31st, and made it lonely and our hearts sad, for he has taken our

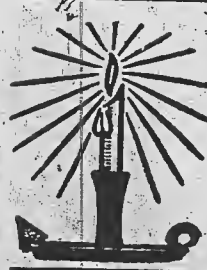
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dear mother, MARY (CARRUTH) BALLARD. Oh, how we miss her, but we know she is better off, for she suffered so! She was spared to us for five years since the doctor announced, "She will never be well again," but they seem but a few short days to us, who loved her. While she was confined to her room the greater part of the time, we knew she was here, and if anything was wrong, mother would soon right it. But now our earthly comforter, adviser and helper is gone. Never more will we hear that distressing cough in the dead hours of the night; never more will we hear that dear voice calling us, until we hear it on the golden shore. For the last year or two mother seemed to be doing better, until about five weeks ago, when she began to fail fast, though was confined to her bed just a week before she died. She often spoke of dying, and said she was not afraid but would be so glad when the summons came, as she did not think she would ever be well any more and she suffered so much. She united with the Methodist Church while young. It was always a pleasure to her to go

to church. She wanted to go on the first Sunday in March, but as she was not feeling well she said she would not go then but that she might be able to go the next first Sunday, our pastor's regular appointment; but that day, April 2, kind friends laid her remains to rest in the Oak Grove graveyard. She leaves a husband, seven children, two sisters, one brother and a host of friends and relatives to mourn their loss. One little son preceded her to that better and brighter home, and there together mother and brother are waiting and watching for loved ones. They are gone, but we know where to find them. Good-bye, dear mother, it will not be long till we'll meet again.

MAYBELL.

We shall be made truly wise if we be made content; content, too, not only with what we can understand, but content with what we do not understand—the habit of mind which theologians call, and rightly, faith in God.—Kingsley.



## Tidings From the Field

### Toccapola, Miss.:

We find the work very pleasant on the Toccapola Charge, and everything is moving on nicely. We have some very fine people here. Three of us nice little towns as you can find anywhere, and one of the best country churches that I know of make up the charge. We have as fine singing as you will hear anywhere. If any of the brethren need some one to conduct the song services in their meetings they would do well to write Brother Ruby Coleman, Tula, Miss. He is one of the finest evangelist singers that I know of, and is a good young man. He will lead the prayer service when necessary. His father, Brother J. A. Coleman, is also a singer and can do some work in the summer. We are hoping and praying for a good year. We expect to have our twin brother, J. S. Johnson, who is now in New Mexico, with us in our meetings this summer, and we would ask the prayers of all that God may bless us in winning souls in this needy field.

J. G. JOHNSON, Pastor

### Logtown, Miss.:

I enclose a list of subscribers to the Advocate, and I can now say to you that the official board of Pearlinton and Logtown are all subscribers to this our excellent conference organ, as you will see. I have just closed a series of services at Westonia. The services were conducted at night and were well attended. Four worthy young ladies and two young men of sterling character united with the Church on profession of faith. A Sunday school was also organized, with bright prospects for a good attendance. This is the second Sunday school organized. I have also organized two Leagues, have baptized five children and have had thirteen accessions on profession of faith and two by letter, and have secured seventeen new subscribers to the Advocate. How is this for a start? I expect to begin a meeting at Logtown the fifth Sunday in this month, and would be delighted to have you over to begin the series of services for us. Logtown is reached only by steamboat via Dunbar, La., and I rarely get the chance to see many of my brethren.

H. MELLARD, P. C.

### Moorhead, Miss.:

Things have been at high tide here for the past few days. On the night of April 11th we were delightfully and interestingly entertained by Miss Elizabeth Kilpatrick, our talented Sunday school field secretary of Corinth. Miss Kilpatrick attracted some people out to services who haven't been out before this year, and it is impossible to begin to estimate what wonderful good this great Sunday school worker has accomplished by having been in our midst and presenting the Sunday school work and its necessity. Since her departure we have organized a teachers' class. Last Sunday out of an enrollment of 96 members on the Sunday school register, 94 were present, with eight visitors. I wonder if there is a Sunday school in the State that had such a full attendance. We have here at Moorhead workers second to none in the State; all of our officers and teachers are enthusiastic; yes, they are live wires. They are now planning to add several Sunday school rooms to the church, so as to accommodate and give each class adequate room. They hope to finish these

rooms within three weeks. This charge has just completed the remodeling and furnishing of the parsonage, which cost several hundred dollars. So you see these Delta folk do not half way do things. Money is no object to them. Easter Sunday was a red letter day with us. We were fortunate in having with us President D. C. Hull of Millsaps College. Our church was filled to overflowing to hear this distinguished preacher and orator. He held both congregations spellbound, and I am sure he made impressions on the hearts and minds of people that will last until Jesus comes. And those who heard him can't say at the great judgment, when we all shall have to stand together and give an account for what we have seen, heard and done, that he failed to point them to the "Lamb of God that taketh away the sins of the world." In the morning services he showed us what true life is, how it is obtained, and how to hold to it. Then at night he showed how by restlessness, recklessness, etc., men and women are brought to ruin; but that if they will just repent and return as the poor prodigal did, that our loving Father in heaven will receive them back into his favor and affection. It was grand to hear these two discourses. We have people from the North, East, South and West, as many know, here at Moorhead, and very capable judges said they never heard any greater discourses in any of the cities than these two from D. C. Hull. I thank God that our Church college has such a man for its president. Hull's trip to Moorhead means so much to Methodism and to the cause of our blessed Christ. We will begin our revival services the third Sunday in May, with Rev. S. L. Pope of Senatobia to do the preaching. I ask for the earnest prayers of all Christians for God's powerful presence in our midst, for we have a number of people who know not our Savior; but oh, how kind and good he has been to them all, temporally, physically and materially; yea, in every imaginable way!

W. V. SHEARER, Pastor.

### Pollock, La.:

The Pollock Sunday school had a "red letter day" on Easter Sunday. With a church membership of less than fifty, the attendance went over the hundred mark, the exact number present being 101. The Easter offering for our orphanage amounted to \$7.88. Our school is fast taking rank among the best, under the efficient superintendency of Mr. W. A. Brown. We had appropriate Easter services at the church, which were well attended, and much interest was manifested. We are anticipating holding a series of meetings at Rochelle in May, when we hope to have the efficient help of Brother H. W. May, our pastor at Columbia. At Pollock we expect to begin our meetings the first Sunday of June. They will be conducted by Rev. Walter G. Harbin of Haynesville, La. The business part of our town was entirely destroyed by fire recently, which of course has had its detrimental effect upon our work, but we are busy and determined by the help of the Lord to have success. Pray for us.

A. RUFUS HOFFPAUIR.  
April 17, 1911.

Better to work and fail than to sleep one's life away.—Jerome K. Jerome.

**Rich Hair** We publish all the ingredients of Ayer's Hair Vigor. Your doctor can thus quickly decide any hair question. He can see at once it cannot color the hair. Ask him about falling hair, dandruff, thin hair. J. O. Ayer Co., Lowell, Mass.

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Gen. Frt. and Pass. Agt.,  
Texarkana, Ark.

# Death Lurks In A Weak Heart

If Yours is fluttering or weak, use "RENOVINE." Made by Van Vleet-Mansfield Drug Co., Memphis, Tenn. Price \$1.00



## Epworth League Department.

(Edited by Rev. H. M. Watkins, Magnolia, Miss., to whom all communications intended for this Department should be addressed.)

What a little thing a word is!  
And yet how much they mean.  
What a precious thing a heart is!  
Yet a word may make it bleed.  
Of evil words—alas—what need?  
They're better left unsaid;  
A word can slay a soul unseen;  
For words have martyrs bled.

And perchance the word you're saying  
Might not be strictly true!  
If a character you're slaying  
Oh, with what disparity!  
Speak well—in truth—with charity,  
Or do not speak at all;  
Perhaps a deed you might undo  
But words you can't recall.

—St. Louis Advocate.

### Devotional.

Our topic this week is "Help and Hindrance from Within." Let the following references be given out: 1 Timothy, 1:5; 1 John, 3:20; Hebrews, 12:14; Proverbs, 4:23.

When in an earnest, serious moment one looks into his heart he finds there many conflicting tendencies and emotions, and one hasn't observed life long before he decides that the real battle of his life is to be fought out within his own soul. He finds there love and hate, purity and impurity, cowardice and courage, selfishness and generosity. If he find a passage like the one in our last reference he instinctively recognizes its truthfulness and the mastery of himself becomes his largest thought. That the tendencies of one's life that have victory within his heart will ultimately mold his outer life there can be no doubt. That he has within him evils which if encouraged will produce many of the most hideous forms of vice he cannot deny. Without any doubt there must come a time when the question of the good and evil within which shall prevail must be settled. There is no use for an indefinite desire for the good. The question must be met and settled. A determined will can do much. St. Paul's "Think on these things!" can be put determinedly into action with good results. Many people have more power to cast out evil than they admit to themselves. God expects men and women resolutely like Daniel to purify in their hearts, "Not to defile themselves." Cultivation of the good impulses of the heart is also helpful. The ministering to them with good books and good meditations, and healthful mental exercise, cannot certainly be discounted. But St. Paul's "By the grace of God I am what I am," points out the great source of victory.

When one's heart is wrong he finds his worst enemies and hindrances within. When his heart is pure, his conscience clear, his impulses affectionate and peaceful, he finds in his heart a storehouse of encouragement and confidence and hope and joy.

"Hawthorne's story, 'Earth's Holocaust,' is to the point. Men and women determined to get rid of all the foolish and empty things that hindered their development. They therefore shipped them all to the prairie, where they might be consumed without danger to their homes. They piled rum and ribbons, papers and pipes, needless gowns and useless gewgaws, muskets and munitions, all that could hinder and offend, and applied the torch. The bonfire was in fancy what George Eliot pictures in Florence, only greater. The very heavens seemed ablaze. The people were in ecstasy, except a very few. They were men and women who lived off the vices and follies of others. To them Satan came with words of comfort: 'Be not cast down, my friends! There is one thing overlooked.' 'What can that be?' they cried in chorus. 'It is the human heart,' said he. 'Unless they hit upon some plan to purify that it will be but a little while until all will be the same again.' The old heart

can produce only the old kind of life. 'Out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things; and the evil man out of his evil treasure bringeth forth evil things.'

"My good blade carves the casques of men,  
My tough lance thrusteth sure;  
My strength is as the strength of ten,  
Because my heart is pure."

### NEWS NOTES.

The editor of this column is writing during the session of the Brookhaven District Conference, which met at Brookhaven on the 19th. We gather from reports made the first day that this district is doing some live League work.

Bogue Chitto reported a good League, Mrs. F. H. Thompson president. Brother Gatlin also reported a League at Norfield, Miss Grace More, president.

Brother B. E. Meigs reported two live Leagues on the Scotland Circuit, one at Union Church, the other at Bethel. Mr. R. T. Rucker is president of the former and Mr. Rod Davis of the latter. The idea that once prevailed that the League is not adapted to country works has been exploded again and again.

When Rev. J. L. Decell of Osyka made his report he incidentally mentioned a Boys' Club. This called out a good many inquiries. He said: "some fellow" at Nashville sent him some literature and he got to reading it and called together the boys in his church from 9 to 12 years of age and organized the Junior Club for religious purposes.

One of the best Leagues reported was a band of enthusiastic Juniors at Fernwood, with 84 members. The pastor, Brother D. Scarbrough, superintends it and holds its meetings twice per month. This League recently raised \$50 to help keep a ministerial student at Millsaps College. They also gave \$5 to a needy home and visited and carried flowers. Rev. N. E. Joyner recently gave an address to this League on mission work in Mexico.

Rev. J. A. Wells sends us a cheering note from Seventh Avenue, Meridian. He says: "On Sunday, April 9, fifty-five were in attendance at our Junior League. Among the oldest and youngest of them are some genuine Christians and faithful workers, especially in visiting and carrying flowers to the sick. I believe some strong Christian men and women will come from this League."

Mrs. Sudie J. Lingle, from Shreveport, La., writes cheerfully relative to League work. She congratulates Hazlehurst on having Brother E. C. Garland, with whom she has worked in other days. She gives us the following League meetings to be held soon:

Louisiana Conference League, Ruston, La., June 21-23; Shreveport District Conference League, May 14, 15; Lafayette District Conference League, Franklin, La., July 8-10.

Let some one be appointed to give the League Department the benefit of these meetings.

### URGENTLY NEEDED.

Dear Editor: Will you please give space in your paper, preferably in the Epworth League column, to the following statement:

The ten-cent assessment is designed to provide the funds necessary to meet the expense of maintaining the central office at Nashville. The revenue from this assessment ought to yield

this year \$11,500; March 15th the total amount received was \$2,625.64; the League Board, therefore, faces a deficit of \$8,874.36.

The Louisiana Conference Leagues, with 1433 members and 10 Junior chapters, ought to pay on this assessment, \$153.30; but only a few chapters have met this obligation, the amount received being \$46.50. The balance due is \$106.80.

Our fiscal year ends May 31st. This statement is submitted with an urgent appeal to every delinquent chapter to remit at once the assessment for 1910-11 to Rev. F. S. Parker, 810 Broadway, Nashville, Tenn.

"Do it now," please.  
FITZGERALD S. PARKER.  
J. MARVIN CULBRETH.

### BAKER, LA.

Since I last wrote I have been very busy, for I have not only filled my regular appointments, but have made many pastoral visits and have many more to make. We have received a few members by certificate. I am advocating the cause of missions, both in and out of the pulpit, and have appointed missionary committees as directed by the Discipline. Congregations have been good, and progress is being made. The people here on this charge have received us kindly. A new cooking stove, new galvanized gutters, a rebuilt cistern and a new rocking chair are some of the improvements made in and about the parsonage since our arrival. More improvements will follow. We have just held our second quarterly conference, at Deerford, and we had a good time. The officials in the main did fine in the financial line. Our beloved and much-appreciated presiding elder, Rev. C. C. Miller, was present and presided, to the delight and profit of all. At night he preached a splendid sermon to a very appreciative congregation, and I had the pleasure of hearing the sermon. You know, Mr. Editor, we get tired of hearing our own sermons, and we long to hear some one else. There is one thing I can say, and that is, the officials on this charge are good men. I have one steward (we know him as Uncle Joe Millican in this country), who has been standing by the preachers for fifty years, and has a wonderful record. He can tell you how much money he has collected for the pastors for the last forty years, and by whom paid. I don't know of another steward that can say as much. He is, in the evening of life—near the sunset, perhaps—but still he collects for the pastor, and attends the quarterly conferences, just like he was a young man. He will excuse me for saying so much, but Mr. Editor, we should say some of the good things while a good man is still living. I have some subscribers for the Advocate and will send you a good list soon. All things considered, we are doing pretty well. I am delighted with the good people on this charge.

S. D. HOWARD.

### TRY MURINE EYE REMEDY

for Red, Weak, Weary, Watery Eyes and Granulated Eyelids. Murine Doesn't Smart—Soothes Eye Pain. Druggists Sell Murine Eye Remedy, Liquid, 25c, 50c, \$1.00. Murine Eye Salve in Aseptic Tubes, 25c, \$1.00. Eye Books and Eye Advice Free by Mail. Murine Eye Remedy Co., Chicago.

### KELLER LODGE, SEASHORE CAMP GROUND.

Keller Lodge, at Seashore Camp Grounds, Biloxi, Miss., open for season 1911. Fine fishing and bathing. For rates, write Mrs. R. G. Price.

### MIRACULOUS ESCAPE FROM DEATH.

Rev. T. P. Pierce, a minister and merchant of Vinemont, Ala., has a close call.



Rev. T. P. Pierce.

Following is Mr. Pierce's own story of how he fell into good hands and evaded the "grim reaper."

"In the spring of 1907 I was a complete wreck, and was pronounced by some doctors to have dropsy, by one to have cancer of the stomach, another said tumor; in all, there were fourteen or fifteen doctors. Scarcely any of them agreed, and none of them did me any good whatever. Four of our country doctors said I could not be cured and gave me up to die. My weight had decreased to 147 lbs. and I was perfectly helpless, when I decided to try W. H. Bull's Herbs and Iron. After using five bottles, my health was immediately restored, and in a few weeks, I was as strong and healthy as ever in my life. My weight to-day is 247 lbs., and I shall never fail to recommend W. H. Bull's Herbs and Iron."

W. H. Bull's Herbs and Iron can be had from any druggist in 50c and \$1.00 bottles. If after using two-thirds of a \$1.00 bottle you are not benefitted, take the bottle back to your druggist and he will refund your money. If your druggist can't supply you, the W. H. Bull Medicine Company, St. Louis, Mo., will send it direct upon receipt of price.

### Every Month Near Death.

Foster, Ark.—Mrs. Fannie Ellis, of Foster, says: "I was sick for seven years, and half the time could not stand on my feet. Every month, I was very near death. I tried Cardui, and in two months, I was cured, and am now stout and healthy. My friends all ask me now what cured me. My looks are a testimonial to Cardui." No matter how serious or long-standing the trouble, Cardui will help you. It is a mild, vegetable, tonic remedy, especially adapted to relieve and cure the common womanly ailments. It relieves womanly pains and restores womanly strength. Try Cardui.

### HEREFORD CATTLE, BERKSHIRE PIGS.

At auction April 20th; "Alabama Black Belt" farms for sale. Send for circular about winter legumes, hay, and pasture plants. R. E. Lambert, Darlington, Wilcox Co., Ala.

### FEATHERS LARGEST DEALERS IN THE SOUTH



If your merchant does not handle our superior grades of feathers put up in bags, beds or pillows, write us direct—we will see that you are supplied with samples and prices that are bound to secure your order. If you have feathers for sale, you can't be sure you are getting every cent they are worth until you get our quotations. Louisville Pillow Company, Inc., LOUISVILLE KENTUCKY



## The Sunday School.

### NOTES AND SUGGESTIONS.

By Miss Elizabeth Kilpatrick.

He who comes to Sunday school willing to learn, will soon be worthy to lead.

The boy analyzed: "Fifty per cent fun, 20 per cent fight, 20 per cent curiosity, 5 per cent religion, 5 per cent work."—Sunday School Outlook.

Men are not bad, but preoccupied with their work. It is the problem of the adult Bible class department not to lessen a man's desire or capability to work, but to show him the way to work in the King's business with skill and loving thoughtfulness.

The department of teacher training should be strongly emphasized in every Sunday school. Dr. Hamill's books on this subject are the finest in any denomination, and every teacher should avail himself of this great mine of inspiration and helpfulness.

Have you a "Smile Book" for your class? A smile is the easiest, most radiantly lovable expression that ever flits over the human face, and by its charm and winsomeness many men can be won to Christ. Surely anybody can add one chapter to a class Smile Book of 365 pages.

"The Teachers' Meeting" is a convenient name long used for a regular gathering of the leaders of a Sunday school, with a more or less clearly-defined purpose of helping each other to get ready for the school session. With the rapid and thorough development of lesson helps, training systems and reading courses for teachers, a meeting for lesson study is not generally needful or successful. But every Sunday school must have a regular and well-planned conference of its leaders, the officers, the teachers and the leaders of classes, in order to secure and maintain an efficient organization.

In every human enterprise engaging a number of people, ORGANIZATION is essential to success. Organization means people grouped as leaders and followers, working together under natural law toward a common end. God has organized everything in the universe. Men led by his Spirit are everywhere seeking to thoroughly organize Christian work. The Sunday school should be thoroughly organized and kept so. The efficiency of its organization is the measure of its permanent success. Any success attained without good organization only means a bigger failure when the days of trouble come.

### MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

"The measure of a nation's civilization, is the number of heroes it has had, whose qualities have been harvested for children and youth."

A number of our pastors have notified this office of their purpose to have every Sunday school on their respective charges, observe Children's Day. This is a move in the right direction. May their number increase.

Thanks are hereby extended to the presiding elders of the Mississippi Conference who have so generously thrown open their respective District Conferences for a full and free discussion of the Sunday school matters. As the Discipline (Par. 250) gives to the presiding elder the right to arrange the program, this part of the work has been left entirely in their hands, save when special request has been made of the Sunday School Board to attend to it. When it is remembered that over eighty per cent of our church members have come to us from the Sunday school, with the per cent increasing every year, no interest can rightly have prior claim.

Plans are formulating, and will soon be announced for the Summer School of Methods held yearly under the auspices of the State Sunday School Ex-

ecutive Committee. The best available talent is always secured for these schools, and a week is spent studying the great problem of the Sunday schools. No church or Sunday school could do a wiser thing than select one or more of the brightest young men and women and send them to this school, pay all their expenses, and thus raise up future leaders. A few dollars invested here, will yield hundreds, yea thousands in a few years, besides, what is vastly more to the point, immortal souls. Brother superintendent, suppose you try it this year. Information can be had at this office.

### IMPORTANT NOTICE!

To the Sunday School Workers of North Mississippi.

The Sunday School Board has decided to publish a little booklet giving the name of the Sunday school and of the superintendent, as well as the amount each Sunday school contributes on Children's Day, be it large or small. The idea is for every Sunday school to contribute something towards this great cause, so there can be no possible excuse for any Sunday school not being represented on this list. We are sending you Children's Day programs; the order has been placed and you should receive them right away. If the number sent is not enough, kindly notify this office, and the additional copies will go forward. The board hopes that you realize we are making history this year in the North Mississippi Conference, and we certainly do not want to go to conference with your Sunday school not having taken its rightful and much-needed part in this great work. The board feels the North Mississippi Conference has the material both in its ministers, superintendents and Sunday school scholars to make the Banner Conference in our entire Southern Methodism, and we certainly hope we can have your earnest co-operation and assistance. Other conferences are making this forward movement and we must not fall behind.

We trust you will write this office any items of interest about your Sunday school, or any problem you have, and we will be only too glad to render you whatever assistance we can. Do not forget to pray earnestly for a great year in this broadest field of the great Christ-King's business.

Yours faithfully,  
ELIZABETH KILPATRICK,  
Field Secretary, Corinth, Miss.

### WOMAN'S HOME MISSION CONFERENCE OF THE MISSISSIPPI CONFERENCE.

The eighteenth annual meeting of the Home Mission Society of the Mississippi Conference will be held in the city of Brookhaven, on May 2-5. The first session will be held Tuesday at 8 p. m. In view of the action of the last General Conference and the probable action of the Missionary Council, now in session at St. Louis, this will be a very important meeting. Every auxiliary should make a special effort to have representation at this Conference.

Signed: Mrs. T. B. Holloman, Conference President; Mrs. C. R. McQueen, Recording Secretary.

### YOU CAN'T GO WRONG IN BUYING A "DANDY" 2 H. P. ENGINE



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## Marriages

At the residence of the bride's parents near Hamburg, Miss., April 12, 1911, at 9 o'clock p. m., MR. HUGH L. COSTLEY, of Zachery, La., to MISS SOPHIA J. CALCOTE, of Hamburg, Miss., Rev. Wade H. Young officiating.

April 2, 1911, at the residence of the bride's mother, at Roosevelt, Miss., by Rev. R. T. Pickett, MR. G. O. McDONALD of Gulfport, Miss., to MISS ALLIE WILLIAMS.

April 6, 1911, at the residence of the bride's parents, near Latimer, Miss., by Rev. R. T. Pickett, MR. L. V. ELLIS of Ocean Springs to MISS ALICE McQUEEN.

On April 16, 1911, at the home of the bride's parents, by Rev. John W. Chisolm, MR. O. E. CASTENS, of Pickens, Miss., to MISS LIZZIE MEL MILTON, Camden, Miss.

### A BOOK OF 100 REVIVAL SERMONS.

By 100 prominent preachers, and 12 booklets, each book containing 35 or more of the recent great Revival and Special Sermons and Sermon outlines of the world, prepaid all for just \$1.00. Co-operative Publishing Co., East St. Louis, Illinois.

### She Was Smothering

Rockford, Ala.—Mrs. M. C. Paschal, of this place, says: "I was taken with nervous prostration, and had headache, backache, pains in my right side, and smothering spells. I called in physicians to treat my case, but without relief. Finally, I tried Cardui, and it gave perfect satisfaction. I recommend it to every sick woman." Are you weak, tired, worn-out? Do you suffer from any of the pains peculiar to weak women? Cardui has a record of over fifty years in relieving such troubles, and will certainly benefit you. It prevents those frequent headaches, and keeps you up, out of bed, feeling fresh and happy. Try Cardui.

## Morphine Relieved Pain---The Great Kidney Remedy Restores to Health.

For the past few years I suffered greatly from what three physicians called neuralgia of the stomach. The doctors treated me without any success and I called in a fourth doctor who pronounced my disease gall stones. I suffered intense pain and the only relief the doctor could give me was by injections of morphine. I was so completely discouraged that I had almost given up hope when a neighbor told me about Dr. Kilmer's Swamp-Root. I decided to try it and began its use at once and after taking nine bottles was completely cured, not having a spell of sickness in over two years.

I have so much confidence in Swamp-Root that I never fail to recommend it to my friends who may have kidney trouble of any kind. I feel certain that Dr. Kilmer's Swamp-Root saved my life, why should it not do likewise to others who take it in time.

You are at liberty to use this testimony at any time. Yours truly,

MRS. ELLA HENRY,  
816 Schaefer Ave.,  
Kansas City, Mo.

State of Missouri  
County of Jackson.

On the 28th day of July, A. D., 1909, personally appeared before me a Notary Public within and for said County and State, Mrs. Ella Henry, who subscribed the above statement and made oath that the same is true.

HENRY C. EMERY,  
Notary Public.

Letter to  
Dr. Kilmer & Co.,  
Binghamton, N. Y.

### Prove What Swamp-Root Will Do For You.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. It will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

**DROPSY** CURED. Shortness of breath relieved in 36 to 48 hours. Reduces swelling in 15 to 20 days. Call or write. COLLUM DROPSY REMEDY CO., Dept. B, 512 Autsell Bldg., Atlanta, Ga.

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AND

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AND BUILD UP THE SYSTEM**  
Take the Old Standard GROVE'S  
TASTELESS CHILL TONIC. You know  
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plainly printed on every bottle, showing  
it is simply Quinine and Iron in a taste-  
less form, and the most effectual form.  
For grown people and children, 50c.

"I am in fairly good health, but subject to frequent heavy, cloudy head, and occasionally dull pain. I get relief with one or two of Dr. Miles' Anti-Pain Pills. They are very beneficial to me and I do not like to be without them." D. F. LEWIS, Cleveland, O.

**The first package will benefit; if not, your druggist will return your money.**



## QUARTERLY CONFERENCES.

## NORTH MISS. CONFERENCE.

## Durant Dist.—Second Round.

McCool, at Liberty Hill... Apr. 29  
Vaiden, at Columbia... Apr. 30 May 1  
Rural Hill, at Smyrna... May 6  
Kosciusko... May 7, 8  
Ackerman, at Weir... May 7, 8  
High Point, at White Hall... May 13  
Lanesville, at Noxapater... May 14, 15  
Sallis, at Spring Grove... May 20, 21  
Chester, at Salem... May 27, 28  
Ebenezer, at Ebenezer... June 3, 4  
Black Hawk, at Acona... June 10, 11  
Poplar Creek, at Salem... June 17, 18  
N. G. AUGUSTUS, P. E.

## Greenville Dist.—Second Round.

Robinsonville... Apr. 29, 30  
Shipmans Chapel... May 4, 5  
Clarksdale... May 7, 8  
Deeson... May 14, 15  
Merigold... May 21, 22  
The District Conference will be held at Rosedale, May 12, 13, 14.  
W. W. WOOLLARD, P. E.

## Sardis Dist.—Second Round.

Como... Apr. 29, 30  
Long Town, at L. T... May 6, 7  
Courtland, at Chapel Hill... May 13, 14  
Tyro... May 17  
Senatobia... May 20, 21  
Wall Hill, at Bethel... May 27, 28  
Arkabutla, at Harmony... May 31  
Eureka, at Eureka... June 3, 4  
Crenshaw, at Crenshaw... June 10, 11  
W. M. YOUNG, P. E.

## Corinth Dist.—Second Round.

Dumas Ct., at Wells Chap. Apr. 28  
Ripley Ct., at Mt. Pleasant Apr. 29, 30  
Dry Run Ct., at Mt. Pisgah May 6  
Guntown & B., at Pleasant Valley... May 7, 8  
Hatchie Mts., at Crums Chapel... May 13, 14  
Kossuth Ct., at Kossuth... May 14, 15  
Myrtle Ct., at Ebenezer... May 20, 21  
Baldwyn Ct., at Lebanon... May 27, 28  
Sherman Ct., at Chesterville... June 3, 4  
BEN. P. JACO, P. E.

## Columbus Dist.—Second Round.

Starkville... Apr. 29, 30  
Starkville Ct., at Smyrna... May 6, 7  
Mayhew, at Sessums... May 7, 8  
Crawford... May 13, 14  
Cochran... May 20, 21  
Columbus Circuit... May 27, 28  
J. E. THOMAS, P. E.

## Aberdeen Dist.—Second Round.

Greenwood Spr'gs, at P. G. Apr. 29, 30  
Prairie, at Strong... May 6, 7  
Wren, at Grady's Chapel... May 13, 14  
Derma, at Derma... May 20, 21  
Montpelier, at Mantee... May 27, 28  
Tremont, at Mt. Pleasant June 3, 4  
Fulton, at Friendship... June 4, 5  
JAMES H. FELTS, P. E.

## Winona Dist.—Second Round.

Winona Circuit, at Bluff Springs... April 29, 30  
Belzoni, at Swift... May 4  
Ruleville, at Ruleville... May 5  
Lambert, at Lambert... May 7, 8  
Tutwiler, at Dublin... May 14, 15  
Webb, at Webb... May 16  
Indianola, at Fairview... May 20, 21  
Kilmichael, at Stewart... May 26  
Bellefontaine, at Lebanon... May 27, 28  
Eupora, at Mabin... May 29  
Slate Springs, at Cross Roads... May 31  
Minter City... June 4  
District Conference at Webb, May 17-19. Bishop W. B. Murrah presiding.  
E. S. LEWIS, P. E.

## Oxford District—Second Round.

Abbeville, at Mt. Zion... Apr. 29, 30  
Oxford... Apr. 30, May 1  
Potts Camp, at Cornersville May 6, 7  
Randolph, at Hunters... May 11  
Lafayette, at Midway... May 12  
Toccoola, at Kingdom... May 13, 14  
Holly Spgs. Ct., at Mt. Hope May 20, 21  
Holly Springs... May 26  
Grenada... May 28, 29  
Waterford, at Asbury... June 3, 4  
Charleston... June 11, 12  
Ashland, at Shawnee... June 17, 18  
District Conference will be held at Charleston, June 13-15.  
J. E. CUNNINGHAM, P. E.

## SEASHORE DISTRICT CONFERENCE.

The opening sermon of the Seashore District Conference will be preached by Rev. H. Mellard, Tuesday night, May 9th, in our church at Long Beach. The conference will be called to order Wednesday morning, May 10th, at 9 o'clock. The preachers in charge will please send me the names of their delegates so that an official roll can be made; and it is highly important that their names be sent also to Rev. R. F. Witt, Long Beach, in order that assignments to homes may be made. It will also be well that he be notified of those most likely to attend, and of the time of their arrival.

The following committees are appointed:

Orders—F. R. Hill, Jr., D.D., G. A. Guice, R. S. Gale.  
Admission on trial—T. W. Adams, L. A. Darsey, E. D. Phillips.  
W. B. JONES, P. E.  
Gulfport, Miss., April 20, 1911.

## BATON ROUGE DISTRICT CONFERENCE.

The preachers in the Baton Rouge District, laymen and delegates will please take notice that the undersigned has changed the date of the District Conference from June 16 to June 13, moving it up three days. Bishop Murrah has consented to be with us at that time. Let all the preachers be on hand as "our Bishop" will be with us. Let every work have laymen present. Pray for the Conference, that it may be a source of deep spiritual power, and an inspiration to every part of the District. Opening sermon Tuesday night, June 13. Business sessions and preaching on Wednesday and Thursday. The Editor of the Advocate will please accept an invitation and be present.  
C. C. MILLER, P. E.

## CALENDAR.

## General Boards.

Annual meeting Board of Church Extension, Richmond, Va., April 27-30.  
Annual Meeting Board of Missions, Nashville, Tenn., May 3.  
Annual Meeting Epworth League Board, Nashville, Tenn., May 10.

## District Conferences.

Lafayette District Conference, at Lake Charles, May 24.  
Seashore District Conference, at Long Beach, Miss., May 9-12.  
Columbus District Conference, at Sturges, April 19-21.  
Sardis District Conference, at Herndon, May 9-12.  
Winona District Conference, at Webb, Miss., May 17-19.  
Corinth District Conference, at Myrtle, May 16-18.  
Newton District Conference, at Union, July 26-30.  
Hattiesburg District Conference, at Richton, Miss., July 11-14.  
Jackson District Conference, at Capitol Street, Jackson, April 26-28.  
Aberdeen District Conference, at Calhoun City, May 9-11.  
Meridian District Conference, at Lauderdale, May 29-June 2.

## Sunday School.

Thirteenth International Convention, San Francisco, Cal., June 20-27.

## College Commencements.

Port Gibson Female College, May 7.  
Whitworth Female College, Brookhaven, Miss., May 14-16.  
Millsaps College, Jackson, June 2-6.  
Centenary College, Shreveport, June 4.  
Woman's Home Mission Society.  
Annual Meeting, W. H. M. S., Mississippi Conference, at Brookhaven, Miss., May 2.  
Annual Meeting, W. H. M. S., North Mississippi Conference, at Iuka, Miss., May 20-24.

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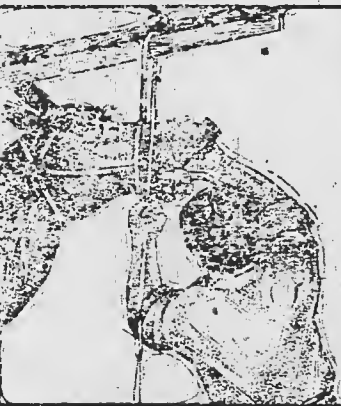
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## LOUISIANA CONFERENCE.

## Monroe Dist.—Second Round.

Winnsboro, at Crowville.	Apr. 22, 23
Lake Providence.	Apr. 29, 30
Waterproof, at St. Joseph.	May 6, 7
Mangham, at Union.	May 13, 14
Oakgrove.	May 20, 21
Bonita.	May 27, 28
Tallulah.	June 3, 4
Oakridge.	June 10, 11
Collinston.	June 11, 12
Downsville, at Douglas.	June 17, 18
Calhoun.	June 24, 25
Brooklyn, at Hickory Spr.	July 1, 2
Florence.	July 8, 9

S. S. KEENER, P. E.

## Shreveport District—Second Round.

South Mansfield.	Apr. 23, 24
Lachute, at Taylortown.	Apr. 25, 26
Keatchi, at Belcher.	Apr. 29, 30
Bossier City, at C.	Apr. 30, 31
Pleasant Hill, at Robeline.	May 6, 7
Hornbeck, at Holy Grove.	May 10, 11
Campit, at Clarence.	May 13, 14
Ida, at Ida.	May 16, 17
Leesville.	May 20, 21
Bon Ami.	May 21, 22
DeRidder.	May 24, 25
Grand Cane Mis., at Bethel.	May 27, 28
Grand Cane, at Keithville.	May 28, 29
Greenwood, at Kingston.	May 30

R. R. SINGLETON.

## New Orleans Dist.—Second Round.

St. Tammany.	a. m. Apr. 23
Slidell.	p. m. Apr. 23
Felicity.	Apr. 27, 30
First Church.	Apr. 30 May 1
Donaldsonville, at V.	May 7
Mary Werlein.	May 8
Covington.	May 14
Epworth.	May 17
Rayne Memorial.	May 21, 22

## District Conference, at Carrollton

Avenue, March 28, 7:30 p. m.

J. M. HENRY, P. E.

## Lafayette Dist.—Second Round.

Crowley.	April 22-23
Sulphur.	April 23-24
Church Point, at Prudhomme.	April 29-30
Eunice.	April 30
Jennings.	May 6-7
Bell City, at West Lake.	May 7-8
Lafayette.	May 13-14
St. Martinsville.	May 14-15
Lake Arthur.	May 20-21
Lake Charles.	May 21-22
Indian Bayou.	May 27-28
Rayne.	May 28-29

District Conference will convene at Lake Charles, May 24th, at 9 a. m. The opening sermon will be preached by Rev. K. W. Denson, Tuesday evening at 7:30.

J. E. DENSON, P. E.

## Ruston Dist.—Second Round.

Bernice, at Dubach.	Apr. 22, 23
Ruston.	Apr. 23, 26
Gibbsland, at Oak Grove.	Apr. 29, 30
Shmsboro, at Vienna.	May 4, 7
Ringgold, at Rocky Mt.	May 11
Jonesboro, at Dodson.	May 13, 14
Winnfield.	May 14, 15
Boyd Mission, at Ashland.	May 19
Blenville, at Saline.	May 20, 21
Lisben, at Harmony.	May 27, 28
Houghton, at Alberta.	June 11
Arcadia.	June 17, 18
Lanesville, at.	June 21
Cotton Valley, at C. V.	June 24
Minden.	June 25, 26

R. W. TUCKER, P. E.

## Baton Rouge Dist.—Second Round.

Zachary, at Slaughter.	Apr. 22, 23
Franklinton, at Fisher's.	Apr. 29, 30
Bogaloussa.	Apr. 30, May 1
Mt. Hermon, at Varnado.	May 2
St. Helena, at Center.	May 4
Pine Grove, at Pine G.	May 6, 7
Baton Rouge.	May 14, 15
Amite City.	May 21, 22
Kentwood.	May 28, 29
Port Vincent, at Port V.	June 3, 4
St. Francisville, at Star H.	June 10, 11
New Roads, at Cottonwood.	June 13

## Dist. Conf., at Franklinton June 13, 15

C. C. MILLER, P. E.

## Alexandria Dist.—Second Round.

Longville and Merryville, at Merryville.	Apr. 23, 24
Alexandria.	Apr. 30
Bunkie, at White Chapel.	May 6, 7
Harrisonburg, at Harrisonbg.	May 17

Jena, at Eden.	May 20, 21
Trout.	May 21, 22
Columbia, at Columbia.	May 24
Marksville, at Marksville.	May 28, 29
Selma.	May 31
Tioga, at Pleas. Grove.	June 3, 4
Fullerton and Oakdale, at Spring Hill.	June 10, 11
Colfax, at Montgomery.	June 14
Melville, at Woodside.	June 18, 19
Glenmora, at Forest Hill.	June 25, 26
Opelousas.	June 28

PAUL M. BROWN, P. E.

## GREENVILLE DISTRICT CONFERENCE.

The Greenville District Conference will be held at Rosedale, beginning

Thursday night, May 11, and continuing through the following Sunday, the 14th. The service Thursday night will be the opening one of the Conference, when a sermon will be preached by Rev. W. S. Lagrone. I am very anxious that the supreme thought of the Conference may be the salvation of the unsaved. Will not the entire membership have this on their hearts, and make it an object of importunate prayer?

The pastors of the district are making earnest effort to have all assessments for Foreign and Domestic Missions paid and in the hands of Conference Treasurer by the convening of the Conference. Will not the few brethren, who have not yet made this

collection see to it that it is in on time?

Every Quarterly Conference Record should be carried to the Conference for inspection. Will not the pastors see to this?

The following committees have been appointed: On License to Preach and Admission on Trial—W. H. Mounger, J. J. Garner, W. S. Shipman. On Elder's and Deacon's Orders—L. P. Wasson, W. L. Storum, and J. H. Ingram.

I have the promise of Dr. C. F. Reid, the leader of the Laymen's Missionary Movement to attend the District Conference. May we not have to hear this great and godly man a large gathering of our laymen?

W. W. WOOLLARD, P. E.

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You must be sure first, by feeling its power in your own body. You must be sure before you say a word or pay a penny. You must know it is right, most know, or are right, must know you are right. You can be sure, can see, feel and know by testing it for twenty-five days at our risk. Each day tells its own plain story, a story that has won the hearts of thousands. If you want to get well, here is your chance. Here is your chance to try, without paying a penny, a successful treatment which makes health by getting down to the first principles of the body, by following the only method which makes permanent health possible.

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This is how Bodi-Tone is offered to every sick and ailing person who wants new health. If you want to stop the use of medicines, if you want to quit the continual drugging and dosing, *tone your body and make it healthy with Bodi-Tone*, for healthy bodies need no medicine. The decision is all left to you. You judge for yourself, in your own time, in your own home, and judge it by what it does. It is so often possible to judge within a few days, for when Bodi-Tone does its work there is a remarkable difference between the old and new body. Friends notice it, neighbors remark it and relatives rejoice in it. But Bodi-Tone wants you to take your time, to see, feel and be sure, to know its work is good, to realize it is right before you pay. Your word decides it.

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does just what its name means—cures disease by *toning all the body*, and we want you to try a box at our risk and see what it will do for your body. Bodi-Tone is a small, round tablet, that is taken three times every day. Each box contains seventy-five of these tablets enough for twenty-five days' use, and we send you the full box without a penny in advance, so that you can try it and learn what it is, so you can learn how it works in the body, how it cures stubborn diseases by helping nature to tone every organ of the body. Tone is a little word, but it means a great deal, everything in health. When all the organs are doing their part, when each is acting in a perfectly natural way, when all the functions are healthy and strength and power of resistance to disease are all at a natural point, then the body is in proper tone. When disease has attacked any part, the tone of the entire physical body should be raised to the highest point, to make all the body help to cure. This is the power Bodi-Tone offers you to help you get new health.

The composition of Bodi-Tone is not a secret. Each ingredient that is used to make this splendid remedy is fully described in the Bodi-Tone book, sent free to every Bodi-Tone user. When you use Bodi-Tone you know just what you are using, know it is good and safe and know you are taking the kind of medicine to provide real help for the body. It contains no narcotics or habit-forming drugs, nothing that can injure the stomach; it contains no ingredient that your own family doctor will not endorse and say is a good thing. It does not depend on killing pain with opium, cocaine, morphine, or other dangerous drugs. It does not excite the body with alcohol, but it tones the body and cures its disorders with the remedies Nature intended to tone and cure the body when that power was given them.

Among the ingredients which give Bodi-Tone its great power, are iron, to give life and energy to the blood, Scrupapilla to purify it, Phosphoric, to nourish the nerves, Lithia, for the kidneys, Glycerin for the stomach, Chinese Khambar and Oregon Grape Root, for the liver, Cascara, to restore tone to the bowels and intestines, and Peruvian Bark for the general system.

Each ingredient Bodi-Tone contains adds a needed element from nature to the body. Each has work to do and does it well. We claim no credit for discovering the ingredients in Bodi-Tone, each of which has its own well-deserved place in the medical books of most of the civilized world. We

simply claim the credit for the successful formula which we invented, for the way in which these valuable ingredients are combined, for the proportions used, for the curative force which thousands of sick have found in Bodi-Tone. Many of its ingredients are regularly prescribed by doctors either separately or in combinations with such drugs as each doctor may favor, for there are wide differences of opinion among the doctors of various schools. The exact combination used in Bodi-Tone is what makes Bodi-Tone the curative and restorative power that makes possible the remarkable cures experienced by Bodi-Tone users, cures which prove the difference between Bodi-Tone and common remedies. That is why we want to send you a box of Bodi-Tone on trial as soon as you write for it, for we know you will find it different and superior.

## You Need It

If you are tired of ceaseless doctor bills, and wearied of continual dosing without results, you need Bodi-Tone right now. If your local doctor is doing you no real good, if you have given him a chance to do what he can and the ordinary medicinal combinations he used have failed, give this modern, scientific combination of special remedies a chance to show and prove what it can do for you. Its greatest triumphs have been among men and women with chronic ailments who had good physicians without lasting benefit, and for this reason all chronic sufferers are invited to try it at our risk.

Bodi-Tone offers its valuable services to you right now, if you are sick, if you need medicinal help, if your body's organs are not acting as they should, if your body is not in right, natural and normal tone. This is what Bodi-Tone is for, to help nature restore tone to the body, to restore health, vigor, vitality and strength.

If there is anything wrong with your kidneys, Bodi-Tone helps to restore tone to the kidneys, helps to set them right. If there is anything wrong with your stomach, Bodi-Tone helps to tone the stomach, helps to set the wrong right. If there is anything wrong with your nerves, your blood, your liver, your bowels or your general system, the health-making ingredients in Bodi-Tone go right to work and keep on working day after day, producing results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone helps to eliminate the Uric Acid from the system while it restores tone to the kidneys, stomach and blood, thereby preventing a continuance of Rheumatic poison and putting new activity into muscles, nerves and joints. Bodi-Tone should be used by all women suffering from any Female Ailment, for its toning properties have been found especially valuable in such ailments.

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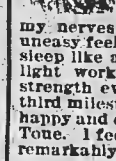
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## How It Cures

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COOPER, TEXAS.—I was down with Rheumatism for nine long weeks and came very near dying. My physician pulled me through, but when I got up out of bed I was so weak that I could hardly do anything. The Rheumatism had left me almost a physical wreck. My limbs and body were swollen terribly, and I was so nervous and weak I could not stand to do any kind of work, nor did I seem to get any better. At this time I learned about Bodi-Tone and sent for a box to try. The swelling began to leave my body within a short time after I began its use and the nervousness and weakness gradually disappeared. I could ride and plow all day before I had used two boxes, and do all of my work about the place without feeling the least worried. I feel like a different man since I began to use this remedy. W. N. ROGERS.



GYPSUM, KANSAS.—When I sent for Bodi-Tone I suffered severely, and could get no relief for two years, even while taking treatment from the doctor. I thought the trouble was in my stomach, but the doctor said my Liver was enlarged. I also had Female Trouble, which was very bad. My doctor said if I did not quit work I would have to have an operation sooner or later. I was so nervous I could not sleep at night and could not settle myself to work at any one thing but a short time. I had no appetite; in fact I was so discouraged that I feared very little whether I lived or died. I was in such misery. I had not taken many more than a dozen doses of Bodi-Tone when my terrible backache all left me and the distressing bloating in my stomach disappeared. Then my troubles all seemed to leave me at once, as if by a miracle. I would go to bed and sleep like a babe and work all day and never feel tired. My friends say I look as fresh and young as a girl. EFFIE E. DUELLER.



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# NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58.—No. 18.

"Prove All Things; Hold Fast That Which is Good."

WHOLE No. 2881.

ROBERT A. MEEK, Editor.  
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, LA., THURSDAY, MAY 4, 1911.

CHAS. O. CHALMERS, Publisher.  
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## Editorial

A contemporary suggests that the seeking of the heights by aviators should remind the Christian that he also should seek them. In the physical world the altitudes are places of danger; but in the spiritual world they are the places of safety. "Ever Upward," should be the motto of the child of God. Nor does the Word fail to reveal the secret of soul flight: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles."

• • •

It is said that the late Cecil Rhodes, though one of the busiest men in the world, found time for wholesome reading. So ought every man. The mind should be fed as well as the body. To think the thoughts of great men after them, is to be enriched and ennobled by them. Poor, indeed, is the person who has no love for books or periodical literature. Even a few moments spent daily with worthy authors will soon bring an amazing wealth of information. Never were volumes printed in forms so cheap and handy as now, and never was there so little excuse for ignorance.

• • •

We hear in this day a vast amount of clamor for the "rights of man," but the concern of reformers seems to be only for his physical and social rights. As Ex-Governor Hauly says in his excellent little volume, "My Lord and Savior Jesus Christ," to the Galilean belongs the unique distinction of "debating the rights of the soul." And the rights of this immortal part of man are the ones that are most neglected and trampled under foot. The redemption of the individual who recognizes and seeks to secure the rights of his spiritual nature is well-nigh accomplished. To regenerate and unfetter the souls of men is the supreme work of humanity; and it is to this, rather than to mere outward reforms, that we must look to usher in the "new earth wherein dwelleth righteousness."

• • •

In the course of a few remarks that it was our privilege to exchange with him recently at Jackson, Miss., Mr. Roosevelt said: "Sometimes I fancy that I am a Methodist preacher myself." But since reading the full text of his lecture on the Bible delivered in San Francisco on March 26, we have come to the conclusion that he is more of an "exhorter" than a "preacher." He does not concern himself much with exposition, but is strikingly forceful in his appeals for right conduct. Perhaps the reason he so delights in the gospel of doing, is that he himself is somewhat of a doer. We once heard a man, eminent for scholarship and gifted with insight, remark that both Mr. Roosevelt and Mr. Bryan are greater in their moral than intellectual strength. We think that this estimate is correct. Our Ex-President is not to be grouped with our statesmen of philosophic minds and oratorical gifts, but with our great men of action. Andrew Jackson was "Old Hickory;" he is the "New Hickory."

## PRESENT-DAY PROOFS OF CHRIST'S RESURRECTION.

The proofs of Christ's resurrection are not wholly of a documentary character. Evidence that he broke the bars of the tomb is not limited to the statements of the eye-witnesses enumerated in the four Gospels and the Book of Acts. It is true that these records, properly studied and understood, seem convincing and overwhelming. Mr. Greenleaf, the great lawyer, in his well known volume in which the testimony of the disciples is set forth after modern-day methods, shows how wonderfully strong their statements are when analyzed and placed in proper order and relation, as an attorney would develop them in court.

But other, and if possible stronger, proofs that our Lord arose from the dead are not wanting in these opening years of the twentieth century. One of them is the existence of the mighty Christian Church. It has extended itself into all the lands of earth; it numbers its adherents by the hundreds of millions; it has built the most majestic civilizations that have ever adorned the globe, and it is to-day the most potent factor in the affairs of men. No law of philosophy is more indisputably established than that of the correlation of forces. Action must be equal to reaction. If you fire a gun, the force that comes back must precisely equal that which goes forward. If a tree is cut down and burned, the heat that it gives out is the exact equivalent of the potential energy stored up in it in the decades of the past. An effect can never be superior to its cause. Here now is enlightened Christendom; the mightiest effect in human history. It has the sublimest philosophy, the richest music, the noblest art, the most splendid literature, the purest philanthropy, the grandest architecture, and the most rational form of worship known to man. It has the learning of the world; it holds the purse of the world; it dominates the commerce of the world, and controls the activities of the world. Whence came this mighty Christendom that bears the name of Christ, which has accepted the teachings of one known as Christ, which is permeated by one spirit that is said to be the spirit of Christ, and which worships at the feet of an adored Christ? Could a fictitious character, who never had any existence in fact, have ever gained such a hold upon the minds and hearts of men? Could a homeless teacher among an obscure and despised people, who affirmed that he would rise from the dead but failed to do so, have projected his influence across the centuries and have reared to himself such a monument as this? Could any mere man have ever wielded such a tremendous influence among the nations of the world? No, no; this remarkable phenomenon of a world-wide Christendom can be accounted for upon no other rational hypothesis than that Jesus was divine and that he rose from the dead as the early disciples said he did. Only such a cause could have produced so superhuman an effect. The Christian Church, with its numberless institutions and widespread influence, stands to-day as an incontrovertible witness to the resurrection of our Lord.

Another confirmatory evidence that the Savior is

risen is the influence of the unseen Redeemer by the Holy Spirit in human hearts. In his farewell address to his sorrowing disciples, Jesus said: "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." And then one of them said: "Lord, how is it that thou wilt manifest thyself unto us and not unto the world?" He thought it was going to be a physical manifestation, and he wanted to know how the Master was going to show himself to his disciples so that other people could not at the same time see him. Jesus said in reply: "If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." He was promising a supernatural manifestation to the soul of the believer. And that is what he is doing to-day all over this great globe of ours—manifesting himself spiritually to every true penitent and sincere seeker.

Bishop Thoburn, of the Methodist Episcopal Church, in one of his memorable addresses at the great Missionary Conference in New Orleans in 1901, said: "You ask me if I believe that Christ rose from the dead? I do with all my heart. I believe that he died on the heights of Calvary, and I know he lives because I have met him this very day." So all who are his true disciples know that the Savior lives and reigns because they realize his presence deep down in their own souls; because when they go with burdened hearts to the privacy of the closet and bend the knee of fervent devotion, though they see him not with the physical eyes, they know by consciousness that their Lord is with them. Dr. Ray Palmer, spoke not for himself alone, but for every sincere and faithful Christian, when he wrote:

"Jesus, these eyes have never seen  
That radiant form of thine;  
The veil of sense hangs dark between  
Thy blessed face and mine.

"I see thee not, I hear thee not,  
Yet thou art oft with me;  
And earth hath ne'er so dear a spot  
As where I meet with thee."

But is not this mysterious? Undoubtedly so. But that does not discredit the experience. Impenetrable mysteries abound on every side of us. If we had all the philosophers and scientists of the world in one great assembly, they could not explain the life that exists in the smallest plant that springs from the bosom of the earth. But their inability to account for its vitality would not cast any doubt upon the fact that it lives. Nothing is more unreasonable than the demand that truth shall be considered as limited to the narrow range of human knowledge. Men may talk as much as they please about the psychology of conversion, but they will never understand it. They would do well to hearken to the great words that fell from the lips of him who spoke as never man spake: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."



## Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

### DIRECTIONS:

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

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### VALUE OF THE CHURCH.

That there has been a drift away from the Church in the past generation on the part not only of those who are careless and indifferent to the higher values and more serious concerns of life, but also on the part of many who have not lost moral feeling and the sense of ethical values, would scarcely be questioned by any thoughtful person who has had opportunity to observe the trend of thought and life. This tendency has been reflected in the current literature of the past two or three decades. Where the Church has not been ignored entirely the allusions to it and the discussions concerning it have not been on the whole of an appreciative or a complimentary character.

We do not now enter into the reasons for this attitude of mind, but simply remind ourselves of the fact that we may recognize more fully the significance of the change which is manifestly coming, over the temper and attitude of more recent editors and other contributors to the better class of newspapers and magazines. It is becoming evident to some at least of these writers that the Church may have a very practical value, and may fill a very important place in the lives of men here in this world, and that the religious life which the Church stands for is not, after all, so far apart from the every-day life of human society.

A pertinent illustration of what we have written above is to be found in an article in "The Delinquent" for December, to which we have special reason for calling attention from the fact that it emphasizes the value of the Church at a point where the Church itself has not fully appreciated its own importance and opportunity. It suggests what the Church and its services mean to the children; not so much in what it does for them through the Sunday school, as in the influence of the public service itself upon their training. A fine, scholarly-looking man belonging to the class referred to above, who had drifted away from the Church, is described as he passes a church door on a Sunday morning from which there is borne to his ears strains of music which awaken memories of earlier days and remind him of the influence received in his own plastic childhood and youth. The music and the words,

"Hark! hark! my soul,  
Angelic songs are swelling,"

appealed to him because of that early training, and this set him to thinking, and these are some of his thoughts as set down by Mr. Ridgway in the article itself:

"Now this man had been brought up in the Church, but had gotten out of the way of going, like many other men and women.

"He had not sent his children to Sunday school. He was somewhat confused in his religious beliefs.

"He was an out-of-doors Christian.

"But as he thought of the effect of the music on him as he stood before the open window of the church, he wondered whether the music would have reached his soul if he had never gone to Sunday school and church.

"Or if centuries of his forefathers had never gone to church.

"And what would follow in the centuries to come if everybody should stop going to church?

"That was not an encouraging outlook. He had never thought of it just that way before.

"But how about his own children?

"Was he, while helping toward a churchless, godless future—was he, perhaps, also robbing his own little ones of their future?"

Children who are not taught their relation to the kingdom of heaven, who are not nurtured in its grace and truth, who are not led in the way of the life which is pre-eminently worth while because it has the freshness of eternity in it, are robbed.—Pittsburg Advocate.

### "A LONG TIME AGO;" OR, WHEN I WAS A BOY.

By Rev. H. P. Lewis.

I closed my last by relating Uncle Billie Reagan's experience with a Dutch peddler. Dutch peddlers were sometimes a convenience—in some instances a nuisance.

Somewhere south of Columbia, Miss., more than fifty years ago, a Dutch peddler was riding the road in company with a citizen, when a carnivorous quadruped, of the spotted tribe, crossed the road in front of them and attracted the Dutchman's attention. He inquired what it was. "A cat," said his friend, "that runs wild in the woods." Then added, "When caught and tamed they make nice pets." Whereupon the Dutchman dismounted, pursued the cat, caught it and returned to his horse, and began to talk of the nice pet he would have. The cat did not like the idea of being tamed, and doubtless did all he could, in his way, to convince his captor, etc. By this time there was some little distance between the two men. The one with a "pole-cat" in his arms was given all the room he wanted. The Dutchman soon discovered an odor about the thing that was not very pleasant. He soon threw him away, saying, "Me don't want dat ting." After a while he said, "Me smell dat ting a mile." I suppose he never caught another pole-cat.

Jobe Rowly was a very clever, accommodating man. He was poor and at times hard-pressed. He had a neighbor who accused him of some ugly things. He did not look like a dishonest man, and I never heard of anyone accusing him of being dishonest, except the one alluded to above. In 1860 I was pastor at "Waterholes" Church. In consideration of the fact that I was a son of one of the best friends he ever had, Jobe attended the protracted meeting in the summer. While I was preaching, denouncing certain sins, I noticed Mr. Rowley gazing in a certain direction, when all at once he raised his right hand, came down on his right knee three times, seemingly not knowing what he was doing. He was under conviction of sin. He joined the Church before the meeting closed. I said to Judge Lewis, an uncle of mine, "I do hope Jobe will be faithful to the end." "Yes," said uncle, "but Jobe has much to contend with; he has the world, the flesh and old Gordon Haygood to contend with." So he had. Haygood hated him worse than he hated the devil, and did all he could to harass and annoy him. Whether he proved faithful to the end or not, I do not know. Poor man, like so many poor, hard-working, devil-tried men, he had but little outside the goodness of God to encourage him to live right.

His wife was a daughter of Jake Pitman, another one of my father's neighbors, who, though a dissipated man, thought much of my father, and had great confidence in him as a true man of God. When on his death-bed he sent for my father, a distance of twelve or fifteen miles, to talk to and pray with him before he died. I was a small boy, but well do I remember how quickly and readily my father responded to the call. My impression is the poor man professed faith in Christ and went out a saved man. How important it is to have at least one man, if no more, in every community, in whose religion everybody has unbounded confidence. My father was that man. Like Enoch of old, he walked with God. Like John, the divine, his religion was a religion of love. Like John, the evangelist, his gospel was a gospel of love. Brother Smith, pastor of the First Methodist Church here in Jackson, preached a few nights ago from the text: "Hold that fast which thou hast, that no man take thy crown." My father had a crown; he held it fast, and in those days of which I write he kept adding stars to his crown. Though a poor man, only a layman in the Church, he was never idle, but ever ready to help in every way he could and every poor distressed sinner that appealed to him for help. Like Peter and John, he had no money, but he had that which, in the sight of God, was worth far more than silver and gold—FAITH IN GOD. His firm hold on God was the reason why he was called on so often by poor penitent sinners for a song and a prayer.

"Stand and see," said the prophet, "and ask for the old paths," etc. But inquire of some one who KNOWS THE WAY. My father knew the way, every crook and turn in the road, the devices of the enemy, etc., hence why his advice was sought by poor lost sinners, trying to find the way to Jesus and glory.

Price Conally, usually called Conerly, was a blacksmith, a clever man with a large family, but he was a notorious drunkard. With it all he had a good Christian woman for a wife, and his good wife had the prayers and sympathy of other good Christian wives and mothers. Our God is a prayer-hearing God. "Ask, and ye shall receive." Late in life, when too feeble to handle the sledge hammer longer, he retired from business and spent his last days with his children. He was soundly converted, saved from sin, a few days before he died, near China Grove, Miss.; shouted almost continuously for a week, then went home to glory, where he was joined by his faithful wife in 1874. Two of his daughters married Methodist preachers. The night Mr. Conally died one of his rich neighbors died. Mr. Con-

ally's children met, wept at his grave, gave him a Christian burial and separated in peace. The children of the rich man met, buried their father, then afterwards disputed and quarreled about the division of his property. Some things are hard to understand. In some instances property proves, in the end, to be a curse rather than a blessing. May the Lord deliver us from anything that would prove a curse rather than a blessing.

### THE PREACHER NOT ALWAYS TO BLAME.

Dear Dr. Meek: I want to say something about the conference collections. I will start out by saying that by the time this article is in print I probably will have my full assessment of \$112 for foreign and domestic missions all paid. I now lack only a small amount of having it in hand. But my success is not due to any greater effort than those I have made for the last sixteen years. The explanation of it is that I serve a people who have a mind to pay it. I have always felt the importance of a full collection. I can say emphatically that I have never gone to conference without having made a faithful effort to collect my full assessment. Sometimes I have succeeded, but how often I have failed the Minutes of the conference will show.

I have heard men high up in the conference say: "If you will make the people see and feel the responsibility that rests upon them they will always pay." When I was a little boy an old gentleman often told me if I would sprinkle salt upon the back of a blackbird I could always catch him. I have spent many an hour studying how to sprinkle the salt, but I never could quite succeed in solving so difficult a problem. So I have also spent many hours studying how to make the people see and feel the responsibility of the conference collections, but have not always succeeded in this. I have often heard it said at conference that any man who will make a faithful effort will always succeed. This is only an assertion without proof. There are places where the conditions are favorable and where men will succeed with a small effort. There are also places with conditions over which we often have no control, where we will fail in spite of our best efforts.

I know a preacher who is now filling one of the greatest pulpits in the Southern Methodist Church, who was at the time of which I now speak a presiding elder of the North Mississippi Conference. He went away out into the country to hold a quarterly conference. He preached three great sermons, in which he dwelt strongly upon the subject of missions. He had about five hundred people there that day. He took a collection; I believe received \$150. He complained at so small an amount. An old gentleman got up and said: "We people believe in the doctrine, 'Poor preach, poor pay.' That \$150 is big pay for the preaching we have had this year." A preacher had about as well sing psalms to a dead elephant as to preach collection to that class of people. I have known some preachers to serve works for several years in succession where conditions were favorable; they would go to conference with a full collection each year, and I have seen them held up to the people as examples of what a man can do that will try. I have seen some of these preachers go to other pastorates and make the greatest efforts of their lives and then go to conference with less than 50 per cent of their collections. The Minutes of the North Mississippi Conference will bear witness to this fact.

It has often been said there is more in the men than anything else. If so, why do men succeed in some places and fail in others? We sometimes try to put a yoke upon another man that we cannot wear ourselves. Where a preacher serves a people who have a mind to pay, they will do so without much trouble. Where a preacher serves a people who have a mind not to pay, it is difficult to get them to do so. The only thing we can do is to always make a faithful effort, and if we succeed we can be happy; if we fail we should still hold our heads up. Jesus Christ said on one occasion there were places where he could not succeed on account of the unbelief of the people. It will not always do to say a man is not faithful because he does not succeed. Such a statement would put the Son of God to shame. Conditions have much to do with our success in this life. In heaven it will be different. Happy thought!

W. R. WILLIAMS.

Mt. Pleasant, Miss.

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## LAYMEN'S MISSIONARY MOVEMENT.

## WHERE ARE THE NINE?

By Rev. C. F. Reid, D. D.

Few incidents in the life of our Lord so fully reveal his heart hunger for the love and appreciation of those he came to save as does his experience with the cleansed lepers; nor is there a more forceful commentary on the effect of indulging the sin of selfishness.

As we ponder upon the infinite pathos of those words, "Where are the nine?" we are moved with indignation by such an exhibition of ingratitude and our hearts go out in sympathy for one whose benefactions met with so indifferent a response.

Further reflection, however, reveals the fact that ingratitude and indifference were not confined to the Jews or the first century.

He must lightly read his Bible who does not gather therefrom that the central purpose of Christ's mission to the world, repeatedly expressed and tremendously emphasized in his last commands, is as much the chief burden of his desire to-day as when he walked in person among the outcasts and disadvantaged of earth. Yet we find that not one-tenth of his professed followers appear to be at all concerned in the carrying out of that purpose for which at last he gave his life.

We need not go outside the borders of Southern Methodism to find an illustration of the above statement, for with an annual income of four hundred and ninety million dollars, the nearly two million of our members are giving an average of less than one copper cent per week to send the gospel to the forty million Christless men and women for whom we are responsible.

This pitiful display of disloyalty or incompetence either gives occasion to ask "Where are the nine?" or demands a thorough investigation of the methods we have employed in transacting the first and most important business for which the Church of Christ was founded.

The writer is now persuaded that however much we may fall short in loyalty to the purpose of Christ, we are not more lacking at this point than others. Can we say as much in regard to our methods of enlisting our resources for the work? The annual collection and occasional appeal upon which we have chiefly relied has proved, by long experience, to be utterly inadequate. Only a small part of our people are reached thereby, leaving the vast majority without part in this most Christ-like work of the Church and hence without the educational and inspirational influence in their lives of doing something purely for Christ's sake.

The burden of responsibility has been laid upon the already overtaxed pastor, who, in the multiplicity of his duties, has been able to give but scant time and thought to this part of his work.

Even the comparatively few giving under the old methods, by being called upon to give in a lump sum, were only able to give the amount they could spare for this purpose at one time; whereas, had there been opportunity for frequent giving during the year, a much larger aggregate could more easily have been offered.

In the good providence of God, the Laymen's Missionary Movement, with its effective methods, comes to us at the exact time when world conditions cry more loudly than at any other time in history for a great advance in missionary activity.

Though so recently put into operation, wherever these methods have been fairly tested results have been achieved that promise something really adequate when they shall have come into general use.

First. They greatly increase the number contributing. A certain church in Baltimore of more than twelve hundred members and regarded as exceptionally generous, was found to have only 180 members who were contributing. After a thorough every-member canvass, there were 880 members, of the same church contributing on a weekly basis.

Second. They greatly augment funds for the field. In sixty representative churches selected from several sections of the country, the contributions to missions amounted to \$96,291.23. After applying the Laymen's Missionary Movement methods, these same churches contributed \$228,573.39, an increase of \$135,426.06.

Third. These methods greatly aid other departments of the Church. In a group of eighteen churches where they were employed, the gifts to foreign missions were increased \$10,175 and by their effectiveness and the inspiration developed, the gifts to home missions were increased \$14,150 and the contributions to congregational expenses were increased \$27,950.

Fourth. The employment of these methods transforms nominal members into active workers and develops leadership for all kinds of Christian enterprises. Recently in a leading hotel of one of our Southern cities were gathered one hundred and thirty laymen from the several Southern Methodist Churches. They represented some of the largest business interests of the city and were met to plan a missionary campaign with the same deliberation and care they would have employed to promote a business enterprise of common interest. Two years

ago such a gathering for such a purpose would hardly have been possible.

With such evidence as to the efficiency of the methods of the Laymen's Missionary Movement in removing, at least in some measure, the reproach of indifference from the Church, is it not worth while to give them a fair trial throughout our borders?

## ABERDEEN DISTRICT NOTES.

Dear Dr. Meek: Yes, the contract has been let for the new church at Aberdeen. It is to be modern in every particular. Will cost complete \$40,000—more or less. The appointment of J. T. Murrah to this place has proven most happy in every particular.

Another new building is assured. The design is in hand. Plans and specifications are being prepared by Hunt of Chattanooga. Contract will be let in thirty days, more or less. The building complete will cost \$20,000 or more. It is ample, and reflects credit on all parties concerned. The place is Amory and the pastor none other than R. O. Brown. Pastor and people are happy.

An addition, costing some hundreds of dollars, is being enterprised at Houston. The Sunday school has outgrown the present building. The congregation at the regular services is equally large. Neblett was never happier, and no man among us has a better outlook for the year. His wife is at the head of a fine men's Bible class. She is deservedly popular. The actual attendance has reached fifty-three. All the finances "up to date and down to date."

Just had a cheery letter from Lockhart. I tried my hand on the church debt there some weeks since. Lockhart has "sat up with it." He writes me that every dollar of the subscription has been paid and that the assessment for missions will be in hand by the district conference. Lockhart is not as fat as some men you know, but Pontotoc never had a more popular pastor; and no man has ever done better work there. They will handle the whole of the church debt, build a parsonage, and be one of the most desirable peoples to serve in the conference—and that right speedily.

That man Duke is not sleepy. He has reduced the church debt at Mulden to some \$80. Every Wednesday night he rides seven miles and conducts prayer meeting. He goes, rain or shine. Seems to fatten on it. Work is a mighty good thing to keep a fellow well. Duke stays fat.

Dr. Boswell is enterprising a new parsonage at Shannon. By the time this goes to press he may be in the new building. He knows how to "hustle." It is a matter of selling the old and buying the new. It is a happy move for the pastor. They have a genuine sense of appreciation of the Doctor on the Shannon Charge, and I doubt if he was ever happier or more hopeful.

The parsonage has been overhauled at Verona. It is now a most comfortable building. "The mistress of the manse" is happy, and the "parson" is doing the Lord's work as truly as any man in Methodism. Jacob never did a more graceful thing when he turned A. W. Langley over to the Verona people. Both parties are pleased. A better successor for D. W. Babb could not have been found. It takes a mighty good man to follow Brother Babb. Langley is doing it to perfection.

"A new Richmond in the field!" Yes, new in that field and just beginning the active work of the ministry. Bishop McCoy told us of him. I was glad to get him. He had been under the Bishop for some years in Birmingham College. W. S. Selman is his name, and Pittsboro the charge. Well equipped, strong, full of energy, "ready for every good word and work." I could not have found a better man or leader for the place. Selman is doing well.

B. V. and T. J. D. stand for Buena Vista and T. J. Durrett. Finances nearly half up—salary and benevolences; yet the preacher has not asked for a penny this year. He is using the laymen, and they are using him. The fit is not like a new shoe, but one that is adjusted to the foot and is sought for comfort, as well as service. Happy man! Happy people!

It is his third year. They would be willing to "sign" for three more now. I speak of J. A. Poe and the Montpelier Charge. Poe has built two new churches (good ones), and will build another this year. The whole tone of the charge is encouraging. "The best people in the conference," says Poe, and he knows. I don't want to make Poe vain, so won't tell you that they say they have the best preacher in the conference. Brother Poe will preach the opening sermon at the district conference this year. Peace, plenty and progress mark that charge.

Some thought he was too young. Some thought he lacked in experience. Some thought he was "the man for the place." The last "some" hit the mark. There is not a better fit in my district than Thomas Mills at Vardaman and Calhoun City. Full of energy, studious, genuinely consecrated, he is meeting the demand on every inch of the ground. He will be our district conference host. Already the finances are in the best shape for the time of year I have known in that charge. Congregations good, and

the church debt practically paid at Calhoun City. The credit for this is due W. C. Carlisle, who stayed on the ground after he was moved, and "saw to it."

There is a man on the Palestine Charge who grows on me. His people are more and more delighted. J. S. Jennings is "making good." He knows how to serve, and he does it. I thank E. S. Lewis here and now for letting me have Jennings. Don't forget that the man who serves the Palestine Charge serves as cultured a people as you will find. The pastor who succeeds there must preach, teach and visit. Jennings is succeeding. That is sufficient.

He began slow. They use the "Duplex System," and were delayed in getting the "system" to work. Then sickness. The whole Holder family got sick. Mumps and whooping-cough and la grippe were thrown in for good measure. But the people are saying, "That man knows God as a personal Savior—and he tells the story of the Cross with conviction." He followed a "stem-winder," but Holder is a "stem-setter," so the whole affair is turning out right. Okaiona loves the man and believes in his ability to lead them. Already there is the sign of complete organization and SUCCESS. No better man or charge in this district.

Congregations growing, work of the church well in hand. As president of the Board of Missions, giving so intelligent an oversight that already it is remarked, "That man will do things." "He is doing things," would be better. His work at Tupelo provokes kind words all the while. Duren is not wonderful. He is just a man with a clear head and clean hands that does things. His work is not even wonderful; it is sane, sound, permanent. "His bow abides in strength."

But I am asking too much space. Yet I am not through. I should like to speak of L. T. Sargent, whose eloquent life and earnest words have wrought so well on the Greenwood Springs Charge; of W. A. Bowlin, whose energy is as nearly tireless as you will find, and the fruit of his hands on the Smithville Charge is apparent to the most indifferent observer. I should like to tell you of A. L. Davenport, whose manliness and unmistakable piety won a place on the "first round" on the Houka Charge; of the patient and persistent T. E. Yancey, and how they tell me that he has won all hearts on the Nettleton Charge. Nor would I forget how M. A. Burns, under difficulties almost appalling, has been true to the trust given him—nor faltered even when he feared. And the man whose given name is one to conjure with, Charles Galloway Smith, cutting his "eye teeth" on the Wren Charge. J. W. York, Tremont, and D. R. McDougall, Fulton, though not members of the conference, are doing work as supplies that is in every way worthy of them and the Lord whom they serve. Good men, these, and the people are pleased with the labor of their hands. Last, but not least, I am reminded of the remark of an Irish plumber in Aberdeen. Said he, "I have set up a thousand bath-tubs, but have never been in one." R. P. Gore has made possible more than one strong charge in Calhoun County, but is now serving the weakest of the three in point of salary. Not one of the three but has felt the impact of his personality, and been better therefor. All honor to him. He is one of the many whose work has largely been that of sowing.

On every hand I hear good and better things of the New Orleans Advocate. Dr. Boswell will represent that paper at the district conference, if the editor is not there. We want you, and will give you a welcome that will warm your blood if you can get to us. Calhoun City is the place—May 9-11 the time. Cordially,

JAMES H. FELTS, P. E.

## FROM SHANNON CIRCUIT.

Dear Dr. Meek: Our second quarterly meeting was held April 16-17, at Pleasant Grove, one of our country churches—one of the oldest in this section of our conference. Our presiding elder, Rev. J. H. Felts, was with us, and gave us two stirring sermons, which were greatly enjoyed. Brother Felts looks after all the interests committed to his care and does his full share of preaching. He is a favorite with the people. Reports made to the quarterly conference were fairly good, but the outlook at this meeting is not at all encouraging. This is a farming country, and all farm work has been greatly retarded by spells of rain, which have soaked the hills and overflowed the valleys. Very little work has been done since the last of March.

On Sunday morning of our quarterly meeting we had with us Dr. W. E. Vaughan, editor of the Pacific Methodist Advocate, who gave us an instructive and interesting discourse. Dr. Vaughan was reared in this community. His parents are buried here; his brothers and sisters—among the very best people, all live here. Besides, he has many friends about who are always glad to see him.

Yours fraternally,

JOHN W. BOSWELL.

## KELLER LODGE, SEASHORE CAMP GROUND.

Keller Lodge, at Seashore Camp Grounds, Biloxi, Miss., open for season 1911. Fine fishing and bathing. For rates, write Mrs. R. G. Price.



## Church News

Rev. Abe Mulkey, the noted Texas evangelist, has recovered sufficiently to resume his work.

Dr. H. M. Hamill will prepare a discussion of "Religious Pedagogy" for the International Standard Bible Encyclopedia. That he will contribute a note-worthy article, needs not to be said.

Dr. R. A. Torrey is slated to hold five meetings in Great Britain next fall, embracing points in England, Scotland and Wales. The cities in which he is expected to conduct services are Dublin, Dundee, Bristol, Cambridge, and Limerick.

The London Methodist Recorder has recently passed the fiftieth year of its history. A review of this half-century of service was written by the present capable editor, Mr. Nehemiah Curnock, for the issue of this worthy journal which appeared on March 30th. The world-renowned Wesleyan minister and orator, William Morley Punshon, once edited this periodical.

The British Wesleyan Church has recently lost one of its most widely known ministers, Rev. Charles H. Kelley, who was born in 1833. For fourteen years he was secretary of the Wesleyan Methodist Sunday School Union, and was twice president of the Conference—in 1889 and 1905. He was also president of the National Free Church Council in 1900.

Bishop A. W. Wilson has been seriously indisposed for some time, and the report is that he seems to be regaining his strength slowly. No man in the Church is more generally loved than our honored senior Bishop, and much solicitude will be felt for him until it is announced that he has fully recovered. We pray that his counsel and service may yet be granted to Southern Methodism for many years.

After a brief but successful editorial career, Dr. Murray D. Mitchell has written his valedictory and retired from the tripod of the Baltimore Southern Methodist to re-enter the pastorate. The new editor of this paper is Rev. C. D. Harris, who is said to be admirably equipped for the position to which the Church has called him. We welcome Brother Harris into the editorial fraternity, and wish him large success in his new and responsible sphere of service.

The Alabama Christian Advocate will bring out a Mother's Day edition on May 11. The Governor of Alabama has issued a proclamation naming Sunday, May 14, as "Mother's Day" in that State, and the purpose of the Advocate is to aid in making the occasion a success throughout the commonwealth. This plan to honor mothers, living or dead, strikes us as most fitting and appropriate. The memories that such a celebration is certain to awake will doubtless prove a great inspiration and blessing.

In the Florida State Senate there are 9 Methodists, 5 Baptists, 4 Episcopalians, 4 Presbyterians, 2 Roman Catholics, 1 Campbellite, 1 Congregationalist, 1 Universalist, 4 non-church members, and 1 non-committal. In the House of Representatives there are 24 Methodists, 11 Presbyterians, 12 Baptists, 2 Campbellites, 2 Roman Catholics, 1 Episcopalian, 1 Jew, and 17 without church affiliations. Thus it will be seen that the Methodists have a plurality in both bodies.

An evangelistic campaign is under way in Cuba, conducted by the Rev. H. W. Baker, of our Cuban Mission, and Rev. Antonio Valiente, a converted priest from Mexico, who is now a Methodist preacher. The meeting they held in Matanzas resulted in sixty applications for membership in our Church. It is said that all of the leading cities of the island will be visited by these workers, and our Methodist people generally are requested to pray that large success may crown their labors.

On account of the state of his health, Mr. J. J. Tigert has resigned the presidency of the Kentucky Wesleyan College, which position he has filled with credit for two years. His resignation has been accepted by the Trustees of the institution with great reluctance. It is stated that President Tigert's physicians have advised that a period of absolute rest is an imperative necessity, if a permanent impairment of his physical condition is to be avoided. We regret the interruption of the work of this brilliant young educator.

The General Board of Church Extension met in Richmond, Va., last week. The program arranged for the occasion was an excellent one. Dr. F. N. Parker of New Orleans and Rev. T. W. Lewis, formerly of the North Mississippi, but now of the Memphis Conference, are members of this Board. The Methodist pulpits of Richmond and other nearby cities of the Old Dominion were filled by the

visiting ministers last Sunday. We note that Dr. Parker was announced to preach at Decatur Street and Asbury Place, Richmond, and that Bishop Murrill was booked to deliver two discourses at Ashland. Brother Lewis' assignment was to Newport News.

Gipsy Smith has lately been holding a series of helpful revival services in Paris, France. In discussing the situation in that city, he is reported to have said: "Paris has a hunger for evangelism which it has not before had. I believe that the American churches should unite in building a great hall here which would seat from 1,000 to 2,000 persons, place in charge of it a scholarly evangelist speaking both French and English, and have him hold evangelistic meetings, not only on Sundays, but also on week-day evenings." This is, indeed, good news from the gay French capital, and we dare say that the suggestion made by Gipsy Smith is one well worth considering. It would certainly be a glorious thing to see revival fires begin to blaze in this great center of population, where religion has been at a low ebb for a long time.

Plans are forming to have a great collection of Wesleyana at the Ecumenical Methodist Conference at Toronto next October. Interesting hooks and relics will be gathered on both sides of the Atlantic, and it is predicted that the exhibit will be one of the most attractive features of the memorable occasion. The choice collections of Drew Theological Seminary, Garrett Biblical Institute, Boston University, and the New England Historical Society will be available, it is thought; and an effort will be made to induce Mr. R. Thursfield Smith, of Whitechurch, England, who is said to have the finest private collection of Wesleyana in the world, to allow his treasures to be brought over and displayed. This movement will doubtless meet with hearty approval by the followers of Wesley in all lands, and we trust that no pains will be spared to make it a pronounced success. The heroic memories and events of Methodism's splendid past are well worthy of being cherished and celebrated.

### BROTHER AND SISTER JACO HONORED.

In this day when the presiding eldership is so vigorously assailed, and when there is such a manifest lack of appreciation of "the beloveds," it is a real pleasure to chronicle an event that disproves its universality, and to know that at least one such official is held in highest esteem and appreciation. Brother Jacob was pastor of the church at Booneville for two years, and for the past four years has been presiding elder of the Corinth District, residing at Booneville. The love these people have for him and his dear wife is strong, and often finds fitting expression. The climax was reached last Friday night, when the ladies of the Home and Foreign Missionary Societies, having learned that twenty-five years ago Brother Jacob led to the hymeneal altar Miss Nannie B. Lewers, planned a glad surprise for them in celebration of the happy event—a silver shower.

The ladies kept their own counsel, and not till Thursday did the committee extend the invitation requesting their presence. The elegant home of Dr. J. M. Bynum had been artistically decorated with ferns and wild flowers, and when the graceful touches had been completed the scene was one of enchanting beauty and good cheer. At 8 o'clock the wedding party assembled, and the bride and groom, attired in fitting costume, with their faces wreathed in smiles and with restrained tears of gratitude, wrestling with the lids for freedom, stood surrounded by brethren in the ministry and their wives and other loving friends, receiving congratulations and listening to words of appreciation and love. Refreshments were then served at the hands of little girls, after which the handsome array of silver presents was displayed and presented with well-chosen words from the ladies. And such an array as it was—numerous and exquisite gifts sent by churches which had his pastoral service in gone-by days; by preachers from near and from far distant states who hold them in highest esteem; by Home and Foreign Missionary Societies, which have been the recipients of Brother Jacob's counsel and assistance; by members of the other communions in Booneville, who have learned to look upon them and love this worthy minister and his wife as if they were their own, and last but not least was the lovely chest filled with solid silver table ware and a beautiful six-piece silver tea set, presented by the ladies of the Home and Foreign Missionary Societies of Booneville Station.

Thus the evening quickly sped away, and ere we were aware the good-by moment had arrived, reminding us that the few remaining months of this year would rapidly pass and we would soon be called upon to say, "Good-by" to this faithful servant of God and the district and his dear wife, as they shall go to another field of labor. We bade them good night with a heart full of love for them and a prayer that a kind Providence would strew



their pathway with roses, and grant them joyful experiences till their feet shall halt again at the threshold of their "golden anniversary," and that then they may clasp the hands of friends as numerous and loving as these on this occasion. I am at a loss to know who were made the happier by participating in this wedding anniversary, the happy couple upon whom such affectionate expressions of appreciation were bestowed, or those of us who had the delightful pleasure of thus giving vent to the sincere love and appreciation of our dear friends. "We call it a tie," and wish them a continuation of Heaven's choicest blessings and benedictions always.

S. A. BROWN.  
Booneville, Miss., April 24, 1911.

### GENERAL BOOTH'S SECRET.

"When I was in London," said Dr. J. Wilbur Chapman in a recent sermon, "I received word that if I was at the Salvation Army headquarters at 10 o'clock sharp I might meet General Booth. I hurriedly made my way there, for he was to leave for the Continent in a very few minutes.

"When I looked into his face and saw him brush back his hair from his brow, heard him speak of the trials and conflicts and the victories, I said, 'General Booth, you tell me what has been the secret of your success all the way through.'

"He hesitated a second, and then I saw the tears come into his eyes and steal down his cheeks, and then he said, 'I will tell you the secret: God has had all there was of me. There have been men with greater brains than I, men with greater opportunities, but from the day I got the poor of London on my heart, and a vision of what Jesus Christ could do with the poor of London, I made up my mind that God should have all of William Booth there was; and if there is anything of power in the Salvation Army to-day it is because God has all the adoration of my heart, all the power of my will, and all the influence of my will, and all the influence of my life.'

"And then he looked at me a minute, and I soon learned another secret of his power. He said, 'When do you go?' I said, 'In five minutes.' He said, 'Pray,' and I dropped on my knees with General Booth by my side, and prayed a stammering, stuttering prayer, and then he talked with God about the outcast of London, the poor of New York, the lost of China, the great world lying in wickedness, and then he opened his eyes as if he were looking into the very face of Jesus, and with sobs he prayed God's blessing upon every mission worker, every evangelist, every minister, every Christian; and with his eyes still overflowing with tears he bade me good-bye and started away, past 80 years of age, to preach on the Continent.

"And I learned from William Booth that the greatness of a man's power is the measure of his surrender. It is not a question of who you are, or what you are, but of whether God controls you."—Western Christian Advocate.

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## Secular News and Comment

A party of 511 Italian immigrants arrived at New Orleans on the steamship Liguria on April 27.

A fire occurred in Bangor, Me., on April 30, practically destroying the business section of the city and rendering hundreds of people homeless.

Gov. Sanders has announced the appointment of E. O. Bruner of Arcadia parish as Commissioner of Agriculture of the State of Louisiana to fill the unexpired term of the late Colonel Charles Schuler.

The rebels in Mexico are still active and conditions in that country remain unsettled. Negotiations for peace are reported to be going forward, but the outcome cannot be predicted with any certainty.

A serious revolutionary outbreak has occurred in the province of Canton, China. The movement is said to be in opposition to the reigning dynasty, but it is feared that the Chinese hatred of foreigners will lead to complications with other nations.

King Alfonso, of Spain, is reported to be in a grave condition from tuberculosis. The "great white plague" afflicts alike the palace and the cottage. It is not too much to hope that science will ultimately rob this disease of its terror.

The rainfall in the city of New Orleans for the month of April was the second heaviest for that month in the history of the local weather bureau. The total precipitation for the month was 13.76 inches. In April, of 1888, it amounted to 14.29 inches.

The Supreme Court of the United States, in a decision handed down on May 1, upheld the constitutionality of the establishment of reserves of public lands, and the right of the Federal Government rather than the States to say how the reserves shall be used.

Before the amendment to the Federal Constitution providing for an income tax can become a law, it must be ratified by three-fourths of the forty-six States of the Union. Up to date 29 have ratified it, making it necessary for six more to do so before the law can become operative.

It has been announced that a building is to be erected in New York which will be 750 feet high. The main structure will be 30 stories high and a tower will rise 25 stories higher. This would seem to be the limit in "sky-scrapers," but it is difficult to say what the end will be.

May 1 saw unsettled conditions in the labor world in several cities. In New York there was a threatened strike in three trades affecting ten thousand workers, and in Chicago more than fifteen thousand men were involved in labor controversies. In other cities there was reported much unrest and discontent.

The attorney general of Louisiana has rendered an opinion to the effect that voters must declare their party affiliations at least six months prior to the next Democratic State primary if they would take part in that election. Ignorance or carelessness will in all probability deprive many citizens of their right of franchise.

The discussion of the Canadian reciprocity measure in Congress has been marked by the injection of the annexation issue. The hope has been expressed by several speakers that closer commercial relations may ultimately result in political unity. It was the advocacy of annexation that produced such a sensation in Great Britain a short while ago.

The following item marks the passing of Dowiesm: "The 5,000 or more persons all over the world who gave the late John Alexander Dowie their property that he might found his city of Zion north of Chicago will receive what is left of it, 12.8 cents on the dollar of their money. Checks have been mailed to 676 of the 'stockholders' in every corner of the world."

The Socialist member of Congress from Milwaukee, Victor Berger, has introduced a resolution proposing a constitutional amendment to abolish the Senate and to take away from the President of the United States the veto power. It can hardly be regarded seriously, but there are other people besides the Socialists who believe that the Senate is in need of improvement in some way.

It is evidently becoming an expensive thing to run for political office in the United States. According to the final statement of the campaign expenditures of Prof. Charles E. Merriam, the Republican candidate for mayor of Chicago in the recent elec-

tion, the total amount was in excess of \$130,000. The contributions to the campaign fund ranged from \$10,000 to one cent, which latter amount was given by an anonymous contributor. It was recently publicly stated that a senatorial campaign in Louisiana would cost at least \$50,000. At this rate, the most the ordinary citizen can hope to do is to cast his ballot—and in some cases, even that privilege is denied him.

If the following press dispatch may be believed, the rat is not such a useless animal after all: "Chicago, April 27.—A crate of twenty live rats was shipped to the Rockford Telephone Exchange today. 'We are laying several miles of conduit,' Frank Ebeey, manager of the company, explained. 'The cable could be fished through by using a thick wire. But we understand that it is a quicker operation to use rats. A light cord is fastened around a rat's neck. It is released at the mouth of the conduit. Instinctively, it runs to the other end, where our men capture it. With the string we pull through a heavier cord and, finally, the cable.' " Doubtless many of our readers would be willing to furnish the telephone companies all the rats they need at a very low price.

### CHEERING WORDS FROM WASHINGTON STREET, VICKSBURG.

Dear Dr. Meek: You know there is a saying that troubles never come singly and alone. Last fall when we lost our little boy it was the most severe blow that ever struck us or ever will. After we returned from conference and got fairly well started into the new year our parsonage home was burned and everything we had was destroyed. With what clothes we had on our backs we went to the home of Brother Crisler and spent a few days, until a house could be rented, and we then moved into it. Our house, clothes and books were gone, but thank the good Father, our friends were not; for we were soon made comfortable by the generosity of the good people of Vicksburg and other friends throughout the State. Our rented house was promptly furnished comfortably and nicely by the Woman's Home Mission Society of our church, and the good people of the city, and I have a little stock of new books on hand and will soon have a working stock accumulated.

Our Sunday school has doubled in attendance since conference, and as soon as our Home Department and Cradle Roll are completed our membership will be larger than our church membership. We are grading our school now and will soon have the grading complete.

Our church building is far from what it should be for our Sunday school work. At our Easter service Sunday night the house was packed, and many could not get in. This leads me to say that we have secured a beautiful lot in a more desirable part of the city for a new parsonage, and plans are now being prepared for the new home for the preacher, and by the time this notice is printed the house will be in process of construction. This location is on Washington and Klien streets and is large enough to build a church on in the future, which we intend to do. It is one of the most desirable lots in the city for the new church, and an eight or ten thousand-dollar church on this site will soon make Washington Street Church a very desirable appointment. This is not only my personal judgment, but many of the leading business men of the city and of the other denominations are of the same opinion. In making this move we will be in a position to catch our part of the Methodist people, which is out of the question as things stand at this time. The heroic band of faithful workers, especially the women, who have stood by this church during these many years, will see better things in the future, I am sure, and they will be glad. The house we are now building will be large enough to accommodate any preacher with an ordinary family, and will be well enough equipped for the best. In the future I expect to see this church become the Winfield Memorial of Vicksburg. A church located at this place in the city will soon become a moral force and play its part in the moulding of right sentiment for the upbuilding of the community in righteousness. A good Methodist architect of the city is contributing the plans for the new parsonage, and will also contribute the plans for the new church, when the time comes for building. Brother Crisler and his church are giving me their sympathy and hearty support in carrying this enterprise through.

Easter Sunday was peculiarly a Methodist day in Vicksburg. At the evening services both at Crawford Street and Washington Street the houses were full and overflowing. The service at Crawford Street was a sacred Cantata of the Crucifixion, rendered by the members of that congregation, representing some of the best musical talent in the State. The service at Washington Street was a program for the children prepared by our Sunday school department at the publishing house.

W. H. SAUNDERS.  
Washington Street, Vicksburg, Miss., April 22, 1911.

### IN FAVOR OF UNION.

The North Carolina Christian Advocate has declared for a united Methodism in America in the following language: "In some sections from two to four branches of Methodism, with as many organizations, churches and pastors, are occupying country districts sparsely populated, or small villages or country towns. Invariably a part or all of these are struggling for an existence, and in many cases the cause is losing ground; whereas, if the forces were centered at one point, a strong church would result, which would be able to do the work of God in that community. This is child's play and a wicked waste of forces and opportunity, and deserves the severest rebuke. The Methodism of this country ought to be united, making one great body, and cease to be competitors with ourselves. If some of us, or all of us, must give up the name we love and some of the time-honored forms of government, let it be done. The strength which will come to the cause of Christ from a united Methodism in America would by far overbalance all that will be lost in the readjustment."

### A STRONG ENDORSEMENT.

In his eloquent introduction to The Modes Of The Heavenly Life, by Rev. Walter G. Harbin, Dr. Robt. A. Meek, the editor of the Advocate says of this book:

" \* \* \* It is a popular and practical discussion, designed to be helpful to hungry hearts. The sermons are substantially as they were delivered, and as God has so signally used them in the awakening and upbuilding of his people. They are scriptural, forceful, and appealing, and abound in beautiful passages and apt illustrations. No one can read them without being stirred to holier aspirations."

Cloth and gold, only 50 cents, postpaid. By the same author: A Man Wanted, paper, 15 cents, postpaid. Of this great sermon to men, Bishop Murrah wrote: "I would be glad if every young man in the land could hear this address."

Order from Chas. O. Chalmers, 512 Camp Street, New Orleans, La.

### CHINESE RELIEF FUND.

The following contributions to the Chinese Famine Fund have been received and forwarded:

Previously reported .....	\$127.48
Rev. B. H. Sheppard, Many, La. ....	5.00
Mrs. G. W. Galloway, Canton, Miss. (by Brother Emery) .....	1.00
Miss Helen Gray, Benton, Miss. ....	5.95

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## THE SHREVEPORT DISTRICT CONFERENCE.

On Tuesday evening, April 18, the Shreveport District Conference convened in the First Methodist Church of Shreveport, with a most excellent sermon by the eloquent Bishop Murrah. The new Bishop made a very fine impression upon the conference, and especially upon the people of the city. The Shreveport Times published his sermon in full, and emphasized the important points which he made in his great deliverance on the subject of Christian Education. It was a source of regret that the Bishop was not permitted to remain with the conference until its close. Our Bishops are kept very busy, indeed.

The good people of the First Church and the others of our churches proved admirable entertainers of the conference, as there was not a hungry looking preacher in the crowd.

The Shreveport District Conference could not have convened at a more opportune time than it did, meeting when the entire parish of Caddo is being agitated by the question of re-opening the saloons, which were done away with some time ago when the parish voted by a rather small majority. The whiskey interests were not satisfied and have succeeded in having a local option election ordered, which they are striving to carry. We are having a fight here in the city, and as a pastor here I am having my share of the work. And permit me, dear reader, to ask that you pray God to give us a great victory on the 1st of June. The entire State is watching this campaign, and while we realize that we are going to have to work hard to win, I have not found a single leader who was so pessimistic as to believe that we will lose in this contest. On the contrary, all are very confident of victory, and much is being done here on our side.

One of the most important actions taken by the conference was in regard to the temperance report that was brought in by Dr. G. E. Cameron, pastor of the First Church here. The paper spoke in the usual manner as to temperance, declared in vigorous terms in favor of prohibition, and stated confidently that the prohibition law prohibits as well as any other law. After reading the report, Dr. Cameron made a speech, which was a model of unanswerable logic, and a notable utterance, and hearty responses and applause came from the audience (a goodly one had gathered to hear this special theme, as it had been announced by the presiding elder beforehand). It is needless to say in this paper what the secretary succeeded in getting the Shreveport Times to say, that the report was unanimously adopted.

May I have just a small amount of your space to say something more in regard to this fight which we are waging here? The Journal, the afternoon paper, has the large city circulation; but the Times, the morning paper, has the larger country circulation. This is rather fortunate for us as the Journal is a prohibition paper, while the Times is the anti paper. I want to call attention to the women in this fight here. They have as noble a woman for president as I have ever seen. I refer to Mrs. Hunt, wife of that highly respected gentleman, Dr. Hunt. She has marshaled her forces and will arrange for a parade of the streets, as she did the last time, and the children are being taught songs to sing, and there will be stirring times here. If you want to know what is being done, subscribe to the Journal.

The district conference was marked by other things, however, besides the discussion of this question. The reports were inspiring, and while the preachers' salaries are assessed on a smaller basis, than last year, there is more likelihood of a full payment. Things are on the forward move in this great field, and the Bishop complimented the full attendance, saying that it spoke well for the new presiding elder. He did not make any mistake in that statement, as almost without exception, each preacher closed his report by saying, not, "I desire the same relation, Bishop," but, "The elder is in great favor, Bishop," or "demand," or some other such expression. Some great meetings were reported, and while the entire spiritual state is not as it should be, the presiding elder stated that the outlook is very hopeful.

During the brief conference some very excellent preaching was done. Those favoring the conference with their thoughtful and thrilling sermons were, besides the Bishop, Rev. F. A. Downs of the Noel Church, Rev. A. W. Turner, the eloquent pastor at Mansfield, and Dr. R. A. Meek, that Mississippian of brilliant thought and analytic power.

The church had been tastefully decorated for the Easter occasion by Mr. Reams, the efficient organist, in honor of his sainted sister, and it afforded a lovely place in which to hold a conference.

One of the main features of the conference was the educational. We may well say that it was a kind of educational conference. The sentiment was pretty well general that the time has come when something more ought to be done in favor of our educational institutions. The sermon by the Bishop was noteworthy in this regard. I ask here what seemed to be uppermost in the mind of every preacher and layman at this session: Why is it

that we here in Louisiana, with all of the great wealth that our Church has here, have not a single, solitary man who is thoughtful enough of our great needs to endow Mansfield College, and Centenary College as well, as far as that is concerned? Is it possible that our great Methodism in this State has not been able yet to place her hand upon and influence such a man as a Millsaps? May God send us such a man in our borders (not into, but into)! He is already here—all he needs is awakening. It was the sense of the conference that we appreciated the good work that is being done by our forces both at Centenary and at Mansfield.

A beloved personality on the conference floor was Rev. R. W. Vaughan, who spoke feelingly in behalf of the orphanage at Ruston. He made the remarkable statement that the Roman Catholics in New Orleans are caring for more orphan children in that city alone than the entire Southern Methodist Church the world around. This astounding fact ought to awaken us as never before to the greatness of our opportunity and the crime of not grasping it.

A matter in reference to Mansfield College deserves special emphasis, and that is the fact that was brought out by the educational leaders present, that when the normal school is finally established there, which will be in a few short months, every graduate will be given license to teach anywhere in the State without having to take the state examination. This is a great deal in favor of our denominational college. The student has home-like Christian influences around her, and in addition to that she is not lost in a multitude. Her own personality and individuality can thus be developed the better.

Rev. P. O. Lowrey visited the conference and addressed the body in the interest of the Sunday school work to which the annual conference had appointed him. Rev. A. I. Townsley made an appeal for the Sea Shore Divinity School.

Laurence Paul Hoffpauir and T. C. Auhrey were licensed to preach. Delegates to the annual conference were elected as follows: W. A. McKennon of Shreveport, A. B. Peters of Mansfield, W. J. Sharp of Leesville and S. H. Porter of Zwolle. The alternates are Dr. Scott and J. M. Robinson of Lachute.

One of the notable features of the conference was to devise a system for conducting an evangelistic campaign. Those who can aid in meetings are to communicate with the elder and he is to assign them to the most suitable places.

The young people's organizations were represented by Rev. Hugh W. Jamieson. Three churches reported Boy Scouts: Many, First Church, Shreveport, and Texas Avenue, Shreveport. May I say that every pastor ought to get his boys into a scout patrol just as soon as he can. It is largely a solution to the boy problem.

The benediction of the final session was said by the venerable Dr. R. J. Harp, whose kindly words and strong advice were a lasting benediction to the conference.

J. CUDE ROUSSEAU,  
Secretary.

## FROM THE WINONA DISTRICT.

Dear Dr. Meek: You will doubtless be glad to hear of the increasing interest in church matters throughout our district. Signs of success appear on every hand. The preachers are reporting larger congregations than usual and the whole district is astir. In two respects there has been an unprecedented growth in our work of late—the Sunday schools have taken on new life in their adult departments and there has been a church building boom. At Greenwood the average attendance is about seventy above last year at the same date. The Winona school is forging to the front with a business men's class of more than forty, and a splendid class of women. The adult classes have pledged a good part of the amount assessed against the church for missions.

Our work at Eupora prospers greatly. They let the contract a week ago for a handsome brick church that will cost, when completed, about \$10,000. Besides building this church, they made a much more liberal provision for the support of their pastor than heretofore, putting the assessment \$420 beyond any previous figure. Last Sunday they had 146 present at Sunday school.

Carrollton is prospering. They have paid their missionary assessments in full and some more. At Carrollton we have a most excellent Sunday school, presided over by that prince of laymen, Mr. J. R. Bingham. Itta Bena has never had a more popular pastor than her present one. They are in the act of letting the contract for the new church, if indeed they have not already done so. McWhorter's work at Inverness moves on well. That charge has recently completed a gem of a parsonage at Isola. Walter Campbell still has his hand in at Schlater. He had President Hull with him last Sunday, and he reports a great day. On Monday night President Hull gave them his noted address on "The Ideal Citizen." Our church at Sunny Side was recently wrecked by a cyclone, but by a piece of good fortune the loss is fully covered by a cyclone policy. Brother Gregory of the North Carrollton Charge

is in high favor with his people. Last Friday we were at Longview for the quarterly conference. Here they have just completed a splendid house of worship, costing between \$1000 and \$1200. We are just getting into our new church at Bentley, which is a monument to the devotion of one good man. Campbell's Chapel on Quiver is almost ready for occupancy. At Lambert, Brother E. B. Sharp is just about to finish a splendid house costing \$1500. Sharp is very popular, as he deserves to be.

But more than everything else, we crave a baptism of the Holy Spirit. We are praying for a revival of old-time religion in every charge. This week Brother Cogdell is pushing a revival campaign at Belzoni, assisted by Rev. O. L. Savage. Next Sunday Brother Spragins will begin at Greenwood, assisted by Dr. L. C. Branscomb of First Church, Birmingham. More anon.

April 27, 1911.

E. S. LEWIS.

## SHOULD SUNDAY SCHOOL PUPILS ATTEND CHURCH?

This is a question that is causing our pastors no little concern and is still one of the unsolved problems of the Church, and it strikes us that an open discussion of the question would be worth while in the New Orleans Christian Advocate. To simply answer in the affirmative is not sufficient; for there are some pupils on the Cradle Roll, some in the Beginners' and some decrepit ones in the Home Department, who could not be expected to stay to two services Sunday morning, approximating two and one-half hours in length. Then at what age and under what circumstances should parents require the children to attend both Sunday school and the Sunday morning preaching service?

We could not take the position that the teaching or preaching service should supplant one another, and yet this is what is often done—those who attend Sunday school do not attend church, often substituting a sixteen-year-old girl's teaching for the pastor's preaching.

In the divine plan we are to "make disciples of all creatures," and then "teach them" the one supplementing, not supplanting, the other. As it is in the Methodist Church, the loss between the Cradle Roll and the regular adult worshiper and faithful church member is appalling. Can we depend on the Advocate readers to enter into a discussion that may help lead to a solution of the problem?

Some possible ways may be as follows:

1. Follow Dr. Hamill's suggestion of having two, and only two, church services a day, one a preaching and the other a teaching service, at each of which the pastor and all the people shall be present and do their best work, the one meeting in the forenoon and the other at the most opportune time in the afternoon. In this way all could be fresh for each service and could all attend at the same time. Who will try this plan and test its worth?

2. A second plan is to have the children all to remain to the preaching service until after the opening exercises and have the pastor preach them a five-minute sermon, and then dismiss all under certain grades who cannot remain through the whole of the two services. The question then of what grades should be dismissed and what remain would still be left to settle, and the pastor would have to equip himself for the children's sermon. This certainly would beat having the children never enter the sanctuary of worship and preaching.

3. Another plan suggested by one of our presiding elders is to have ample conveniences at the churches and allow an intermission between Sunday school and church long enough for relaxation and refreshment, and then all enter into the second service in the usual way. What say you, brethren? How have you solved this problem or what suggestion have you to make?

P. O. LOWREY.

## SEASHORE COTTAGE CHEAP.

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## The Home Circle

### CHICKIE'S MISTAKE.

A little chick one day  
 Asked leave to go on the water,  
 Where she saw a duck with her brood at play,  
 Swimming and splashing about her.

"Indeed," she began to peep and cry,  
 When her mother wouldn't let her,  
 "If the ducks can swim there, why can't I?  
 Are they any bigger or better?"

Then the old hen answered, "Listen to me,  
 And hush your foolish talking;  
 Just look at your feet, and you will see  
 They were only made for walking."

But chickie wistfully eyed the brook,  
 And didn't half believe her,  
 For she seemed to say by a knowing look,  
 Such stories couldn't deceive her.

And as her mother was scratching the ground,  
 She muttered lower and lower,  
 "I know I can go there and not be drowned,  
 And so I think I'll show her."

Then she made a plunge where the stream was deep,  
 And saw too late her blunder,  
 For she hadn't hardly time to peep  
 When her foolish head went under.

And now I hope her fate will show  
 The child my story reading,  
 That those who are older sometimes know  
 That you will do well for heeding:

That each content in his place should dwell,  
 And envy not his brother;  
 And any part that is acted well,  
 Is just as good as another.

For we all have our proper sphere below,  
 And this is a truth worth knowing:  
 You will come to grief if you try to go  
 Where you were never made for going.

—Songs and Rhymes for the Little Ones.

### THE STORY OF THE LITTLE WHITE DOG.

"When I went downtown this afternoon I saw a little white dog run down the street, howling pitifully and almost scared to death because some boys had tied a big tin can to its tail. It finally crouched in a stairway, so I took the can off, and the poor little thing licked my hand gratefully, as if it was trying to say 'Thank you,'" said Ray Lambert, to his aunt and uncle at the supper table.

"I guessed that you found some way to help the dog," remarked Mrs. Dyson, smiling. "I am finding out that you are kind to everything and everybody."

Harold Dyson usually listened to anything that his Cousin Ray had to tell, but the story of the little white dog did not seem to interest him. Ray had come, three days before, for a visit with his aunt and uncle, and he was already fast friends with Harold, and ready to play games and enter into all his fun.

"The little dog looked as if he had a hard time without being treated that way," Ray went on. "It was a lean, pitiful-looking object, and I would not have had the heart to do a thing like that. It is not funny or manly. I always feel like shaking hands with the boy who is kind to dumb animals."

"Excuse me, I don't want any more supper," said Harold, quickly, and he left the table before anything more could be said.

"I wonder if he can be sick," Mrs. Dyson said, with a note of anxiety in her voice.

Ray had noticed the tell-tale flush on Harold's cheek and the lowered eyes, but he wisely kept silent. When they had left the dining-room and were seated in the parlor a boy with a tear-stained face stole in and stood by Ray's chair.

"Cousin Ray," he said, stifling a sob, "I helped to tie the can to that little white dog's tail, but I don't want you to think I am mean and cruel. I thought it was funny then, but I see now that it wasn't. I am never, never going to do such a thing again."

Ray looked straight into Harold's eyes. "I like a boy who is brave enough to confess that he did wrong, and manly enough to say that he will do better," was the reply. "Now let us shake hands, as a pledge that we will be good to animals, and that we will try to teach others to do the same."

And Harold gladly agreed.—Sarah N. McCreery, in Herald and Presbyter.

### LAMAR AND HIS MOTHER.

Recently there might have been seen in the press an article showing the many instances wherein the great men of the ages had great mothers. The noted medical author, Dr. Benjamin Rush, writing on the mind, said that he never knew or read of a

distinguished man who did not have an intellectual mother. The son-in-law of the late Justice Lucius Q. C. Lamar, Judge Edward Mayes of Mississippi, published some years ago an elaborate life of the eminent statesman and jurist. In reading it, the interest is increased by noting the mutual hearing of mother and son. It is as interesting to mark how a great human life was molded as to know how a great event came about.

The full maiden name of Lamar's mother was Sarah Williamson Bird. She belonged to one of Georgia's worthiest families and was remarkable for beauty, culture and piety. In the pioneer days early marriages were the custom, and she wedded Judge L. Q. C. Lamar, a gifted young lawyer, in her eighteenth year. By the time she had reached thirty-two she was left a widow with five children. The son, bearing the father's name, was the oldest child. Before committing the deed that, by self-infliction, ended his life, the father had accumulated property enough to assure as good an education as the times offered in Georgia. Manual training was just then the vogue. Head, heart and hand were to be trained with equal care. Therefore, the mother moved her family to the seat of the Georgia Conference Manual Labor School, situated at Covington. When this school, as most institutions of the character did, proved unequal to popular expectation, it was merged into Emory College. With the merger Oxford, the seat of Emory, saw the family's next move.

Through these formative years the youthful son was the comfort and companion of his mother. She lavished upon him all the devotion of which the mother heart is capable. No attention was spared, no self-sacrifice was foregone, provided she might surround him with the most wholesome intellectual and religious atmosphere. She instilled into him at an early day a fondness for reading. One may well marvel in noting what books he read and what profit and enjoyment he derived. Among the choicest of his legacies the father left a carefully selected library. Into this the boy was turned loose to browse, with just direction and restraint enough to keep his interest quickened and his vision expanding.

After juvenile books, Lamar read Benjamin Franklin's Autobiography, Rollin's History, Plutarch's Lives, Mrs. Hemans' Poems, Young's Night Thoughts and selections from Byron. The Byron happened to be an expurgated edition, of which fact he was not conscious until the years of maturity. Following these came Robertson's America, John Marshall's Life of Washington, John Locke on the Understanding, Stuart's Mental Philosophy, Brown's Lectures on the Intellect, and, in time, Cousin's Psychology. Rightly, the mother saw to it that poetry had a place in the son's education. Further than those poets mentioned, she placed in his hands the plays of Shakespeare and the dramatic works of Joanna Baillie. In after years he acknowledged that addresses by Bishop Edward Thompson had been a powerful factor in the formation of his intellect. Having read these, the mother commended them to him while studying in Emory College.

Lamar was unquestionably a great orator. For this high distinction he owed much to his mother's training. When a little fellow he called forth praises by his declamations. Entering intelligently into the orator's meaning, he assumed the orator's attitude and utilized all the graces that heighten the effect of oratory.

The mother was not satisfied with placing him merely in a religious environment, directing his reading and assisting in his studies. She took him with her to the house of worship, and to other places where intellectual and spiritual uplift might be enjoyed. After starting on his renowned career Lamar had ceaseless concern for his mother and found sweet solace in her society. When a young lawyer in Mississippi, before clients had begun to crowd his office, he sought and secured a professorship in the State University that he might earn money with which to relieve her of some debts that embarrassed her, but by reason of no extravagance or negligence on her part. He expressed the pleasure derived from aiding a widowed mother whose whole life had known nothing but self-sacrifice for her children. His lofty patriotism and deep sense of obligation were instilled into him by her, and in some of his most remarkable speeches in Congress he alluded to the part she had played with unstinted pride.

Surely the filial and maternal love mutually displayed may be pronounced beautiful. Fittingly Lamar expressed his conception of its value in a matchless tribute recorded in a pocket notebook: "No man has ever won the world's applause for noble deeds, for self-sacrificing efforts, around whose infant brow a mother's hands have never placed the chaplet of virtue and honor, or upon whose heart her love has not impressed the indelible lineaments of true greatness."

In strength of mind, purity of character, ardor of temperament, this country has produced no finer type than Lucius Quintus Cincinnatus Lamar. As patriot, scholar, statesman and jurist, he will always command admiration. As Bishop Warren A. Candler said in his memorial sermon preached at Macon, Ga., he was the Chevalier Bayard of Mis-

issippi—"the idol of her heart." American youth cannot study or emulate a more splendid type of manhood. For the model he furnished a devoted mother is entitled to a large share of the credit.—George F. Mellen, in Chattanooga News.

### WILL MEET AT CLEVELAND, MISS.

The Woman's Foreign Missionary Society of the North Mississippi Conference will meet in annual session at Cleveland, Miss., June 10-11. A full attendance of delegates and visitors is expected. A cordial invitation to ministers is extended. A good program has been planned. We will have with us a returned missionary and a member of the Woman's Council. Send names of delegates and visitors to Mrs. P. B. Woollard, Cleveland, Miss.

MRS. S. M. THAMES,  
 President.  
 MRS. W. N. ALEXANDER,  
 Recording Secretary.

### NOTICE!

The annual meeting of the Woman's Foreign Missionary Society of the Mississippi Conference will convene in Jackson, Miss., May 24-28 inclusive. Delegates are urged to be in Jackson not later than Wednesday, the 24th, as it will be inconvenient for the ladies who entertain them in their homes to meet trains after that time and attend the sessions of the conference, and a full attendance of the Jackson ladies is greatly desired. The opening session will be held on Wednesday evening at 8 o'clock. Let each delegate be present at that hour and come prepared to stay the entire time if possible. It is very essential that this request be granted. Delegates should forward their names at once, either to Mrs. C. B. Galloway or Mrs. J. C. Cavett, Jackson, Miss. Signed: MRS. B. W. LIPSCOMB,

President.  
 MRS. A. E. WYATT,  
 Recording Secretary.

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*Christian Advocate.*

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Rev. C. W. Crisler, Rev. J. D. Ellis.North Mississippi Conference—Rev. J. T. Murrah,  
Rev. W. W. Woollard, Rev. H. S. Spragins.*Editorial.*

## PIONEERS IN THE FIELD OF PHILANTHROPY.

The world owes a debt to the missionaries vastly larger than can ever be computed this side of eternity. They have been explorers and discoverers; they have mastered difficult foreign tongues and have been the forerunners and promoters of commerce, and they have rendered noble service in the field of diplomacy and done much to bring about the present unprecedented era of international good-will and peace. But no work which the missionaries have performed is entitled to more commendation than that of extending Christian philanthropy into pagan lands. Through them the physically afflicted millions of heathendom have had their suffering mitigated and have learned of the religion that brings blessing and hope to the weak and unfortunate of the race. Nothing proclaims more eloquently the gospel of Christ to those who sit in "darkness and the shadow of death" than the hospitals and other benevolent institutions that we have opened among peoples who before had little or no conception of ministries of this kind. As an illustration of how the missionaries have led in this work, even impressing States with their success and influencing them to join in this humanitarian service, we quote the following from a recent number of *The Missionary Review of the World*:

"According to the last census the number of blind persons in the Indian empire is 600,000. Little was done for them until Miss Asquith, superintendent of the school for Tamil girls in Palamkotta, founded a school for blind children a few years ago. Her success was so great that she resigned her lucrative position and gave herself and all her time to the care of the blind. Now the English government will aid her in the erection of two substantial school buildings, one for boys, the other for girls, that she may give both a more complete education."

## LET US HELP BISHOP COTTRELL.

We regret to note from the acknowledgement of receipts made through the columns of the Advocate that Bishop Cottrell's appeal for contributions to the Mississippi Industrial Institute, has not met with anything like a general response from the Methodists of Mississippi. We know that our pastors in that commonwealth have many urgent calls upon them, as they have everywhere throughout the connection; but this cause is one which we cannot afford to ignore, and to which, by every token, we should give prompt and generous assistance. As we have before stated, \$15,000 secured now will bring \$25,000 more, and the aggregate sum of \$40,000 will relieve the institution of the debt which at present embarrasses and hinders its work.

Not only should we feel that it is a duty to aid in this undertaking, but we should count it a privilege to do so. This school is the only one in Mississippi maintained by the Colored Methodist Episcopal Church—the branch of Negro Methodists set off to themselves by our people—and surely, since they have remained loyal to our teachings and traditions, there is a weight of obligation upon us to do all that we can to promote their religious, industrial, and educational development along proper lines. The Methodists of the North are pouring money into this section to equip and maintain schools for the colored people embraced in their communion; shall we do nothing for those who preferred to cast their lot with us, and who have followed our counsel and direction through the decades that have elapsed since the Civil War? We do not hesitate to say that such a course upon our part would be a positive reproach.

We urge our pastors in Mississippi to confer with their laymen and raise all they can to aid the Mis-

issippi Industrial Institute in this crucial hour of its history. There is not a charge in the State that ought not to make a contribution to this cause. The school is wisely managed, it strives to give education along practical and useful lines, and in every respect it is deserving of commendation and support.

We could make no greater mistake than to turn the education of our colored people over to Northern Churches and philanthropists. The instruction given to the Negroes of this section needs to be under Southern auspices. We write this, having had some opportunity for observation bearing on this question, and weighing every word of our statement. Let us as Southern Methodists, following the example of Capers and other noble itinerants who counted it an honor to preach the gospel to the slaves, and remembering the exhortations in behalf of these people from the eloquent lips of our fallen leader, Charles B. Galloway, do our full duty to this needy race which Providence has set free and placed at our very doors. We can afford to let no other denomination do this work and take from us our crown. Let us act at once, and forward our contributions, whether large or small, to Bishop E. Cottrell, Holly Springs, Miss. Acknowledgement of all remittances sent in will be made through the New Orleans Christian Advocate.

## WITH THE JACKSON DISTRICT BRETHREN.

We counted it a privilege to spend Thursday afternoon and Friday morning of last week at the Jackson District Conference, which met in the Capitol Street Church of that city. The session was in full swing when we arrived, with the presiding elder, Rev. J. R. Jones, in the chair. All the interests of the Church were given careful consideration, though business was transacted with commendable dispatch. Nearly all of the preachers were present, and the lay attendance was good. The reports of the pastors indicated activity and growth throughout the district. We have in the city of Jackson four churches, with a membership of more than 2,000. The First Church alone has over 1,200 names on its register. The Capitol Street congregation is beginning to place the material on the ground for a new building, which will cost approximately \$40,000. First Church is also planning for a new \$75,000 house of worship, and the building committee is having weekly meetings in the interest of this enterprise.

On Thursday evening we heard a forceful and stirring sermon by Rev. T. B. Clifford, of Yazoo City. Friday morning Rev. C. A. Barbour, of the International Committee of the Young Men's Christian Association, delivered an interesting address in behalf of the men and religion movement. Rev. Robert Selby represented the Conference Board of Education; Rev. W. J. Dawson, that of Church Extension; Rev. W. Fred Long and Rev. B. F. Lewis, the Sunday school work, and Rev. G. H. Galloway, the cause of missions. Rev. W. M. Williams spoke feelingly of the work at the Orphans' Home, and Rev. G. W. Bachman was on hand with a good supply of choice books. We also noted the presence of Rev. H. M. Ellis and Dr. I. W. Cooper, of Brookhaven; Rev. J. G. Galloway, of Crystal Springs, and Dr. W. T. J. Sullivan, Rev. R. B. Downer, and Rev. J. W. McLaurin, who are residents of Jackson. It is needless to say that Rev. J. M. Morse, the genial and affable pastor of the Capitol Street Church, was courteous and attentive to all visitors. In company with Rev. C. H. Ellis, of Sharon, a most brotherly and agreeable Christian gentleman, we were entertained in the hospitable home of Major R. W. Millsaps; Rev. J. R. Jones, the presiding elder, whom no one names but to praise, is in his fourth year on the Jackson District. He has wrought a really great work, and the preachers and people will give him up with reluctance. The new district parsonage which he has built is, indeed, a thing of beauty. We dare say that both Brother Jones and the capital district of Mississippi will be in demand next fall.

## THE ADVOCATE AND POLITICS.

Elections are pending this year in both Mississippi and Louisiana, and more than once we have been asked to commend certain candidates or their policies through our columns, or to allow this to be done by correspondents. But in every instance we have positively declined to do so. The Advocate is interested in all questions of moral reform and in the promotion of good citizenship, but with the contests of men for particular offices, it will have absolutely nothing to do. We have observed in some of the papers of other denominations the announcements of candidates and words of endorsement from their friends, but it is our rule to carry no matter of this kind. We have given instructions to our associates in the Advocate office, in case we are absent or overlook them, to strike out of any contribution all passages that appear as if they were designed to exert political influence. No Methodist, no matter what his political affiliation, need have any apprehension that he will find his Conference organ used in the interest of any man or set of men seeking public place, and clashing with his views as to who ought to be elected to office.

But let us not be misunderstood. This does not mean that the Editor would shirk his duties as a citizen, or that he feels no concern as to who is chosen to represent the people in positions of honor and trust. On the contrary, he is alert as to what is going on and deeply interested in the outcome of some of the contests now being waged. Not a single right belonging to the men of other callings has he surrendered, and should he feel disposed to do so, he will not hesitate to express publicly his sentiments concerning men and measures; but if he does this, it will be in the secular papers, and he will ask no exemption from criticism and counter attack.

With the notion that a minister should either evade his civic duties, or discharge them secretly, we have little sympathy. To be sure, he should keep partisan politics absolutely out of his pulpit, but he has as much right to vote his conviction, and openly express his views elsewhere, as any other citizen, though discretion always becomes one who has been honored by a call to the ministry. Perhaps it is usually wise and best for pastors not to take part actively in political contests in which their people are divided, unless they feel that important principles are involved to such an extent that silence and inactivity would be wrong. But with the view, unhappily too widespread, that there are three sexes—men, women, and preachers—we have scant patience. Because one is a clergyman he is none the less a man, and he must play a man's part in the world. There are duties we owe to the State as well as to the Church. Still applicable are the words of our Lord: "Render unto Caesar the things which are Caesar's, and unto God the things which are God's."

## DR. LOWREY'S RESIGNATION.

After thirteen years of service in that capacity, Dr. W. T. Lowrey has resigned the presidency of Mississippi College, at Clinton. His administration of the affairs of this influential institution has been characterized by a steady growth in equipment, resources, and the number of students in attendance. Only last year he succeeded in securing for it an additional endowment of \$100,000. Dr. Lowrey's resignation was brought about by the urgent need of his services at Blue Mountain College in which he is financially interested, and with which his brother, Rev. B. G. Lowrey, has lately been provisionally forced to sever his connection. Dr. Lowrey is one of the ablest and most beloved Baptist ministers in Mississippi. He ranks with the first citizens of the State, has in a marked degree the capacity for leadership, and, no matter where he labors, is certain to wield a far-reaching influence for good.

## PERSONAL AND OTHER NOTES.

Rev. H. H. Ahrens conducted the evening service at Rayne Memorial Church, of this city, last Sunday.

Dr. Theo. Copeland had an interesting paper on "Dante" in last week's issue of the St. Louis Christian Advocate.

It is now stated that Bishop Waterhouse will make his home in Los Angeles. He will be a tower of strength to our Church in the Far West.

Rev. George C. Cates, the noted Baptist evangelist, has lately been holding a successful meeting in Memphis. He is still quite feeble physically.

Rev. W. L. Duren has been assisting Rev. W. N. Duncan in a meeting at Batesville, Miss. What success has attended their efforts, we are not informed at this writing.

Bishop W. B. Murrah has recently been on a trip to New York. He was in Richmond, Va., last week attending the meeting of the General Board of Church Extension.

Dr. Weber, pastor of the First Methodist Church of Jackson, Tenn., will assist Rev. T. B. Clifford in a meeting at Yazoo City, which is to begin on the second Sunday in June.

Revival services will be commenced in the First Methodist Church of Tupelo on Sunday, May 28. Brother Duren, the pastor, will be assisted by Rev. J. O. Hanes, of Birmingham, Ala.

Rev. J. D. Nesom is in his fourth year on the Sulphur charge, Louisiana Conference, and is meeting with continued success in his work. In all respects the present year bids fair to be the best of the four.

Rev. John Tillerry Lewis, our efficient pastor at Clarksdale, Miss., in sending us a new subscriber to the Advocate, states that thirty of his members are now subscribers. This is a notable record.

Rev. J. Early Gray, of Fayette, Miss., under date of April 28, writes: "Our charge is in a healthy and prosperous condition. Our people attend church well." That is a happy situation for both pastor and people.

Dr. I. W. Cooper delivered the Commencement address of the Wesson High School on the evening of April 28. His theme was "The Indestructibility of Character," and the press dispatches state that he handled it in a masterful manner.



Dr. S. H. Werlein and Rev. N. E. Joyner are attending the meeting of the General Board of Missions in Nashville this week.

Bishop Denny recently attended five District Conferences and preached sixteen times within thirteen days. He is making a record as a working chief pastor.

Dr. S. A. Steel will deliver the annual literary address of Winthrop College, Rockhill, S. C., and also that of Emory College, at Oxford, Ga. A rare treat is in store for the students of these institutions.

A note just received from Rev. W. G. Harbin, who is conducting a revival at DeRidder, La., states that 40 have joined the church and that 14 family altars have been erected. The services have been considerably interfered with by rain.

Rev. W. E. Vaughan, editor of the Pacific Methodist Advocate, has been visiting relatives and friends in Northeast Mississippi, where he was reared. He preached in the First Methodist Church of Tupelo on the third Sunday night in April, greatly pleasing the congregation that heard him.

Dr. F. N. Parker delivered the Avera Lectures at Trinity College, Durham, N. C., last week. The first one was given Sunday evening, April 23, and the other two followed Monday and Tuesday evenings. That they were worthy of the man and the occasion, goes without saying.

Rev. H. R. Singleton, the wide-awake presiding elder of the Shreveport District, abounds in good works. He recently delivered a lecture on "Home, Sweet Home" at the close of the Oak Grove school which greatly pleased his audience. Brother Singleton is in great favor throughout his district.

Rev. Geo. Jackson, the noble veteran of the Louisiana Conference, is visiting his good friends, Rev. and Mrs. A. I. Townsley, at Arcadia, La., from which place he sends us two subscribers to the Advocate. He states that he is in good health and that he will visit the Woman's Missionary Meeting at Monroe, May 10-14.

Just as we go to press, the announcement comes that Rev. H. M. Ellis, of Brookhaven, Miss., has been elected Field Agent of the Methodist Hospital to be located at Memphis, Tenn. He has signified his acceptance and will begin work at an early date. Brother Ellis will bring to this position great energy and enthusiasm.

Rev. J. S. Purcell, of Florence, Miss., conducted a series of revival services for the Young Men's Christian Association of Millsaps College last week. Both the attendance and interest were reported to be good, but we have not been definitely informed as to the visible results of the meeting.

We thank Brother T. J. Durrett, of Buena Vista, Miss., for four renewal subscriptions to the Advocate and kind words. He has lately had the parsonage at that place screened, the doors re-varnished, matting put on the floors, and has the money in hand to dress the house in a new coat of paint. It is a good work to take care of and improve the property of the Church.

Just as we are closing our forms, news comes from Brother Warlick that Baton Rouge has had one of the greatest meetings in the history of that city, conducted by Dr. A. C. Holder. More than 300 conversions are reported, and 132 joined the First Methodist Church on profession of faith and 14 by certificate. This makes 258 accessions to this congregation since the Annual Conference.

We tender our sincere thanks to the following brethren who have favored us with lists of new subscribers and renewals recently: Rev. R. Bradley, Rocky Springs, Miss.; Rev. W. W. Perry, Vaughan, Miss.; Rev. Jas. T. McCafferty, Leland, Miss.; Rev. F. L. Applegate, Benton, Miss.; Rev. L. P. Hoffpauir, Centenary College; Rev. R. E. Rutledge, Daleville, Miss.; Rev. H. M. Young, Coahoma, Miss.

A pleasing feature of the Jackson District Conference was the presence and introduction to the body of Rev. W. A. Borum and Rev. J. N. McMillan, Baptist pastors in the city. We have known them both for a number of years, and hold them in high esteem. They are men of fraternal spirit, and never fail to render worthy service in any field to which they are called.

Rev. R. P. Howell, pastor of Trinity Church, Los Angeles, spent last Sunday in the city. He was en route to Nashville to attend the meeting of the General Board of Missions, now in session in that city, of which he is a member. He worshiped at Rayne Memorial Church at the 11 o'clock hour, where the editor had the pleasure of preaching to a fairly good audience, despite the constant down-pour of rain.

Writing from Monticello, Miss., under date of April 28, Rev. J. M. Alford, of Bogalusa, La., said: "I am here in a meeting with Brother H. E. Carter. All of the business houses are closing an hour each day for the services, and the people seem much interested. Last night was a great time. Many took a stand for God and a religious life. This is the county seat of Lawrence County and a good town. Many excellent people reside here."

We acknowledge the reception of the Directory and Year-Book of the Methodist Episcopal Church,

South, Minden, La., Rev. E. K. Means, pastor. It contains the program of the dedication service, held on Feb. 19, and much valuable information concerning the work of the church. A splendid likeness of Brother Means adorns the book. It is well arranged, well printed, and altogether one of the most attractive year-books that have come to our notice.

It was a genuine pleasure to meet in Jackson last week Rev. J. W. McLaurin, who a few years ago was one of the most useful men in the Mississippi Conference, but who on account of ill health has been forced to retire from the active work. Brother McLaurin underwent an operation at the hands of the Mayo brothers, of Rochester, Minn., last year and is considerably improved, though still not strong. We hope that he will continue to gain in vigor until he has become entirely well.

The University Training School, at Oxford, Miss., was destroyed by fire a few days since. We deeply sympathize with Brother and Sister Wyatt and Prof. Hurst in the misfortune which has overtaken them. Their school was fast taking rank among the best of the kind in the Gulf States, and it is most regrettable that this disaster has befallen it. Whether they will erect another building on the same site, we do not know. The present session will be completed in the Methodist Church.

In remitting for his subscription to the Advocate, our long-time friend, Mr. M. F. Carter, of Morgan City, Miss., sent personal greeting, and stated that on April 27 in the locality in which he resides, it was cool enough for an overcoat to be pleasant. He also said that he had up several hundred acres of cotton, for which he was feeling somewhat solicitous. We trust that he will have the good luck to have his crop escape both the unseasonable cold and the boll weevils.

Bishop Hoss, Dr. H. M. DuBose, and Dr. T. N. Ivey attended the meeting of the Program Committee of the Ecumenical Methodist Conference in New York on April 13. Sir Robert W. Perks and Secretary Chapman, of the British Section, were also present, and took part in the proceedings of this Committee. It is stated that satisfactory progress is being made in perfecting the arrangements for this great Methodist gathering, which is to assemble in Toronto next October.

The Commencement exercises of the Mississippi Methodist Orphanage school were held on Thursday night, April 27, and were highly creditable. One hundred and fifty pupils were enrolled during the session. The closing program was rendered in Sexton Hall, which is in the new \$12,000 building, and has a seating capacity of 350. This admirable institution continues to grow in both equipment and numbers, and is fast becoming one of the finest institutions of the kind in the South.

Rev. W. W. Drake, our pastor at Lake Charles, La., has recently brought us under obligations for a nice club of ten subscribers. Brother Drake serves one of the choice congregations of the Louisiana Conference, and it is needless to say that the work of the church is prospering under his capable superintendence. We thank him for a cordial invitation to attend the Lafayette District Conference which is scheduled to meet at Lake Charles on May 24, and, Providence permitting, we hope to be present.

Rev. C. F. Emery, our energetic pastor at Canton, Miss., continues to send in names to be placed on our subscription files, and we assure him of our hearty appreciation. No interest of the Church suffers in the hands of this wide-awake itinerant. We heard his presiding elder state in Jackson a few days since that the condition of the church which Brother Emery serves is more satisfactory than it has been for several years. Forty-seven members have been received since Conference, thirty of them on profession of faith.

We regret to be informed of the death of Mrs. Carrie C. Jeffries, of Hushpuckana, Miss., which occurred on the afternoon of April 29. Mrs. Jeffries was a sister of Rev. J. J. Brooks, of the North Mississippi Conference, and a daughter of the Rev. J. H. Brooks, of blessed memory. She was possessed of many admirable traits of character, and will be greatly missed in the community in which she lived. The Advocate extends sympathy to the sorrowing relatives and friends, and prays that divine grace may comfort and sustain them.

We are indebted to Rev. E. S. Lewis, the presiding elder, for a copy of the program of the Winona District Conference which is to be held at Webb, Miss., May 17-19. Bishop Murrah will preside, and the following celebrities are booked to be present: Rev. J. R. Countiss, president of Grenada College; Prof. M. W. Swartz, of Millsaps College; Rev. J. M. Wyatt, of the University Training School; Hon. T. B. King, of Memphis, and Miss Elizabeth Kilpatrick, of Corinth. Rev. J. T. Lewis will represent the Conference Board of Missions, and Rev. W. S. Lagrone, the Conference Board of Church Extension.

In forwarding a list of five subscribers, for which he has our thanks, Rev. A. M. Goforth, who is in

charge of the South Side Church of Corinth, Miss., adds, "Our work is getting along nicely." Our brother serves a good people, and we are pleased to be informed of the success attending his labors.

Rev. L. P. Wasson, of Friar's Point, Miss., has been doing some very effective revival work within the bounds of the Greenville District. We are pleased to see this promising young pastor exercising his gifts in this direction. Every Methodist preacher ought to be an evangelist.

Rev. W. B. Waldrop, of Buford, Miss., informs us of the marriage of Mr. J. H. Thornhill, of Sandy Hook, Miss., to Miss Ellen Ball, which took place on the Great Northern Railroad, just across the State line, on April 23. Brother Waldrop performing the ceremony. The bride is said to be a lovely and attractive young woman, and the groom is commended as a worthy and exemplary young man. The couple will make their home at Sandy Hook.

A note from Rev. W. W. Woollard on the 27th inst. stated that the meeting which was begun in Greenville some two weeks ago by Rev. W. S. Lagrone, the pastor, and in which he has had the assistance of Rev. E. B. Ramsey, of Memphis, was still in progress. The services are said to have accomplished much good, though they did not result in a sweeping revival. Brother Woollard expected to meet Sister Woollard in Memphis last Monday and accompany her home. The doctors in Nashville have pronounced her condition satisfactory, and it is expected that her health and strength will soon be completely restored.

Through the kindness of Presiding Elder Jacob we have in hand a copy of the program of the Corinth District Conference, which will convene at Myrtle, Miss., on May 16, with Bishop McCoy presiding. We note that Mr. J. R. Pepper, of Memphis, is down for an address, and that Rev. T. W. Lewis and Rev. J. W. Herring are announced to preach. Brother Jacob has also placed the name of the editor of the Advocate on the program for a sermon, and we will do our best to meet this engagement, though it is not certain that we shall be able to do so. We hereby appoint the presiding elder to act as our substitute in case we find it impossible to attend.

While in Jackson, Miss., last week attending the District Conference in session in that city, we heard most complimentary mention of the course of lectures on "Conscience and Its Culture," recently delivered before the faculty and students of Millsaps College by Rev. T. H. Lipscomb, B. D. Attendance upon these lectures was not compulsory upon the student body, but the audiences grew from day to day and the number present was larger on Thursday, when the last one was delivered, than at any other time. Before returning to his home in Lexington, Miss., Brother Lipscomb ran down to Brookhaven and spent the day with his sister, Mrs. Bessie W. Lipscomb, who is the popular lady-principal of Whitworth College.

Doctor W. B. Paimore, who has been editing the Saint Louis Christian Advocate twenty-one years, has crossed the Atlantic fourteen times, belted the world a number of times, and carefully studied more of the unbeaten paths of travel, possibly than any other American editor. He is soon to start on another world-wide tour, on which he will not only revisit the great capitals of the British Isles, Europe and the Orient, but also visit many of the Islands of the equatorial seas, and thus "finish up the world." Doctor Paimore, as an uneducated orphan boy, surrendered General Marmaduke's division flag at the close of the Civil War. In a national convention of the Prohibition party, he once declined a unanimous nomination for the Vice-Presidency of the United States.

We acknowledge the reception of an invitation from the Theological Faculty of Vanderbilt University to attend the Cole Lectures, which will be delivered, May 6-9, by Dr. Robert E. Speer, of New York City. The general subject of the course is, "Some Great Leaders in World Movements." All of the lectures will be delivered on the Vanderbilt campus, except the one on next Sunday evening, which will be given at McKendree Church. On next Sunday at 11 a. m., Dr. Speer will speak to the students of the University in the chapel on "The Silence of Strength." The other themes are as follows: "Raymond Lull—The Christian Crusader and His Conquest;" "William Carey—The Christian Pioneer and His Problems;" "Alexander Duff—The Christian Student and the World's Education;" "George Bowen—The Christian Mystic and the Ascetic Ideal;" "John Lawrence—The Christian Statesman and the Problem of Religion and Politics;" "Charles Gordon—The Christian Knight-Errent and the Power of Pure Devotion."

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## Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words, and send the amount necessary with the obituary. That will save trouble all around.

MRS. SALLIE H. BELL, nee Burks, was born April 9, 1875; was married to John I. Bell, May 18, 1898, and died January 19, 1911. Sister Bell was truly a good woman, performing well her part as a Christian, wife, mother, neighbor and friend. She belonged to the Methodist Church and lived a consistent life, using her influence for good. She was the mother of ten children, five of whom preceded her to the better world. Many relatives and friends are left to mourn for her, besides the husband and five children. May the God of all grace sustain those who grieve for her!

Her Pastor,  
L. L. ROBERTS.

Flora, Miss.

MRS. LOLA MAY JOHNSTON HARMAN, daughter of Mrs. Mattie Johnston, and wife of Mr. DeWitt Harman, was born July 30, 1893, and died March 27, 1911. She joined the Methodist Episcopal Church, South, at the age of fifteen and lived a true Christian life from then until her death. She was an obedient child and had many attractive ways, and even when a child to know her was to love her. She was married to Mr. DeWitt Harman, May 1, 1910. Besides her husband she leaves a mother, three sisters and four brothers to mourn their loss. May the loving Heavenly Father comfort them in their trying time. Her pastor,

J. G. JOHNSON.

After a continued spell of typhoid fever, BROTHER W. F. SIMMONS passed from his earthly abode to his celestial home. He was born May 16, 1861, at Augusta, Miss., moved to Marion County, Baylis Chapel, in 1874, and married Miss Z. L. Baylis, January 10, 1874. Brother Simmons has been a member of our church since 1889. He was a faithful member, esteemed and loved by all who knew him; his absence in the church at Baylis will be felt for many years. He was Sunday school superintendent and discharged his duties over the children with love and tenderness. The Oloh Charge has lost one of its most faithful members and they join with the family in their sorrow. Brother Simmons, being a Mason, the order laid the remains away in the family cemetery, Rev. B. F. Lewis, Columbia, and Rev. H. C. Norsworthy, Oloh, Miss., conducting the funeral services.

G. F. BALIS, Secretary.  
H. C. NORSWORTHY, P. C.  
Committee.

SIDNEY A. CHAMPION—The real worth of man cannot be measured by the coat he wears or the house he lives in, nor by the position he occupies in the social or business world; but by the motives and principles that underlie his acts in life. So measured, a prince among men was Sidney A. Champion—a man of high

ideals, noble principles, sterling integrity. His son said, "I never knew my father to do the least unmanly, unkind or dishonorable thing." His neighbor, who knew him intimately, said, "He was perfectly honest and a true man in every sense of the word." His pastor knew him to be one of the most loyal and devoted members of his church. He had a special love for the doctrines of Methodism, and prized her literature highly, almost always taking two church papers. He knew and loved the polity of the Church, as well as her doctrines. But few men, if any, were more liberal towards supporting the Church. He joined the Church early in life and filled every office a layman is eligible to, except that of lay preacher. He was born in Clay County, Miss., Jan. 25, 1851, moved to Chattanooga County, Ga., in 1878, where he married Miss Sarah R. Fox, January 8, 1880; returned to Mississippi in 1899, died January 12, 1911. He leaves a sorrowing wife and four children to mourn their loss. "He is not dead but sleepeth."

HIS FRIEND.

Montpelier, Miss.

The subject of this tribute, MRS. LILLA WEEMS, daughter of Mr. and Mrs. F. M. Idom, was born in Scott County, Miss., November 24, 1886, and died in Jackson, Miss., August 6, 1910, leaving a husband and one child, father, mother, three brothers, a sister and a host of friends to mourn her death. Miss Lilla, as she was so familiarly called, was converted and joined the M. E. Church, South, early in childhood, and lived a consecrated Christian life until the Master said, "It's enough; come up higher." She was the faithful and efficient organist at Carr Church for a number of years, and in her the congregation had an example of devotion to duty, fidelity to the Church and love for the Kingdom of Christ, which is worthy of all remembrance and emulation. She no longer presides at the old church organ in Carr Church, but sings God's praises on high. On August 6, 1908, she was happily united in marriage to Mr. J. T. Weems, son of W. L. Weems, and nephew to Rev. J. M. Weems. Of this union was born one son, Marion Weems, a bright little boy, now about twenty months old, who survives her. Early in July, 1910, Miss Lilla was stricken with an acute attack of appendicitis and was hastened to a sanitarium in Jackson for treatment, but owing to complications, she lingered for about a month and then went home to heaven singing, "Jesus lover of my soul, let me to thy bosom fly," and is now with God and the angels on high. The funeral service, which was conducted at her home church, is one that will be long remembered on account of the manifest presence of the Spirit of God. After the address made by the pastor a number of her friends felt moved to rise in the congregation and pay tribute to the worth and beauty of her consecrated life. At the close of the service the immense throng moved with solemn tread to the cemetery, where her body was laid away in the grave by loving hands to await the resurrection morn. To the sorrowing family and friends our hearts go out in profound sympathy, with the prayer that God may comfort them in this sad hour of bereavement.

W. W. GRAVES.

### NOTICE!

To the Pastors of Winona District: You will please let me urge upon you the importance of having your assessments for missions in hand by the district conference. In some cases this may not be possible, but where it can be done by all means let it be done. Let us make the best showing possible at the district conference. Have your quarterly conference record ready for examination and urge your delegates to attend the conference.

E. S. LEWIS, P. E.  
Winona, Miss., April 27, 1911.

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## Tidings From the Field

Oakvale, Miss.:

I fear you gave me credit for a little too much when you put me on the "Honor Roll." I meant to say we are almost there, and by God's help mean to be soon, but I lack one or two yet of having all of our officials. God is indeed blessing us and keeping us by his power. So far we have had marked success for a small charge and one of the least of all God's servants. We have had several accessions and organized one Epworth League with about twenty as enthusiastic members as you ever saw. We are planning for Children's Day services at all three appointments and also for a missionary rally day at each place. God is blessing and letting me see at least a little of the greatness of the ministry of one wholly given up to him. May God's blessings be upon you. Come our way when convenient, and we will assure you a hearty reception. Pray for us.

Yours in him,

HUGH K. McKEE, P. C.

Winona, Miss.:

Dear Brother Meek: Everything is promising with us at Winona. The missionary societies are well organized and are doing fine work. The preacher's salary has been raised \$150. We have received quite a number into the church since conference. Our Sunday school is on a boom. We have two organized classes—a young ladies' class and a business men's class. Mr. L. Small has charge of the former and Mrs. Jennings Wadsworth has charge of the latter. They are both doing a splendid work. The attendance upon these classes is growing by leaps and bounds. We hope to have the best Sunday school in North Mississippi to turn over to our successor at the next meeting of our annual conference. It pains us, however, to think about turning the charge over to any one. We have had such a pleasant time among these good people that we would be delighted to stay another four years, if the law of our Church permitted it. No preacher can have a more loyal people to serve. On the 21st inst. I returned home from Como, where I helped Brother J. B. Randolph in a ten days' meeting. We had a good meeting. There were quite a number of accessions to the Church. Everything is moving smoothly in that delightful charge. The people are in love with Brother and Sister Randolph, and they are in love with the people. Brother Randolph has things well in hand. He is more than making good. He is a sound preacher, a busy pastor and a wise leader. His Sunday school is growing in interest and in attendance at a rapid rate. He and his efficient and consecrated wife have organized a League of some thirty-five or forty members. Everything seems propitious at Como.

Yours fraternally,

J. A. HALL.

Winona, Miss.

Seventh Avenue, Meridian:

I helped in four meetings at our little church in 1906; was pastor in 1907; preached in it several times in 1908; was pastor again in 1909-10, and when I came back this year a good woman told me that she felt the Lord sent me back here to be instrumental in bringing one certain man to Christ who had been coming to the little church almost regularly since 1907. So I began to pray definitely for this man and work to bring him to Christ, and on Sunday, April 2, he came forward to join the Church, having been saved a few weeks previous. And a more regular attendant at all the serv-

ices of the Church I have never seen—he often arrives before time for services and sits on the steps of the church till the door is opened. I was told by another Christian that I must have been sent back this year to be instrumental in bringing another man to Christ. I am now praying definitely for this man. God has also laid hold on the heart of one of my stewards; hence we claim as our promise, Matt. 18:19. The man is under deep conviction, is easily approached regarding his soul and ere long he will be brought into the fold. Amen. At the Senior League service, April 2, another man was saved, who had previously been led of the Spirit to the Church. He had been a drunkard, but testified publicly that God had taken the appetite for whiskey away. So we can truly thank God and take fresh courage for the conflict, for a pastor never had a more loyal people to serve in many respects than this pastor has. I ask the prayers of the Advocate readers, especially for the second mentioned man in this article. He, too, has been listening to me undertake to preach almost regularly since 1906. I believe in God's word (Heb. 4:12-13) and I want to see this man fully saved soon. There are others God has especially laid on my heart—he is doing other Christians of the Church the same way; therefore we are expecting a gracious ingathering of precious souls soon. It will soon be seven years since I first tried to preach. Oh, how many mistakes I have made! Yet I find more joy and real delight in the work than ever. Oh! how I love his precious name and delight to do his will! Amen!

J. A. WELLS, P. C.

### SEA SHORE DIVINITY SCHOOL.

(An appeal to Louisiana Conference preachers and laymen.)

Our Conference Board of Education was absolutely unable to make any appropriation this year to the expenses of the Sea Shore Divinity School as the other co-operating conferences have done.

As one of the directors, I appeal to you to make voluntary subscriptions to this worthy object. It was the unanimous opinion of the men who were present last year that the school is filling a much needed place and will prove a great benefit.

It will be a very embarrassing situation if our conference is not able to assume its share of the financial responsibility.

Please send any subscription, however small, payable by June 15th., to my address, and I will announce the result of the collection in the Advocate.

R. H. WYNN.

P. O. Box 377, Monroe, La.

### LAFAYETTE DISTRICT.

District Conference committees have been appointed as follows:

General state of the Church—H. N. Brown, John Sbolars, W. L. Doss, Jr. Sunday schools and Epworth Leagues—C. C. Weir, L. N. Hoffpaul, C. A. Battle.

Missions—W. W. Drake, C. V. Breithaupt, M. Hebert.

License and Recommendations—J. A. Parker, B. T. Crews, K. W. Dodson.

Financial plans—W. H. Benton, R. P. Howell, J. D. Nesom.

American Bible Society—A. J. Gearheard, J. S. Rutledge, H. B. Vandenburg.

Quarterly Conference Records—J. I. Hoffpaul, M. C. Holt.

J. E. DENSON, P. E.

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J. L. KNOWLES,  
Headland, Ala.

Personally appeared before me this 8th day of September, 1909, J. Loftus Knowles who subscribed the above statement and made oath that the same is true in substance and in fact.

J. W. WHIDDON,  
Notary Public.

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## Epworth League Department.

(Edited by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications intended for this Department should be addressed.)

If we could only hold the children and the youth, what a mighty host the Church of God would be! Why is it you are not holding them in your church? Are you doing anything to stop the leak?—Epworth Herald.

The statement made by Dr. W. A. Brown of Chicago recently, that it is easier to do a big thing than a little one, may at first seem open to question. But when one thinks about it real hard he finds an immense amount of wisdom in it.

What's the reason you don't write us about your League? You are not ashamed of it, are you? Don't be too overly modest about it, for he who said "Let not your right hand know" also said, "Neither do men light a candle and put it under a bushel."

The propounding of questions for discussion by the leader is one of the very best ways to bring out timid speakers. The question, "Is it just as wrong to want to do a wrong thing as to do that thing?" was fruitful of a very intelligent discussion.

The Junior League at Brookhaven, superintended by Miss Mary Leggett, daughter of the presiding elder, is said to be doing finely. Brookhaven has three Leagues. We should like very much to have a District League Conference held in this district. Who is our district secretary, anyway?

The second Sunday in May has been pretty generally set aside as Mother's Day. No department of the Church could with more propriety observe it than our Leagues. We have no Father's Day so far as we have heard, but no one will join more heartily in celebrating Mother's Day than father himself.

Here is a practical problem for you: How can you make your League devotional meeting more useful to the religious life of the young people? We can offer several answers to that "how." But you will get more good out of this exercise in League methods if you attempt a solution yourself. Tackle the problem, and stay by it until you get a satisfactory answer.—Epworth Herald.

Quite recently the president of First Church, New Orleans, League has informed us of the plan to observe Decision Day in all the Leagues of the city. This plan we desire most earnestly to commend. Special provision in the list of topics for the year has not hitherto been made, but will be made hereafter. But it is perfectly feasible for every chapter in the whole Church, after consultation with the pastor, to appoint the time, work up to it by prayer and careful preparation, and observe Decision Day.—Epworth Era.

Writing from Como, Miss., Rev. J. B. Randolph says: "We have recently organized a Junior Epworth League. We have thirty-five members. Mrs. T. D. Greenhaw and Mrs. J. B. Randolph are superintendents, with Harry Gunn president and Miss Birdie Weason secretary. The Sardis District is to have an Epworth League Conference at Olive Branch, Miss., May 4th and 5th.

"The North Mississippi League Conference meets at West Point, June 13-15. Please let all Leagues send the 5-cent assessment to me before that date."

Writing from Rankin Street Church at Jackson, Miss., Mrs. J. S. Parker

favors us with the following: "Our departments are finely officered and are being successfully worked. The devotional meetings are held just before the preaching hour, Sunday evening, and we endeavor to have each meeting better than the preceding one. We are trying to train our young members to be 'active' in deed and in truth, and there is scarcely one, to the very youngest, who will not lead if called upon. We try, also, to give as many as possible something to do, believing that to be one essential of success in almost any department of church activity. Our League has overpaid its pledge for missions by several dollars. We had a public missionary meeting recently, Mr. Parker kindly giving us the Sunday evening hour. There was present a large audience, a splendid program, which was published at the time, and a good collection. I realize the truth of some words from you in a recent number of the Advocate, 'The League started and going, undreamed of leaders will appear or be developed.' I must specially mention the Third Department, which is in charge of a young lady brimful of energy and enthusiasm who 'appeared' at the right time, so our literary socials are exceptionally good. We do not at all claim to be satisfied with our work, but under the unfailing optimism of our pastor we hope to be spurred on to better effort."

Our topic for May 7th, "The Evidence of Divine Blessing and Prosperity," is a celebration of the 20th anniversary of the League's existence as an organic part of the Church. Our lesson is Psalm 48:12-14. Surely no branch of our Church work has enjoyed more manifestly the favor of God. It has become so important a part of the Church's work we can hardly realize there was ever a time when we did not have it. We take the following paragraph from the report of the Epworth League Board to the last General Conference:

"For the reader understanding and more careful study of the members of the board we submit the following statements and summaries: During the year now closing the League has enjoyed an almost unprecedented prosperity not only in the enlargement of its spirit and the successful operation of its plans, but also in its numerical growth. Membership for 1908-09, 138,542; membership for 1909-10, 145,091; increase for the present year, 6549 (the approximate increase for the quadrennium has been 20,000); number of chapters reported last year, 3951; number of chapters this year, 4067; increase in chapters for the year, 116; total number of Junior Leagues, 1813; total number of Boys' Leagues, 37; total number of Intermediate Leagues, 38; collections on the ten-cent assessment for 1909-10, \$3455.13; collections last year, \$3009.25; increase for the year, \$445.88."

Besides these figures the League has given to the Church skilled workmen by the score. There are now few of our pastors who are not coming through the League into the active ministry. Many of our workers in foreign fields have gotten their first training in the League. "Mr. S. Earl Taylor testifies to having met in India at breakfast one hundred missionaries of the younger generation, who had all come through the League." The special gifts to missions from the Leagues during three years of the past quadrennium amount to \$75,000; for other benevolences, \$225,000.

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## QUARTERLY CONFERENCES.

## NORTH MISS. CONFERENCE.

## Durant Dist.—Second Round.

Kosciusko ..... May 7, 8  
Ackerman, at Weir ..... May 7, 8  
High Point, at White Hall... May 13  
Lanesville, at Noxapater... May 14, 15  
Sallis, at Spring Grove... May 20, 21  
Chester, at Salem ..... May 27, 28  
Ebenezer, at Ebenezer... June 3, 4  
Black Hawk, at Acona... June 10, 11  
Poplar Creek, at Salem... June 17, 18  
N. G. AUGUSTUS, P. E.

## Greenville Dist.—Second Round.

Clarksdale ..... May 7, 8  
Deeson ..... May 14, 15  
Merigold ..... May 21, 22  
The District Conference will be held at Rosedale, May 12, 13, 14.  
W. W. WOOLLARD, P. E.

## Sardis Dist.—Second Round.

Courtland, at Chapel Hill... May 13, 14  
Tyro ..... May 17  
Senatobia ..... May 20, 21  
Wall Hill, at Bethel... May 27, 28  
Arkabutla, at Harmony... May 31  
Eureka, at Eureka... June 3, 4  
Crenshaw, at Crenshaw... June 10, 11  
W. M. YOUNG, P. E.

## Corinth Dist.—Second Round.

Guntown & B., at Pleasant Valley ..... May 7, 8  
Hatchie Mis., at Crums Chapel ..... May 13, 14  
Kossuth Ct., at Kossuth... May 14, 15  
Myrtle Ct., at Ebenezer... May 20, 21  
Baldwyn Ct., at Lebanon... May 27, 28  
Sherman Ct., at Chester-ville ..... June 3, 4  
BEN. P. JACO, P. E.

## Aberdeen Dist.—Second Round.

Wren, at Grady's Chapel... May 13, 14  
Derma, at Derma... May 20, 21  
Montpelier, at Mantee... May 27, 28  
Tremont, at Mt. Pleasant... June 3, 4  
Fulton, at Friendship... June 4, 5  
JAMES H. FELTS, P. E.

## Winona Dist.—Second Round.

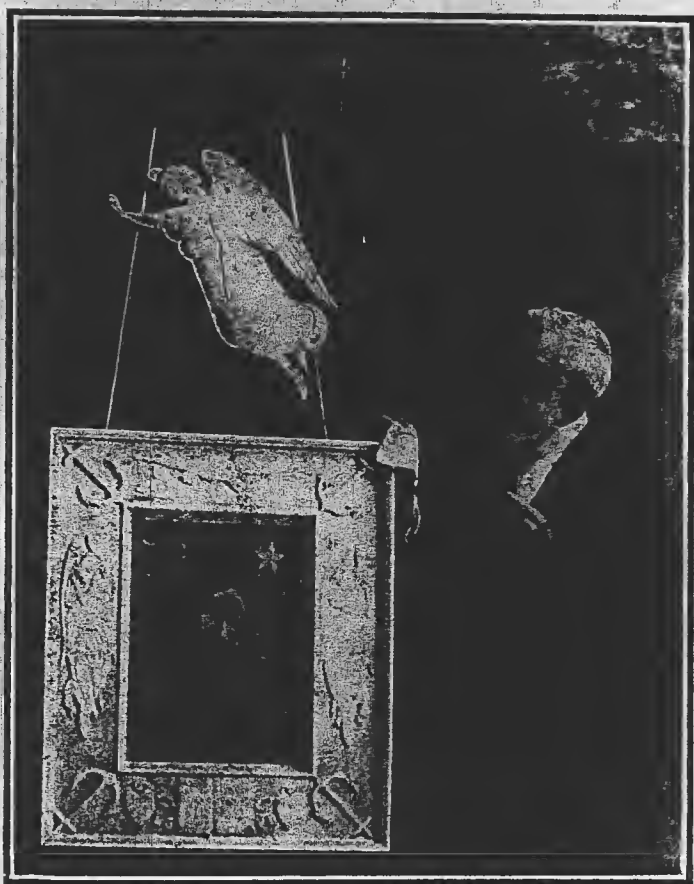
Lambert, at Lambert... May 7, 8  
Tutwiler, at Dublin... May 14, 15  
Webb, at Webb... May 16  
Indianola, at Fairview... May 20, 21  
Kilmichael, at Stewart... May 26  
Bellefontaine, at Lebanon... May 27, 28  
Eupora, at Mabin... May 29  
Slate Springs, at Cross Roads... May 31  
Minter City ..... June 4  
District Conference at Webb, May 17-19, Bishop W. B. Murrah presiding.  
E. S. LEWIS, P. E.

## Oxford District.—Second Round.

Randolph, at Hunters... May 11  
Lafayette, at Midway... May 12  
Toccpola, at Kingdom... May 13, 14  
Holly Spgs. Ct., at Mt. Hope... May 20, 21  
Holly Springs... May 26  
Grenada... May 28, 29  
Waterford, at Asbury... June 3, 4  
Charleston... June 11, 12  
Ashland, at Shawnee... June 17, 18  
J. E. CUNNINGHAM, P. E.

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This is a true photo of the image of Christ, carved out of wood by Mr. E. S. Lancaster of Rienzi, Miss. This image contains neither paint, varnish nor stain of any kind, and the only instrument used in producing it was a pen-knife. This remarkable work of art has attracted attention both in the North and South and has been exhibited in some of the leading churches of the country. Men and women almost daily flock to Mr. Lancaster's home to see with their own eyes his wonderful production. Mr. Lancaster is an elderly unassuming man, a member of the Methodist Episcopal Church, South, and lives on his farm one and a half miles from Rienzi. For the past year he has traveled but little, as he

is growing feeble, having made only one trip with his work—which was to Jackson, Miss. The portrait is bordered by symbols, as the dove, scroll, the Star of Bethlehem, the lamb, the vine and many things of Bible significance, all which he explains to those who call to see the work. This portrait of Christ from wood will be shown at the Corinth District Conference at Myrtle, Miss., in May, in the Sunday school exhibit. This work reflects the genius of the master mind who created it. The small cap which Mr. Lancaster holds in his hand in this view is one worn by himself when an infant, and for more than 60 years has been preserved with his most treasured relics.

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Yours truly, Mrs. F. R. Bouchillon.  
Geo. W. Smith. Robinson Springs Co. Jackson, Miss. 6-4-10.  
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Yours truly, J. M. McDonald.

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## RESOLUTIONS OF INTEREST.

(Unanimously adopted by the Jackson District Conference, in session in the Capitol Street Church of Jackson, Miss., last week.)

Whereas Bishop Charles Betts Galloway, one of the greatest Southern Methodist preachers of the nineteenth century; perhaps the greatest ecclesiastical statesman the Church has had since the days of Bishops Soule and McTyeire, and possibly the most widely known and influential Methodist Bishop of world-wide Methodism, lived during his entire life within the bounds of Mississippi Methodism and contributed invaluable to the promotion of great civic, moral and educational movements in the State of Mississippi, and,

Whereas, it is known by scores of his friends and associates in the ministry that he declined persistently many flattering offers of admiring friends in other states, who craved the influence of his life and citizenship for their commonwealths, sacrificing every other interest to the welfare of Mississippi and Mississippi institutions, and becoming the largest factor in making so marvelously successful the munificent gift to education in Mississippi of that princely layman, Maj. R. W. Millsaps, and,

Whereas, no movement state-wide in its influence has yet been inaugurated to perpetuate the memory of this matchless orator, soul-stirring preacher, ardent missionary, great scholar and greater educator; therefore, be it,

Resolved by the Jackson District Conference now assembled, that we memorialize the Board of Trustees of Millsaps College, and likewise the Mississippi and North Mississippi Conferences, to perpetuate the life and untiring labors of that princely preacher and Bishop by a suitable monument on the campus of Millsaps College, consisting of a home for young preachers, to be known as the "Galloway Memorial Home," and an endowed theological department in that great institution for higher education in Mississippi.

## INFORMATION WANTED.

Will the preachers of the Sardis District kindly send me the names of the delegates from their charges who expect to attend the district conference which meets at Hernando, May 10-12? We are now occupying one of the prettiest new parsonages in the conference. My health is better than at any time since I have been in Mississippi. Your Brother in Christ,  
W. D. WENDEL.

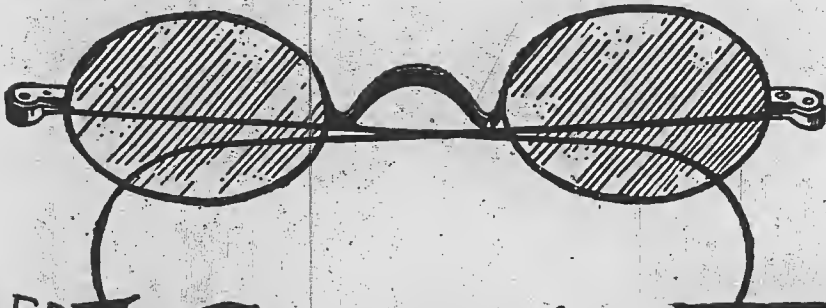
## ABOUT THE TERCENTENARY.

To Pastors: Did you preach that Tercentenary sermon last Sunday? April 23rd was the date most generally observed as the 300th anniversary of the King James version of the English Bible; but many pastors found this date inconvenient and are planning to celebrate on another day.

The purpose of this article is to encourage pastors, who have not observed Tercentenary Day, to select any day suitable, and in any case not to neglect this splendid opportunity to exalt the old Bible. Tercentenary celebrations will continue throughout the year 1911, and you will be entirely in order with a celebration any day that suits you best.

I still have on hand a good supply of leaflets explanatory of this movement and full of suggestions helpful in securing material for sermons and addresses. They are yours for the asking. If you have not received these already, ask for them.

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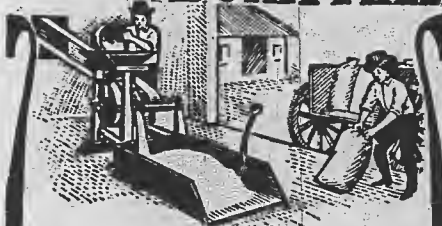
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## CALENDAR.

### General Boards.

Annual Meeting Epworth League Board, Nashville, Tenn., May 10.

### District Conferences.

Lafayette District Conference, at Lake Charles, May 24.

Seashore District Conference, at Long Beach, Miss., May 9-12.

Sardis District Conference, at Herndon, May 9-12.

Winona District Conference, at Webb, Miss., May 17-19.

Corinth District Conference, at Myrtle, May 16-18.

Newton District Conference, at Union, July 26-30.

Hattiesburg District Conference, at Richton, Miss., July 11-14.

Aberdeen District Conference, at Calhoun City, May 9-11.

Meridian District Conference, at Lauderdale, May 29-June 2.

Greenville District Conference, at Rosedale, Miss., May 11-14.

Baton Rouge District Conference, at Franklinton, La., June 13-15.

### Sunday School.

Thirteenth International Convention, San Francisco, Cal., June 20-27.

### College Commencements.

Port Gibson Female College, May 7.

Whitworth Female College, Brookhaven, Miss., May 14-16.

Millsaps College, Jackson, June 2-6.

Centenary College, Shreveport, June 4.

### Woman's Home Mission Society.

Annual Meeting, W. H. M. S., Mississippi Conference, at Brookhaven, Miss., May 2.

Annual Meeting, W. H. M. S., North Mississippi Conference, at Iuka, Miss., May 20-24.

## CHURCH DIRECTORY.

New Orleans District, Rev. J. M. Henry, D.D., presiding elder; residence, 236 Olivier Street; phone, Algiers 76.

First Methodist Church, St. Charles Ave., near Callopo St.; Dr. S. H. Werlein, pastor; residence, 5830 Prytanla St.; phone, Uptown 329.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Rev. A. G. Shankle, pastor; residence, 1421 Constantinople St.; phone, Uptown 345.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. F. Vaughan, pastor; residence, 815 Louisa St. Phone Hemlock 1376.

Parker Memorial Church, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.; phone, Uptown 671.

Louisiana Avenue Church, corner Louisiana Ave. and Magazine St.; Rev. H. T. Carley, pastor; residence, 920 Aline St.; phone, Uptown 758.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. W. W. Holmes, pastor; residence, 1515 Prytanla St.; phone, Jackson 1758.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. J. G. Snelling, pastor; residence, 1125 Fern St.; phone, Walnut 1238.

Algiers, Laverne Street, cor. Delaronde; Rev. J. W. Booth, pastor; residence, 119 Vallotte, St.

Epworth Church, cor. Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 3602 Canal St.

Mary Werlein and McDonoghville; Rev. W. B. Perritt, pastor; residence, No. 1026 Tchoupitoulas St.; phone, Main 412.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 1634 Sixth Street; phones: Residence, Uptown 954; St. Mark's Hall, Hemlock 1458.

Rev. R. A. Meek, Editor New Orleans Christian Advocate; residence, 724 Nashville Ave.; phone, Uptown 679.

Rev. John T. Sawyer, D.D., residence, 4420 Howard St.

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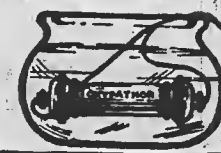
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## The Sunday School.

### LOUISIANA NOTES.

By Rev. P. O. Lowrey.

At New Prospect, on the Vernon Charge, Miss Minnie House has been chosen superintendent of the Home Department and Mrs. Maude Allen the Cradle Roll superintendent.

Rev. E. C. Grice has already organized four Sunday schools on the Simsboro Charge and will soon organize the fifth. This is a good record and to be commended. Let others follow suit.

Since conference Rev. R. H. Bamberg has reorganized all of his Sunday schools on the Vernon Circuit and brought them out of "winter quarters," and is endeavoring to put them upon an effective and permanent basis.

Miss Leary, a capable and cultured young woman, has been given the superintendency of the Oak Grove Sunday school on the Gibbsland Charge, vice Brother Moncrief, who as a local preacher cannot always be present.

Dr. Scales' Bible class of First Church, Shreveport, has been organized, with Mr. Gus Palmer president, and no doubt the activities of the class will take on new life. We look for this to be one of our best Bible classes.

The Sunday school at Athens has outgrown its building and the people are laying themselves out to build a new church to cost not less than \$3500, about \$3000 of which is already in good subscriptions. The building will be constructed with special reference to the needs of the Sunday school and will have fine class rooms.

The Sunday school at First Church, Shreveport, has gone from one hundred and fifty members to about four hundred and seventy-five since conference, and the end is not yet. Brother McKennon, the newly-elected superintendent, expects to reach the six hundred mark by the end of the year. A hundred thousand dollar church building is one of the imperative needs of this rich and aggressive congregation, and will no doubt in the near future be forthcoming.

At the recent session of the Shreveport District Conference, Mrs. Cameron, the superintendent of the elementary department of the First Methodist Church, with her children and assistants, reproduced her Easter program for the members and visitors of the conference. To say that the program was delightful in its plan and execution is to put it mildly. This department of the First Methodist Church now ranks among the best in the connection, and numbers about three hundred members below and including the Junior grade.

### NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The Sunday school at Coldwater is doing a very progressive work. There are eight more in the school than on the church roll.

"Man has always been the source of infinite power, if he knows God well enough and confidently enough to ask for that power."

Mr. Brogan, at Starkville, has a fine Sunday school. His church will soon be enlarged by adding separate rooms, and a splendid new organ will be also installed very soon.

Itta Bena has the money in hand for a fine new church. Brother Dorman has a great Sunday school and an enthusiastic congregation, and will do better things along all lines when the new church is finished.

Mr. Lagrone has done a great work at Greenville; has enlarged his Sunday school from 140 to 200 and more, and has broad plans laid for an immediate and great step forward. He plans well and wisely, and every step is an upward move toward what is highest and best.

Mr. Small at Winona has a fine Sunday school. Mrs. Wadsworth's young men's class is growing marvelously, and will soon be one of the banner classes of the conference. Mrs. Wadsworth is the daughter of Mrs. J. H. Mitchell of Water Valley, and remembering her gifted mother's great success, very much can confidently be expected of her.

The Greenwood First Church is most happy in having as its pastor Rev. H. S. Spragins. The Sunday school is large and enthusiastic and every day taking on new inspiration. Mr. R. T. Jones, the superintendent, is planning large things. Mrs. Weaver is superintendent of the Elementary Department; Mr. Thayer has a really ideal class of young girls, and they have lately organized a teacher training class. This, as always, will add immensely to the strength of the school and the teachers themselves.

Everywhere clergy and laity alike are realizing the efficiency and necessity of this greatest and best arm of the Church—the Sunday school. New books are demanded, and our publishing house at Nashville keeps the best and latest ready to hand. Nothing is more essential to progress than a shelf of these late books on Sunday school organization, teacher training methods and child study, where teachers can read and progress and improve. How heart and head hungry most of them are for these helps, which should be placed very convenient to their busy hands!

The most ideal Cradle Roll and Elementary Department in many states can be found in the First Church,

Shreveport, La. Such beautiful taste, such radiant cleanliness, such lovely pictures, books, mottoes, flowers, and above all such a brooding spirituality, are a genuine blessing and inspiration. Children will find it difficult to go wrong, with such wholesome and uplifting surroundings.

If you are weary and travel-worn, go up the long stairway into that really attractive auditorium and then down stairs to that cool, sweet classroom for the little ones, and you will bring away an inspiration you can never forget. Can we not go and do likewise?

The Methodist Sunday school at Eupora, with Brother McCullough as pastor and Mr. T. W. Cooper as the interested and helpful superintendent, is making great progress. The Morris class, under the leadership of Miss Elie Willingham, is doing a great work. This class of forty men was organized with six members in October last. They have a comfortably-furnished classroom of their own and have pledged \$1700 toward their new church to be erected at once. Their colors are blue and gold; they have a fine class pennant and song, and entertained the field secretary at a lovely reception with toasts, songs and a fine and cordial fellowship. The "Gleaners," taught by District Attorney T. M. Lamb, is a fine class of twenty young women; Mrs. Arnold has twenty married women in the Tabitha class. Mrs. Dewberry has twenty boys and girls, who are continually graduating into the Gleaners and the Morris class. A fine Elementary Department, forty-four on the Cradle Roll and fifty-four in the Home Department, with a Home Visitation planned for the near future, may give some idea of what these consecrated and progressive Sunday school workers in Eupora are doing and of their outlook for the future. Their new church will have class-rooms for everybody. In the meanwhile their growing classes are meeting in private homes nearby and are congregating at the call of Mr. Cooper's bell to participate in the closing exercise of the Sunday school. It is a great joy to see such work, for when the Sunday school temperature is like this the church, civic and municipal problems solve themselves.

## Marriages

On April 17, 1911, at Crenshaw, by Rev. Arthur G. Hall, MR. W. B. SMITH to MISS ELVIRA MOTLEY.

At the residence of Mr. Holmwood, Sixth street and Sixteenth avenue, Meridian, Miss., April 25, 1911, by Isaac L. Peebles, DR. J. S. HICKMAN to MISS OLIE DROUEN of Meridian, Miss.

### ISN'T THIS FAIR?

Here is a "try-before-you-buy" proposition for the readers of this paper. Write to W. F. Gray & Co., 804 Gray Building, Nashville, Tenn., and tell them you want a trial package of that celebrated "Gray's Ointment," for cuts, bruises, boils, burns, carbuncles, piles, poison oak, blood poison, old sores, etc., and they will send you, postpaid, a free sample box. "Gray's Ointment" has merit, it really has no competitor in its particular sphere and you'll never be without a box in your home if you once give it a fair trial. This preparation is nearly a century old, and the cures it has effected are nothing short of marvelous. Send for your free sample today, or get a 25c box from your druggist and you'll be convinced that it is without equal as a skin ointment.

### Effect of One Bottle.

Crandall, Tex.—"After my last spell of sickness," writes Mrs. Belle Teal, of this city, "I remained very ill, and stayed in bed for eight weeks. I couldn't get up, all this time, and though my doctor came to see me every day, he didn't do me any good. I had taken but one bottle of Cardui when I was up, going everywhere, and soon I was doing all my housework." Cardui helps when other medicines have failed, because it contains ingredients not found in any other medicine. Pure, safe, reliable, gentle-acting—Cardui is the ideal medicinal tonic for weak, sick women. Try it.

## GEORGIA PRODUCT USED IN CALIFORNIA BUILDING

### Georgia Marble Making a World-wide Reputation.

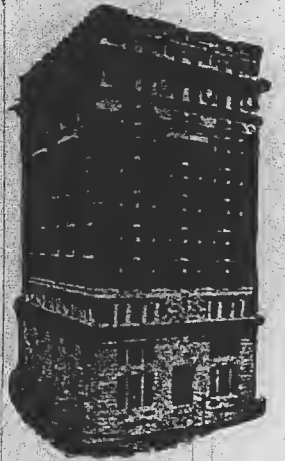
From Georgia to California—clear across the continent—that's a long, long way to ship building material, but it's true nevertheless, and is simply another illustration of the fact that the public will have "quality" regardless. The Royal Insurance Building, of San Francisco, California, photo of which is here reproduced, towers many stories in the air, the first two being constructed of Georgia marble, and all trimmings are of the same material.

Now, there must be some reason for the Royal Insurance Company coming all the way across the United States to Georgia for the material for the first and second stories of its handsome new home, and that reason is plainly obvious. First, Georgia marble possesses strength that is simply marvellous and by U. S. Government test shows a crushing strength of upwards of 10,000 pounds to the square inch. Second, its heat-resisting qualities are far superior to any other building stone, withstanding heat to upwards of 1,000 degrees, Fahrenheit, and third, its superb beauty. Georgia marble is easily the most superior American marble, containing those qualities for which the stone from the ancient quarries was so justly famous, and from which the magnificent temples and gorgeous palaces of olden times were constructed. Georgia marble has a variety of shades: Kennesaw, an almost pure

white; Cherokee, a silver grey; Creole, a mottled black and white and Etowah, a rich pink of several hues. These deposits in North Georgia

are conceded to be the largest in the whole world, and the supply is practically unlimited. The modern, gigantic plant of the Georgia Marble Company is equipped to produce stones of any size and shape, and all work is executed with unusual promptness.

A microscopic examination of this marble reveals the fact that its crystalline formation is so closely interlocked, one with another, as to prevent the slightest degree of absorption or decomposition, and its purity is greater than any marble in use for general purposes. For monumental purposes, Georgia marble is unequalled, because it will stand world without end in perfect condition, as beautiful and fresh and permanent in color as the day it was erected. Ask your dealer to show you samples of Cherokee, Creole, Etowah and Kennesaw Georgia Marble, and if he can't supply you, write to the Georgia Marble Co., Tate, Ga., and they will put you in touch with a nearby dealer who can.





# NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58—No. 19.

"Prove All Things; Hold Fast That Which is Good."

WHOLE No. 2882.

ROBERT A. MEEK, Editor.  
H. T. CARLEY, Asst. Editor.

NEW ORLEANS, LA., THURSDAY, MAY 11, 1911.

CHAS. O. CHALMERS, Publisher.  
Office, No. 512 Camp St.

## Editorial

The press dispatches reported a few days since the death in New York City, in extreme filth and squalor, of a woman who had concealed in her wretched living-place thousands of dollars in money and bank-stock. With vast wealth at her command, she lived the life and died the death of an abject pauper. Thus do many live and pass into eternity in utter spiritual destitution, with the unsearchable riches of Christ within their reach and waiting to be appropriated.

The Pittsburg Christian Advocate says: "California has enacted drastic legislation to punish the non-support of wives and children. The husband may be sentenced to jail and be required to labor on the public works, for which the county will pay \$1.50 a day to the support of his family." This enactment would seem to have scriptural warrant, since Paul in his first Epistle to Timothy declares: "If any provide not for his own, and specially for his own household, he hath denied the faith and is worse than an unbeliever." Nowhere does the Bible show any tolerance for laziness.

"The Conservation of the Child," is the subject of a striking article in a recent number of The Outlook. It is pointed out that 20 per cent of all infants born in the United States die the first year, and that about one-third of them pass away before the age of five is attained. This is, indeed, an important matter. The conservation of our material resources is a great work, but it is not to be compared to the far nobler service of safeguarding from destruction the children of the nation. Nor is it the physical well-being of the child which alone needs to be conserved. The purity and moral wealth with which God has dowered it should also be protected from the forces that would destroy these priceless possessions. This kind of conservation would soon lift our people to far loftier heights, and enrich them with the treasures that fade not away.

For the fifth year in succession the Wesleyan Church has sustained a loss in membership, the decline this year amounting to 3,129 out of a total enrollment of 485,244 communicants. The loss since 1906 is 13,120—2.4 per cent. The present falling off is said to be pretty generally distributed throughout the districts, and is causing not a little discouragement and depression among our brethren across the seas. Discussing the situation in the Methodist Recorder of London, the distinguished Dr. W. T. Davison, among other things, says: "A trumpet call sounds once again in our ears, bidding us put the first things first, and leave things of twentieth-rate importance to the twentieth place. The Church as well as the disciple needs to seek first the kingdom of God and his righteousness; when that is gained, all else that is needful will be added. The center for the Christian is the Cross of Christ; the Church that truly and wholly rallies under that banner will conquer the world." This has the right ring, and is a good exhortation for Methodists everywhere.

## TO WHAT IT HAS COME.

Ten or twelve years ago Dr. Alexander Dowie, divine healer and founder of the Christian Catholic Church, was in the heyday of his fame and attracting national attention. With headquarters in Chicago, and later at Zion City, he was flooding the country from ocean to ocean with his literature and seeking to establish churches in all of the great centers of population in the United States. He was sensational in his public utterances, often scathingly arraigning other denominations, and the secular press devoted large space to his fulminations and spectacular doings. Thousands flocked to Chicago to hear him, many professed healing at his hands, and the crutches and other appliances discarded by criples were hung conspicuously around the walls of the building in which he preached, and were denominated "The Trophies of Zion." In nearly every town could be found persons who were taking Dr. Dowie's paper, "The Leaves of Healing," and not a few honestly believed that a new prophet of the Lord had arisen, and that the Christian Catholic Church was destined ultimately to swallow up all other sects and attain to world-wide supremacy. Here and there were Methodists, Presbyterians, and Baptists who repudiated the faith of their fathers and connected themselves with this new and noisy organization.

But time is the test of all things. His impartial touch discloses what is spurious and what is genuine—what is true and what is false. Toward the close of his career, Dr. Dowie became involved in financial and other kinds of trouble. His fame had perceptibly dwindled, and it may be said that his sun set under a cloud. Then came a lawsuit between contending leaders for primacy in the affairs of the organization, with Voliva finally winning against John A. Lewis; this was followed by internal dissensions and the falling away of many adherents. A few days since the dispatches announced that the reins of government in Zion City had passed from Voliva's hands, the people winning in an election held; and now the latest is that the five thousand persons who gave Dr. Dowie their property to found the Zion municipality are being settled with at 12.8 cents on the dollar, and that checks are being mailed to these parties who are scattered all over the world. In view of its great pretensions a few years ago and the lowly end to which it has come, a not unfitting exclamation as we look at the demoralized remnant of the Christian Catholic Church to-day, is, "How are the mighty fallen!"

Does a similar fate await Christian Science? Possibly so. Its leader was scarcely cold in the coffin before its affairs were entangled in the courts, and great lawsuits concerning its property interests are now pending. But may not Mrs. Eddy's doctrine of healing prevent this strange cult from passing away? We do not know. Dr. Dowie was world-famed as a healer, yet the Church he founded has all but vanished. It is true that Christian Science has an element of strength in the air of mysticism with which Mrs. Eddy surrounded herself; but Dr. Dowie also put forward some extraordinary claims—he affirmed

that he was Elijah returned to earth again. It is never quite safe for the finite mind to undertake to predict the future, but it is our conviction that Christian Science has seen its palmiest days.

How striking in contrast with these false and dwindling faiths is the increasing kingdom of Christ, which has grown through nineteen centuries and is now winning its proudest victories! And like their glorious Master, the true leaders in the Christian Church loom larger with the passing decades. This is true of Paul, of Luther, and of Wesley. He who aids in speeding the religion of the Cross on its widening way, performs a work that will never perish. Whatsoever the godly man doeth shall prosper, because he works in co-operation with the forces that uplift and which shall never know defeat. The true and the good alone can endure through the passing centuries.

## MR. BRYAN'S CHALLENGE.

William J. Bryan is not only renowned as an orator and politician, but he is also widely known as a man of most exemplary character and life and as an earnest Christian. Before great assemblies in the United States and in foreign countries, he has frequently made religious addresses, and we have never seen an utterance from his lips dealing with the truths of Christianity which did not show a fitting reverence for the sacred Scriptures and an implicit faith in what they teach. He was one of the speakers at a tercentennial celebration of the King James translation of the Bible in Chicago on the evening of May 4, and issued to unbelievers the following challenge, which is of more than passing interest:

"Atheists and materialists declare that the Bible is merely the work of man, and that it was written under the limitations that apply to human wisdom. Taking this position, they necessarily must contend that, unless man has degenerated in ability and declined in wisdom, he now can produce a book equal to the Bible. Let them produce it.

"Atheists and materialists have assailed the Bible at every point; they have been as bold as the prophets of Baal in defying the living God, and in heaping contempt upon the written word. Why not challenge them to put their doctrines to the test? When Elijah was confronted by a group of scornful mockers, he invited them to match the power of their God against the power of his, and he was willing to concede superiority to the one who would answer with fire.

"Now, why not a Bible test? "Let them collect the best of their school to be found among the graduates of universities—as many as they please from every land. Let the members of this selected group travel where they will, consult such libraries as they please; let them glean in the fields of geology, botany, astronomy, biology and zoology and then roam at will wherever science has opened a way; let them use every instrumentality that is employed in modern civilization and when they have exhausted every source, let them embody the results of their best intelligence in a book and offer it to the world as a substitute for this Bible of ours.

"They have prayed to their God to answer with fire—prayed to inanimate matter with an earnestness that is pathetic; they have employed in the worship of blind force a faith greater than faith requires, but their almighty is asleep. But to the doubts and 'I don't know's' of the agnostic, the Christian, Bible in hand, answers, 'I believe.'"



## Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

### DIRECTIONS:

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if this date is not moved forward after three weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

### CHAPMAN AND ALEXANDER IN WALES.

The work of Dr. Chapman and Mr. Alexander in Swansea, Wales, during the last month has been full of interest. They were welcomed to the city by a committee of the workers, headed by the chairman, the Hon. Rev. Talbot Rice, Vicar of Swansea, and a man of position not only because of his connection with many of the old English families, but because of his beautiful Christian character. He is a strong evangelical churchman, keenly alive to the problems of the day, and deeply interested in all that pertains to the moral and spiritual welfare of the people. The fact that he can draw a congregation of something like 1000 on Sunday nights is a sufficient testimony to his popularity as a preacher.

The attendance at the first evening service of the mission was very large. The audience overflowed the Albert Hall, and from that time on steadily increased, until hundreds were turned away. The very deepest possible impression seems to have been made upon the city. There were conversions from the very start, but the special feature of the Swansea work is the interest in personal work. Dr. Chapman preached for almost an entire week on this subject, and so great became the interest that bands of men and women went forth seeking to win their friends to Christ. Reports of their work were given each day at the afternoon services, and the effect upon the audiences was truly great. One business man announced that he had called one of his employees into his office and in a very few moments led him to Christ. He said he gave this employee a Testament and on the fly-leaf of it he wrote, "Thou art my son, this day have I begotten thee," and signed his own name.

The first one to be converted in the meetings was a boy about 15 years of age. He came forward from the crowd to announce his acceptance of Christ. The following morning, which was Tuesday, his father was present in the meeting giving thanks for his boy's conversion and saying that he hoped his older son would accept Christ. When the invitation was presented that morning his older son was the first to announce his acceptance of Christ. The same morning a young woman accepted Christ. She came to the evening service bringing a friend with her whom she had influenced to take the same stand. From the Sunday evening service one of the ministers went home deeply impressed with the idea that he should speak to his own boy about Christ. He went to the boy's bedroom, talked with him and prayed with him, and on Monday night one of the first to come forward was the son of this minister.

Another minister became so concerned for his household that at family prayers he pleaded with them to turn to Christ. One of his daughters immediately broke down and confessed the Savior and the following night the minister's son-in-law publicly acknowledged Jesus. No less than one thousand people pledged themselves to invite their friends to come to Christ.

During an after-meeting for young people, one hundred came forward professing their faith in Christ. An after-meeting for men was held and fully seventy-five men and boys came forward and with sobs and tears confessed the Savior. Dr. Chapman asked "How many fathers here will speak to their children immediately about Christ?" Forty-two hands were lifted by men who said they would. He then said, "How many men will agree to speak to others about the Savior and do it immediately?" Fully two hundred hands were lifted.

A year ago when in Wales, Dr. Chapman started a movement which has been influencing the principality, and here and there crowds of people have been praying for another revival.

The secretary of the Presbyterian Forward Movement in Cardiff has written Dr. Chapman that the work done a year ago seems to be sweeping on greater than ever, that in one church recently thirty people had confessed Christ and in some other churches even a greater number had taken a stand for him. People in Wales seem to be hungry for spiritual teaching. They come in from all parts of the district. One afternoon no less than seventy-five ministers were present. All branches of the Church are interested.

An unexpected and interesting incident took place one evening at a great meeting for men. The floor and gallery of the spacious Albert Hall were packed with men. They had put so much force and vigor into the singing of "Stand up, stand up for Jesus" that Mr. Alexander had characterized it as "the best singing we have had in Swansea." Then the event took place which will make that meeting memorable in the records of the mission. Dr. J. A. Rawlings, one of the most influential of Swansea's ministers, rose. Referring to the peace treaty suggested by President Taft, which had received the approval of Sir Edward Grey, he said, "I want to ask Dr. Chapman, who is a citizen of the United States, to convey to President Taft that this great meeting of two thousand men, citizens and citizens-to-be of Swansea, are first of all Christians, and then Britons; and we most heartily and earnestly pray that the suggestion of President Taft may speedily bear fruit in a treaty between our government and the United States, a treaty which, I hope and believe, would be the beginning of a truce of God amongst all the nations." As signifying their approval, the great audience of men rose to their feet and loudly applauded. Then Dr. Chapman, in a few sentences thanked them and expressed the pleasure it would give him to convey the message. "Now," he said, "let us sing 'God save the King,'" a request which met with a most enthusiastic response. "Now we'll sing it as we do in our country," he said, and standing shoulder to shoulder on the platform, Dr. Chapman, Mr. Alexander and Mr. Naftzger sang together the American National Anthem:

"My country, 'tis of thee,  
Sweet land of liberty,  
Of thee I sing."

Further applause greeted this, but the most thrilling touch of a most memorable scene took place a moment later, when Dr. Chapman said, "Net let us all join in singing 'All hail the power of Jesus' name,'" and as "Crown him Lord of all" was reached it almost seemed as if the building could not contain the sound. The sermon which followed was a particularly impressive and solemn one, from the text: "What wilt thou say when he shall punish thee?" (Jer. xlii 21).

One of the most touching, as well as one of the most impressive and beautiful of all the services of this great mission, was the one known as the Old Folks' meeting. Motor cars, taxicabs and carriages were requisitioned for the occasion, and from far and near these conveyed aged and infirm folks to the meeting. The floor of the building had been reserved for them, comfortable arm chairs had been borrowed and kindly hands assisted or carried them to their seats. The building was soon full, and it was a never-to-be-forgotten sight to see this crowd of furrowed faces, snow-white heads and tottering figures, as they turned expectant eyes toward the platform. What an event it was in the lives of many of them! Some had not even been outside their own doors for three or four years, and how they enjoyed the singing of the old hymns! Heads were nodding and the tears flowed as "Rock of Ages" was sung. Dr. Alexander soon put them at their ease. "Now get out your spectacles and let everybody sing," he said. After the reading of those beautiful verses beginning, "Let not your heart be troubled," Dr. Chapman said, "I wonder who is the oldest person here?" Answers came quickly—83, 87, 94, 85, 91, 83, and there was one old lady of 96. "I want everybody over 75 to stand up and sing," said Mr. Alexander, and over eighty old people rose and with quivering voices and fearful eyes they sang the chorus, "I am coming, Lord, coming now to thee." Then Dr. Chapman gave a most appropriate address on Rev. xxi 21: "And the twelve gates were twelve pearls." After this he said, "We have a way in the United States of saluting people: we call it the Chautauqua salute. As we sing 'Shall we gather at the river,' we younger people in the galleries, and on the platform will wave our handkerchiefs and salute our guests of the afternoon." From all over the building white handkerchiefs fluttered as the verse was sung, then in response the old people's quivering voices sang the refrain, "Yes, we'll gather at the river." An aged minister in the audience pronounced the benediction.—Christian Worker

### JOHN WESLEY AS A WRITER.

A German historian, says Dr. Abel Stevens, classifies with German elaborateness the great variety of John Wesley's literary productions as poetical, philosophical, philosophical, historical and theoretical. This historian wrote before Mr. Wesley's death. Nevertheless he finds that even after ten or twenty editions of many of Wesley's writings it was difficult to secure them and that ten guineas would not pay for his collected works, notwithstanding the fact that they were put on the market at surprisingly cheap rates.

A catalogue of Mr. Wesley's writings, printed about 1756, contains not less than 181 articles or books, in prose and verse, English and Latin, on grammar, logic, medicine, music, poetry, theology and philosophy. He even wrote a commentary on Shakespeare, and it cannot be proven that he frowned on seeing

Shakespeare on the stage; but the prejudice against the drama was such the MSS. was destroyed. Who would not wish he had John Wesley's moralizings upon, say, Hamlet or Lear?

Two-thirds of these publications were for sale at less than a shilling, and a fourth of them were sold at a penny. "See that every society is supplied with books, some of which ought to be in every house," was his charge to his preachers.

Mr. Wesley waded through the ponderous folios of his time and reduced them to pocket volumes—cheapening their price, bringing them to the cottages and hovels of England. Forty-nine books were edited by himself and his brother Charles; together they brought out five distinct works on music.

Not content with all this, he founded the *Armenian Magazine*. It was one of the first four periodicals, says Dr. Stevens, which sprang up from the English Reformation and which were the beginning of periodicals in the Protestant world. The magazine was general in its contents, seeking to promote general intelligence.—*Central Christian Advocate*.

### THE COMMENCEMENT AT MONTROSE.

The Mississippi Conference Training School, located at Montrose, has just closed a very successful session. The commencement exercises drew big crowds and were highly enjoyable and edifying. The opening feature of commencement was an oratorical contest Saturday evening, April 29, under the auspices of the Waldo Moore Literary Society, the gold medal being awarded to Mr. Noble Eley, of Harpersville, Miss. The commencement sermon was delivered by this writer Sunday morning, April 30th, to a large and attentive audience, his theme being "Twentieth Century Manhood," based upon Daniel 1:8. Dr. J. M. Weems of Laurel was to have delivered a missionary address Sunday night on Mexico, but much to the regret of everybody, the service was rained out.

The exercises on Monday morning consisted of songs, recitations and declamations by members of the Freshman and Junior classes, and also included a W. C. T. U. medal contest, Miss Hattie Sartor of Montrose being the fortunate winner of the prize. The annual concert Monday evening, under the direction of Miss Myers, preceptress in music, was of a high order of merit and greatly pleased the many who were present.

The graduating exercises took place on Tuesday morning, May 2, at which time three bright young women and seven splendid young men received diplomas. Their names are as follows: Miss Fannie James, Miss Sallie Bayless, Miss Pearl Saunders, and Messrs. Edgar Hillman, Theo. James, Ollie C. Steede, Waldo W. Moore, Jr., George Neill, (valedictorian) James Abney and Claude Williams. One of the graduates, Waldo W. Moore, Jr., is the worthy son of the honored president, and gives promise of a noble career. The speeches and essays delivered by the graduates would have done credit to any of our high-grade colleges. A diploma in music was awarded to Miss Angela James. The baccalaureate address was to have been delivered by President Hull of Millsaps College, but on account of sickness he was unable to fill his engagement, his place being supplied by Professor Walmsley. Unfortunately, the writer was obliged to leave Tuesday just as Professor Walmsley arrived, and so he missed the pleasure of hearing him. An epidemic of measles among the students near the close of the session interfered greatly with the preparations for commencement, and one of the graduates was unable to be present.

Our Conference Training School at Montrose has had an enrollment this session of 247, which is 35 more than last year. The boarding pupils numbered 55. Eight young preachers have been in attendance this session, one of these, Brother Edgar Hillman, being in the class just graduated. This institution, under the faithful and self-sacrificing administration of President Waldo Moore, aided by a corps of experienced teachers, is performing a noble mission, and is deserving of a much larger patronage. Let us rally to the support of our only fitting school. Brother Moore recently refused a very flattering offer to go elsewhere, because he felt it to be his duty to remain for a while longer at Montrose, where he is held in the highest esteem and heartily appreciated for his sterling worth.

The trustees are planning to build a new dormitory in the near future, and arrangements are being made so that boys of moderate means may be given work to assist them in paying their expenses through school. Where a young man and his sister are desirous of attending school together, they can rent rooms in some good Christian home at Montrose, keep house, and thus greatly reduce their expenses. Both the town and the school are pervaded by wholesome and positive religious influences, and no safer place can be found anywhere for a young man or a young woman desirous of thorough preparation for college. The writer was delightfully entertained in the home of Brother and Sister Moore, to whom he is indebted for many courtesies, and also enjoyed the hospitality of that noble-hearted layman, Brother P. L. Blackwell and his excellent wife.

M. M. BLACK.

Philadelphia, Miss., May 4, 1911.



## A HISTORY WITH A HISTORY.

At the session of the Mississippi Conference, held at Brandon in 1872, the following resolution was unanimously adopted:

"Resolved, That the Mississippi Annual Conference hereby requests Rev. John G. Jones to prepare for publication a complete history of Methodism as connected with the Mississippi Conference."

Realizing the magnitude of the task and his advanced age, the author hesitated to undertake the work; finally, however, he says that "in accord with his universal habit of compliance with the wishes of his brethren," he submitted. This history begins with the coming of the first Methodist preacher, Tobias Gibson, into the Natchez Country in 1799, and covers a period up to 1872.

In his introduction to the first volume, which extends up to 1817, Dr. W. P. Harrison, formerly book editor of our Church, says: "The author of this history has performed a service which can only be properly appreciated by the generations to come. By personal knowledge of many of the heroes of early Methodism he is qualified for the task of perpetuating their memories."

In his preface the author says of the work: "Having been born and brought up to manhood near the original nucleus of Methodism in Mississippi, and having spent fifty years in the itinerant ministry in the Mississippi Conference, he possesses advantages for such a work which no man now living has or can have." He further says: "His plan has been to write nothing that he does not know to be true himself, or has sufficient and satisfactory evidence of its truth." His own connection with the conference began in its session at Tuscaloosa, Ala., in December, 1824, and ended with his death in October, 1888—a period of sixty-four years.

In his "Foreword" to the second volume (including from 1818 to 1846), Rev. T. L. Mellen says: "The Rev. John G. Jones was one of the 'Old Guard' of the Mississippi Conference and knew most of the pioneer preachers personally and many of them intimately; besides he had access to journals and records not within our reach."

In his Standard History of Methodism, Bishop McTear says of the manuscript, which was in his hands for a time, that he found it very valuable, and adds: "This interesting addition to our denominational literature ought to be published." Lowry and McCordle in their political history of Mississippi make frequent reference to this work.

The first volume of this history was published in 1887 by the author. It was his purpose to bring out enough copies at a given price, not only to pay for volume No. 1, but to assist in bringing out the second, but his death in 1888 checked the proceeding, and the manuscript went into the hands of his son, Rev. John A. B. Jones. In the summer of 1906, at the suggestion of Bishop Galloway and others interested in the work, there was a meeting of a goodly number of members of the Mississippi Conference in the city of Jackson and plans were set on foot for the publication of volume No. 2, which appeared in 1908. The burden of the publication of this volume fell almost entirely upon three men, and since its publication death and other complications have brought the financial responsibility on the shoulders of this writer. Having purchased all of the printed volumes and plates and manuscripts yet unpublished he has corresponded with certain agents, some of whom are young men attending college, who may canvass during the summer with a view to putting this history in every preacher's library, and if possible every intelligent layman's library in the states of Alabama (which was a part of the Mississippi Conference till 1831) and Louisiana, which also (with Texas) belonged to the Mississippi Conference up to 1846. The North Mississippi Conference having been set apart in the early seventies, also finds all of her early history in these volumes.

Several of the younger brethren have suggested the publication of the third volume, which includes from 1847 to 1872. This we should be glad to have done in any way which the brethren may think best. The manuscript, as has been said, is in my possession, but until the volumes already on the shelves at the publishing house shall have been taken by the brethren, it will be impossible for such a publication to be made.

The price of the set is \$2.50, bound in muslin, and may be had direct from our publishing house in Nashville, or through Rev. G. W. Bachman, Winona, Miss., or Rev. W. W. Moore, Montrose, Miss. In view of the approaching centennial (1913) of the organization of the Mississippi Conference, every up-to-date young minister should furnish himself with these books. With such endorsements as we have shown to have been given in the first part of this communication there should be no hesitancy on the part of anyone to put these volumes in his library.

T. B. HOLLOMAN.

Port Gibson, May 3, 1911.

## ONE THING AND ANOTHER.

I was returned to the Mer Rouge work by the powers that were, at the last session of the conference, a return that was perfectly acceptable to me. I had put in one year's hard work here and wished to follow it up. I find I can follow myself better than I can follow anybody else.

So when I came back it was with a full knowledge of the conditions of my work and a partial knowledge of the people who were in my work. I have always hesitated at the declaration, "I know people," for mostly I find I don't. I know some people sometimes, but those I think I know are always pulling off a new "stunt" and leaving me with the wonders. But as I grow in years I see less to wonder at in others. You know the Psalmist says: "I am as a wonder unto many." I think if he was an ordinary human, a plain man, he might as truthfully have said: "I am as a wonder unto myself," and by that saying might have produced more fruitful meditation for his readers. So with this full knowledge of conditions and partial knowledge of the people, I entered hopefully and prayerfully upon my second year of work among these people.

The great need was spiritual religion—not of the form but of the power of godliness. So many think Christianity is a rule of living, when it is an experience of the soul. Form when applied to religion is frequently futile. What was needed is what is always needed—regeneration, not reformation. A great many too readily confuse these, which are far removed.

So I told my wife I meant to give April to a meeting or series of meetings looking to a great revival in Mer Rouge. To that end the work was planned. I made no arrangements for outside help, but I was seeking help from above. I have always found that is the way the best help comes. A long time ago a man being in great distress, beset on every hand by enemies whom he declared "were too strong for me," in giving a graphic account of his deliverance from them all, said: "He sent it from above." And ever since I first consciously read that story of his deliverance it has abided with me.

By and by the people began to speak of a meeting, and our need of a great revival; then asked when it would be, and then, why not have it now? In the meantime God was working in other parts and preparing human helpers for us. There came into our parish a Baptist evangelist, Sid Williams, of San Antonio, Texas. Together with the Baptist and Methodist preachers, he held a great meeting at Oak Ridge. As a result there were about seventy-five accessions to the churches in that village. I was not able to go to Oak Ridge, but when he later went to Bastrop I went most of the time during the two weeks' meeting there. At the conclusion of the meeting there, which resulted in the accession of twenty-three to the churches, I invited him to come and assist me in a meeting in my church. He came. He was with me eight days. We had three services a day—two preaching services and one prayer meeting in the church and one woman's prayer meeting in the house of one who desired it. On the ninth day he had to leave, but the meeting went on four days longer and without any lessening of interest. The meeting was one of the most remarkable I was ever in. Men were converted in their houses at night, in the quiet of the hour, alone with God; others who had not been in churches for years were happily converted and joined the church the second time they came. God is more of a reality to Mer Rouge to-day than ever before. The results stated in arithmetical terms were: Conversions, 46; additions by profession of faith, 45; of this number I received 28 into the Methodist Church by profession and baptism. There were some eight or ten who bethought themselves of church letters long neglected and brought them to life. Last Sunday, April 23rd, was a great day for us at Mer Rouge. I took into the church, I think, the largest class I ever received at one time, twenty-five. By profession of faith, 18; by baptism 7. I also baptized six infants.

Our Sunday school here is one of the best I ever saw. As the result of the meeting we have already had an increase of more than 20 per cent in attendance. On Sunday evening, April 30, we organized a League with 37 active and two associate members. (Ps. 126:3.)

I was recently called to Shreveport in connection with some business of our school properties, and while there saw Dr. Hill. Oh! how I wish our good people would respond to our need there and give him enough money to put up that other building. We have been full up this year. Our school there cannot grow unless we give it room to grow in. "MEN OF ISRAEL, HELP!"

On my way back, having a small sum of money entrusted to me for the Orphanage, I stopped by and handed it to the treasurer, Mr. J. H. Mays, Jr. By the way, this business man has been of inestimable service to us there for the past four years in keeping our funds and accounts straight.

I went out to the Orphanage with Brother Vaughan and looked over the place. I have been looking over it before there was a brick in that model Orphanage, and I hope I may have the pleasure of helping to administer its affairs for many years yet. No

one has any idea what an orphanage building ought to be, if this building has not been seen. While it was being erected one of the most prominent men in our Church said to me one day as I was showing him over it: "Every Methodist in Louisiana ought to come and see this orphanage; the sight would make anybody glad he was a Methodist." I believe if we could get one representative member from each church in the State to go there and stay a day looking it over the question of its support would be settled for good. We have there now fifty-eight children. Reader, if you have personally not helped in a financial way, send Vaughan or May a check or money order to help in this great work.

BRISCOE CARTER.

## THE ECUMENICAL CONFERENCE.

The arrangements for the Fourth Ecumenical Methodist Conference at Toronto, in October, 1911, are, according to reports made to the program committee, in a very satisfactory state. Secretary Chapman of the British section and Secretary Carroll of the Western section, spent five days in Toronto, meeting the local committee of arrangements, inspecting Metropolitan Church and considering, with ministers and laymen, the accommodations Toronto has to offer for the conference, and they told the program committee, at its meeting in New York, April 13th, that they were delighted with what they saw and heard.

Metropolitan Methodist Church will seat 2000. Its acoustic properties are excellent; ordinary tones can be easily heard in any part of the beautiful auditorium. The church was put in thorough condition last summer, and has one of the finest pipe-organs on the continent. Its provision for committee work could not be better. There are ample rooms and conveniences for all the conference committees. Toronto is a great Methodist city, having about thirty-five Methodist Churches, and ministers and people are anxious to do everything possible for the comfort, convenience and success of the conference. The chairman of the local committee, Justice MacLaren, will remain in Toronto during July and August, foregoing his usual summer absence, in order to give the preparations his constant, personal supervision.

Mr. Chapman and Sir Robert W. Perks, Bart., sat with the program committee in New York and gave counsel on several important subjects. One of Mr. Chapman's suggestions is that a pastoral address be issued by the conference and that on a given Sunday it be read from every Methodist pulpit throughout the world, and that it be published in all Methodist papers everywhere. A committee of three persons, two from the Western section, to co-operate with one from the Eastern, was appointed to have this whole matter in charge—Dr. J. Scott Lidgett, Bishop J. W. Bashford and Bishop A. W. Wilson. Old Methodist hymns will be selected to be sung, and a psalm to be read responsively, and every Methodist pastor will be asked to preface the reading of the pastoral address with a statement that it is being presented at the same service on the same day in a hundred thousand Methodist pulpits.

Another thought presented by the British brethren is that the conference shall make some provision for an ad interim or executive committee to represent the Methodists of the world in the ten-year interval of the conference, serving as a general connecting link between the churches and on occasion voicing their feelings and purposes on general subjects upon which they are at one.

The lists of delegates are nearly complete, the assignments of the program are practically so, and the committee authorized the executive secretary, Dr. H. K. Carroll, to prepare and issue, at an early day, a pamphlet containing full information concerning delegates, program, entertainment, transportation, pulpit assignments during the conference, rates at hotels and boarding houses, during the conference, etc.

These were present at the meeting of the program committee, besides the British brethren: Bishops Hamilton, Hoss, Smith and Caldwell; Drs. Luccock, Spencer, DuBose, Ivey and Carroll; Mr. Justice MacLaren and Mr. George F. Washburn. Dr. DuBose served as secretary.

H. K. CARROLL.

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## Church News

The semi-annual meeting of the College of Bishops of the Methodist Episcopal Church, South, will be held at Tampa, Fla.

The First Avenue Presbyterian Church of New York City has presented its new pastor, Dr. Jowett, with an automobile and \$10,000 with which to rent a suitable residence.

Bishop Candler spent Easter Sunday at Pensacola, Fla., where he preached a remarkable sermon in First Church and raised \$20,000 to liquidate the debt on the building. This great Georgian ranks with the foremost preachers of the nation.

The Southwestern Convention of the Methodist Protestant Church will be held at Tehuacana, Tex., following the Commencement of Westminster College, May 25-26. The program has been carefully arranged and no effort will be spared to make the occasion a memorable one.

Ex-President Theodore Roosevelt will address a unique gathering of religious workers in the Assembly Hall of the Metropolitan Life Building, New York City, on May 14. Protestant and Roman Catholic clergymen, Quakers, Swedenborgians, and Jewish rabbis from the five boroughs of the great metropolis are expected to be present. Mr. Roosevelt's theme will be "The Church and Righteousness."

Professor L. T. Dickey, a prominent Baptist educator in Mississippi who is now connected with the Clark Memorial College at Newton, has purchased an interest in the Bowling Green Business University, of Kentucky, and will teach mathematics in that institution, which is said to be one of the largest commercial schools south of the Ohio river. Prof. Dickey was for several years superintendent of Hillman Female College at Clinton, where he rendered notable service.

In his report to the General Board of Missions in Nashville, last week, Dr. W. W. Pinson, the General Secretary, recommended that independent missionary societies be discouraged, that at present emphasis be placed on enterprises already existing and an earnest effort made to strengthen them; that the every-member canvass and weekly contributions be stressed throughout the Church, and that a reserve fund of \$100,000 be raised and held for the temporary relief of the Board in times of stringency, so as to obviate the necessity of borrowing and having to pay interest.

On Sunday, April 30, twelve of the twenty Southern Methodist Churches in Richmond, Va., contributed \$1000 to the Granbery Church Extension Loan Fund. It is thought that the other eight churches of that city will increase the amount to \$2000. The total sum intended to be raised for this purpose is \$15,000, and collections looking to this end will be taken in all the churches in the Virginia Conference in the near future.

On April 21 the Home Mission Board of the Northern Presbyterian Church received its \$2250,000 share from the estate of the late John E. Kennedy, the New York banker. It is said that plans have been formed to use \$100,000 of the annual income in the western part of the United States, Alaska, the West Indies and the Philippine Islands, and that one of the first things done will be to raise the salaries of 443 home missionaries who are receiving less than \$800 per annum.

The World Student Christian Federation was held at Robert College, Constantinople, April 26-30. The previous sessions of this organization have been held in Wadstena, Sweden, in 1895; Williamsstown, Mass., 1897; Eisenach, Germany, 1899; Versailles, France, 1900; Sorø, Denmark, 1902; Zeist, Holland, 1905; Tokio, Japan, 1907, and Oxford, England, 1909. The object of these gatherings is to promote Christian activity among students in attendance upon colleges in all the lands of earth. A more important work than this can scarcely be conceived of, since it seeks to enlist the choicest young people of the nations in the service of the Master in the opening years of life.

A decree of separation between Church and State has been drawn up and promulgated in Portugal. By its provisions the Roman Catholic Church ceases to be any longer the State Church, and entire freedom of religious belief is conceded. Hereafter all churches will have to depend upon voluntary contributions for support, though the benefited clergy will receive their stipends up to July 1 and after that a pension, the amount of which is not stated in the press dispatches. Of course the great body of the Portuguese people are nominally adherents of the Romish Church, but evidently they are weary of priest rule. With the country now wide open for religious work, the Protestant Churches will doubtless soon make their beneficent influence

known in this nation which for so long has been beneath the almost unchallenged sway of the Vatican.

When the All-Asia Conference of the Methodist Episcopal Church was in session at Singapore February 1906 with Bishop McDowell presiding, a Chinese delegation came from Hainan with a request for aid to establish and maintain adequate schools for the children of the half million Chinese living on that island. When they arrived there was no financial assistance and the Chinese were willing to guarantee most of the expense of the undertaking, but competent instructors were not available. The enterprise will be initiated by opening a "central school" at Hainan, the summer capital of the Loo-Choo Indies. There is scarcely a legal right of entry where the educational work of Christian missionaries is not regarded with much favor.

Dr. Wilfred T. Grenfell, the Labrador medical missionary, seeks to erect at St. John's, Newfoundland, the greatest fishing port in the new world, a Mission House that shall be a house of prayer and a home for some portion of the 10,000 fishermen who visit St. John's each year. The cost will be \$120,000. The population of Newfoundland and Labrador is 300,000 and states that 200,000 of these persons are engaged in some form of the fishing industry. Fishermen and traders of the two coasts have pledged \$11,000. Dr. Grenfell says that while everybody goes to sea, very few can swim. The water is too cold ever to get into it to learn how to swim. The proposed house will have a pool, the water warmed, and give instruction in swimming as a means of saving life.

On April 7 last, the exact centennial anniversary of the death of Robert Raikes, the founder of Sunday schools, there was unveiled a tablet to his memory. It is in a church in Gloucester, England, in which city he was born, where he worked and where he died. Raikes was a local editor, owning and publishing the Gloucester Journal, which is still issued. He began by trying to help prisoners in the common jail, whom he found unfed and half naked. Next he gathered children from the streets. So great was the success of his Bible instruction plan that letters reached him from every part of England. Even the Queen sought him out and personally complimented him. He lived to see his movement a success. The inscription on the Gloucester tablet just erected is from Job 25: 19-20, the pathetic passage from the answer of the patriarch to Bildad.

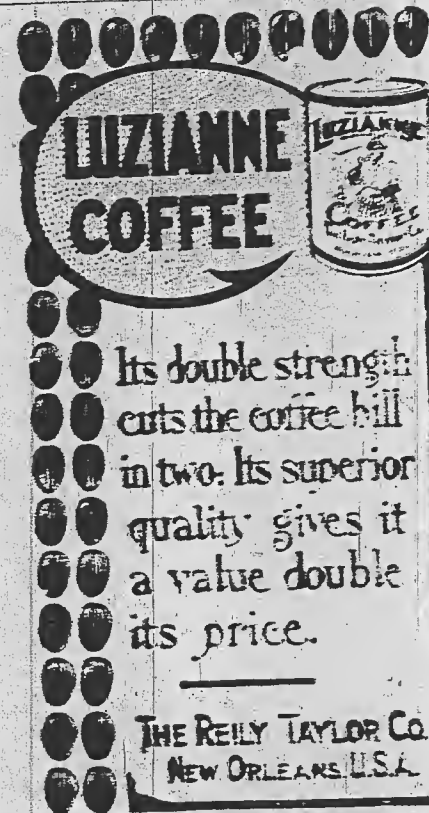
Southern Methodism has 74 orphanages, named and located as follows: Methodist Orphan Home Association, St. Louis, Mo.; Georgia Conference Orphan Home, Decatur, Ga.; Louisiana Methodist Orphan Home, Ruston, La.; North Carolina Conference Orphan Home, Raleigh, N. C.; South Georgia Conference Orphan Home, Vicksburg, Miss.; Industrial Home and School, Greenville, Tenn.; Alabama Methodist Orphanage, Sumterfield, Ala.; Methodist Orphanage, Waco, Texas; The Virginia Conference Orphanage, Richmond, Va.; Methodist Orphan Home, Louisville, Ky.; Mississippi Orphan Home, Jackson; The Children's Home, Winston-Salem, N. C. Our Church has in operation two hospitals in the home land—the Wesley Memorial at Atlanta, and the Homer Tolbert at Los Angeles, Cal., and two others are expected to be opened in the near future—the Galloway Memorial Hospital at Nashville, and the Robert A. Barnes Hospital at St. Louis. The latter will have buildings and an endowment approximating \$1,000,000 in value.

### VANDERBILT AGAIN.

It no doubt will be considered presumptuous by many that one so little known to the literary and religious world should express himself so freely on a subject that is engaging the best minds in our Church to-day. This is the point that disquiets my mind. "Brother going to law with brother." St. Paul says we had better suffer wrong than do it. It seems that the wisest heads among us are at strife over this Vanderbilt question, for that reason it seems it ought to be settled amicably and not submitted to the uncertainty of the decision of the civil courts.

My views have been construed as incriminating wise and good men as violators of law. I only stated church law which is not obvious to overlook. The General Conference of the Methodist Episcopal Church, South, is the last body that would desire to violate state law.

It is certainly a strange view that Vanderbilt established the Vanderbilt University. He well merited the compliment of giving it his name as an appreciation of his magnificent gift. All plans for the organization were then fully established. His liberal views are to be appreciated when he says his donation was not because it was a church school, but because of his high regard for special friends and relatives. Whatever his motives and good inten-



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tion were, it was given to the Central University of the M. E. Church, South. By not being denominational, I take it that he meant simply that all pupils should be received on equal footing without any distinction of church affiliation. He made no objection to a theological department. This is written with love and affection for all on both sides of this regrettable contest.

R. V. TAYLOR

Taylor's Chapel, Tenn.

### WAS UNDERSTOOD TO BE A METHODIST SCHOOL

Dear Brother Meek: I want to add my testimony to that of Brother R. V. Taylor. "Whatever may be the final decision of the civil court, it is unquestionable that the university belongs to the Methodist Episcopal Church, South." I heard all the speeches made on the subject at the General Conference in Memphis in 1870 and read all the controversy of the subject between Bishop McIntire and Pierce. I was present when the collection was taken by Dr. Green and Dr. Young, to which Brother Nugent refers, and I know that the money was collected with the distinct understanding that it was to be a Methodist institution of the highest order. I gave my mite with that understanding, so did quite a number who are yet living and more who have gone to their final home. I do not know how the titles were written, but I do know that we gave the money to the M. E. Church, South.

J. W. HONNOLL

May 2, 1911

### REVIVAL AT BATON ROUGE.

Dear Mr. Editor: Owing to the fact that Dr. A. C. Holder, our evangelist, had an engagement at another place, we were forced to close our meeting last night. We ran only two weeks and three days. The oldest members say that it was the greatest meeting Baton Rouge has ever had in the history of our church. Not less than 300 people were converted. One hundred and thirty-two have joined the First Methodist Church on profession of faith, and fourteen by certificate, making the total number of accessions since January 1, 1908. Quite a number have joined other churches.

Dr. A. C. Holder did the preaching, and he was certainly at his best. We have never heard a series of greater gospel sermons than he preached. He exposed every form of sin, and in the most forcible and tender way offered the only remedy. Sinners of almost every description came to the altar, deeply convicted, and found salvation in the old-fashioned way. We have never been in a meeting where the preacher put such emphasis on the importance of a complete surrender to Christ and transformation of character as did Dr. Holder. The universal opinion here is that Holder is the right man in the right place.

That grand man of God, E. N. Jeffery, sang the gospel for us with great power and to the delight of all.

Notwithstanding the Baptist people were running a tent meeting within a block of our church, we had about as many people as our church would hold from the beginning to the close, and had more earnest workers with the least excitement I have ever witnessed. We feel profoundly thankful to God and intend by his help, to press the battle till conference.

T. J. WARLICK, P. C.



## Secular News and Comment

New Orleans has been selected as the next meeting place of the American Bankers' Association.

At a recent autograph sale in Germany, a letter written by Martin Luther to Emperor Charles V was sold for \$25,500.

On May 8, the city of New Orleans sold \$7,000,000 of public improvement bonds. The money will be used to complete the sewerage and drainage systems.

At the commencement exercises of the State Normal School at Natchitoches, La., on May 4, diplomas were awarded to 148 graduates. The enrollment of students during the session was 1,878.

Announcement has been made that the Lake Borgne Canal, near New Orleans, has been sold to a syndicate which will use it as a link in a transportation system to bring the coal fields of Alabama into actual touch with New Orleans by a water route.

James A. Patten who became famous by his operations in the Chicago grain market, has announced that he will give \$2,000,000 to the Northwestern University Medical School of Chicago, to create a research department for the study of tuberculosis.

A scheme providing for State insurance against unemployment, sickness and invalidity, has been introduced into the House of Commons by David Lloyd-George, chancellor of the exchequer. The plan has received the approbation of all parties in Parliament.

The first Democratic tariff measure, known as the free list bill, passed the House of Representatives on May 8. The bill places on the free list agricultural implements, meats and many other articles. The vote was 236 to 109. All Democrats and 24 Republicans voted in favor of the bill.

The problem of securing settlers for the cut-over lands in south Mississippi is engaging the attention of the owners of these large tracts. At a recent conference in Hattiesburg, it was stated that a proposition had been made to donate as much as 200,000 acres to bona fide settlers in order to create a demand for the balance.

John T. Michel, at present Secretary of State, has announced his candidacy for the governorship of Louisiana. Other avowed candidates in the field for this office are James B. Aswell and James J. Bailey. Judge Luther E. Hall, of Monroe, has announced his willingness to become the candidate of the Good Government League.

President Diaz of Mexico, has issued a manifesto to the people to the effect that it is his intention to resign the presidency as soon as peace is restored in the republic. In doing this the president has practically acceded to the demands of the insurgent leader, Francisco Madero, that he make announcement of his intention to resign.

The Massachusetts Agricultural College is beginning a series of experiments directed toward developing a honey bee that will either be stingless or that will not sting. We have good reason to believe that this would be a great improvement over the old style bee, and we trust these experiments can speedily be brought to a successful issue.

A systematic effort is being made to develop in a large way the export of American cotton goods to China. It is reported that a Southern cotton mill owner with ample financial backing has inaugurated a campaign that is making American goods a formidable competitor with English and Japanese goods, which have heretofore been in the ascendancy in that market.

The following statement gives the results of recent investigations into the subject of occupations and longevity: "Dr. Casper, a German physician, has been studying death rates in various occupations, and his researches show that the clergy appear to have the best chance of life, for of those who attain the age allotted to man—namely, threescore years and ten—clergymen show 42 per cent. The other occupations Dr. Casper gives in the following order: Agriculturists, 40 per cent; the trading class and workmen, 35 per cent; soldiers, 32 per cent; lawyers, 29 per cent; actors and other professionals, 28 per cent; teachers, 22 per cent, and doctors, 24 per cent."

### OLD FOLKS DAY AT ARCADIA.

The young men and women of the Epworth League at Arcadia had "Old Folks' Day" on Sunday, April

30. The service was one of the most helpful and impressive ever held here, and the first of its kind. Despite the downpour of rain a large congregation of the "aged fathers and mothers in Israel" were present. On account of illness and infirmities, Rev. T. J. Upton—a beloved former pastor—was not able to be present. But the pulpit was ably filled by that veteran soldier of the Cross—Rev. Geo. Jackson, who delivered an inspiring sermon on "The Beauty and Glory of Old Age." Brother Jackson used as a text, Luke 11, 27, "And now lettest thy servant depart in peace"—the words of the aged Simeon in the Temple, on seeing the infant Jesus. The sermon was carefully prepared, abounded in poetic quotations, and felicitous phrases. It is impossible to forget the sublime picture the aged preacher gave of a well-spent life for the Master, as it approaches its close. His comparison of it with a glorious sunset was touching and beautiful.

The officers of the League acted as ushers and as each person entered the church, pinned on them the League flower—a bunch of violets. Autos and carriages were furnished for the old people. Comfortable rocking-chairs were placed in the church.

The service opened with a song, "Forward Junior Leaguers" by the Juniors. Then, "How Firm A Foundation" was announced by the preacher, followed by prayer and the sermon. A. INMAN TOWNSLEY.

### BROOKHAVEN DISTRICT CONFERENCE.

The Brookhaven District Conference convened in the Methodist Church, at Osyka, Miss., Wednesday, April 19, at 9 o'clock.

From its very opening the tone of the Conference was very high, and until the benediction was pronounced at the adjournment, we all felt the presence and power of God's spirit. Addresses of welcome were made by Rev. Mr. Rogers, of the Baptist Church, Mayor Thompson, and Mr. Young, of the Methodist Church. C. N. Guice was elected secretary. The attendance of laymen and preachers was unusually good—21 preachers and 34 laymen in all.

The reports of the pastors were very gratifying indeed, and few were the notes of discouragement. The various departments of our work were given due prominence by the members of the Conference, and the representatives of the Conference Boards who were present with us. Rev. G. H. Galloway, our very efficient Missionary Secretary, was present, and in the conduct of the Missionary Institute, as well as by his helpful sermon, gave us inspiration. Rev. Robert Selby ably represented the work of education, and Rev. W. J. Dawson represented the work of our Conference Board of Church Extension. Dr. Walmsley, of Millsaps College, Dr. I. W. Cooper, and Rev. P. D. Hardin, of Whitworth, each represented these institutions.

The preaching during the Conference was done by J. M. Corley, N. B. Harmon, H. M. Ellis, G. H. Galloway and R. Selby. Rev. G. W. Bachman was on hand with a supply of good books, and Brother W. M. Williams made us proud of him and the good work that he and his consecrated wife are doing for us at the Orphanage. Z. Z. Linton, B. F. Goza, J. S. Decell and P. H. Enochs were elected delegates to the Annual Conference; with L. M. Carruth and J. S. Felder, alternates. Z. Z. Linton was elected lay-leader. T. S. Rogers and Caldwell W. Alford were granted license to preach. Charles A. Schultz, and W. B. Waldrop, were recommended to the Annual Conference for admission on trial.

The following ad interim committee was elected—J. W. Cooper, N. B. Harmon, H. A. Gatlin, and W. M. Sullivan.

Bogue Chitto was selected for the next place of meeting. A resolution relative to the establishment of a suitable memorial to Bishop Galloway at Millsaps College was unanimously adopted by a rising vote. (The resolution was the same as that adopted by the Jackson District Conference which appeared in the Advocate last week.)

With a vote of thanks to the good people of Osyka and the very efficient pastor, Rev. Lloyd Decell, the Conference adjourned. C. N. GUICE, Secretary.

### COMMENCEMENT AT MANSFIELD.

Dear Dr. Meek: The Commencement of the Mansfield Female College begins on the 2d of June, and closes with the graduating exercises on June 7th. Commencement sermon on June 4th by Rev. R. H. Wynn. Alumnae Day, June 6th. We extend a very cordial invitation to you, Doctor, to be with us during the whole commencement or as much of it as is convenient. We take this opportunity to extend an invitation to all the preachers and friends of the college to attend this commencement. Very truly yours, A. B. PETERS, President.

Mansfield, La., May 6, 1911.

### A MOST IMPORTANT MATTER.

Dear Dr. Meek: At a recent meeting of the board of trustees of the Mansfield Female College I was instructed to write an urgent letter to every one who pledged a certain amount for Mansfield College to send it in by the first of June if possible.

The college is in great need, and we trust the brethren will continue to present this matter to their people until the whole amount of each pledge has been received.

A brighter day is dawning and the success of the college is assured; if all who pledged will come up with their amounts. By eternal vigilance and concerted action, we can make this school a glorious success. And what a blessing it will continue to be for the upbuilding of God's kingdom and the strengthening of the Methodist Church in Louisiana!

Our curriculum has been re-arranged and made as good as any in the State. The faculty is able and efficient. The Literary, Music, Art, and Expression Departments are equal to the best. Our Normal Department will be in full force and effect another year, directed by as good Normal teachers as can be had. Brethren, do not hesitate to send or direct girls to this grand old school. Our course of study is not a myth, neither is it just theory on paper. It is a genuine reality. Give us your hand all the time. Send for catalogue. Very sincerely yours, A. B. PETERS, President.

Mansfield, La., May 6, 1911.

### AVAILABLE FOR SERVICE.

This summer I would be very glad to help you if you can use me to advantage. I want to be a blessing to all I help. Most of you know that I am in school and will be idle all the summer unless I get work from the brethren. Brethren, help me to preach by giving me an opportunity to preach. I am for the souls of the lost for Christ. My present address is Shreveport, La., (Centenary College). Your brother for the lost,

REV. T. J. HOLLADAY.

### LAFAYETTE DISTRICT CONFERENCE.

Will the pastors of the Lafayette District kindly inform me at once, as fully as possible, what delegates from their charges will likely attend the district conference at Lake Charles May 23-25. This will help us in preparing for their entertainment. We are hoping for the largest attendance in the history of the district. Delegates will take any car to Broad street, and go to the church on arrival if not met and assigned at the depot. Fraternally, W. WINANS DRAKE.

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## SHALLOW SLURS ON RELIGION.

It may have been a happy inspiration rather than sluggish mental processes that led another pupil to define a parable as "a heavenly story with no earthly meaning." Wisdom may proceed out of the mouth of babes, as in the case of the member of the infant class who averred that "Faith is believin' somethin' you know ain't so."—Daily Paper.

There is a class of writers for newspapers and magazines who delight in thinking up witty slurs on religion and then pretending that these slurs are invented by children. There could scarcely be a meaner form of lying, for the evident object is to give the reader an impression that the slur was the expression of an innocent thought by a mind that had no bias against religion. And, unfortunately, many thoughtless persons are captured by the wit of such remarks and accept the slur as an intelligent criticism; whereas, in fact, any person who is capable of such witticisms is not capable of forming an intelligent opinion on the subject with which he is dealing, because he lacks the faculty of reflection.

For instance: It is a gross slander on Jesus to describe a parable as "a heavenly story with no earthly meaning;" for that is as much as to say that Jesus talked nonsense. Every intelligent man knows that Jesus was the greatest and wisest teacher the world has ever possessed, and that most of his wisdom was uttered in the form of parables. It is only the shallow, self-conceited man, who is too lazy to think or who has never learned to think, who is capable of speaking of the parables as having no meaning.

Then take the other witticism in the above paragraph: "Faith is believin' somethin' you know ain't so." That sounds very clever, but if it means anything at all it means that faith is foolishness; that it is a mere attempt to deceive yourself into believing something that is not true. And that is not only a misrepresentation of the fact, but is calculated to give an apparently sound reason for the disbelief that is natural to most minds and that is often very hard to overcome even when one tries hard to overcome it.

Faith is believing what you know is so, although present appearances seem to discredit the fact. For instance: Faith lays hold of the truth that "God is love," and that he watches over those who love and trust him, and interests himself in their welfare, and it holds on to that truth even when trials and afflictions seem to indicate that God does not know, or does not care, or cannot help. Faith trusts God in the dark, and is sure that he will in the end bring good out of evil to all those who are loyal to him. That is not believing what you know isn't so, it is believing what you know is so.

Neither of these witticisms is new. The writer who trots them out as if they were therefore doing a dishonest thing, as well as a thoughtless and mischievous thing; but anyone who is capable of uttering such nonsense is probably quite incapable of knowing the difference between a truth and a lie.—New York Weekly Witness.

## GOD IS A FATHER.

By Rev. G. A. Guice.

God is a father—a father that loves. Since he is a father that loves, he did to begin with, and does still, the best that is possible for his children. God did not create and people this earth just to display his divine power; but man, the masterpiece of God's handiwork, was in the divine mind from the beginning. When God had finished all his work he looked upon it and said, "It is very good." I take that to mean it was the best that could be done. Then man, created in his own image and after his own likeness, was a creature which God planned should do honor to his Creator.

To make man it was necessary to give him the power of choice. To give him the power of choice, it was necessary that he should be under law; and God narrowed it down to the last possible limit and gave him just one law to keep. Man did exercise his right of choice, and the choice which he made brought ruin on the world and the whole race of mankind.

The term life seems to carry with it all that is good; so death carries with it all that is evil. Therefore, when sin had come, the curse was upon man and the whole earth, and God said to Adam, "Cursed is the ground because of thee: in sorrow shalt thou eat of it all the days of thy life: thorns and thistles shall it bring forth to thee." I take it that thorns and thistles mean here all things which are noxious. Since all that God made was good for man and beast, that which is not good is the result of sin. But says some one, "God permits sin, therefore God is responsible for it." Not at all. God's power does not relieve him from necessity. If God would make man moral he must give him the power of choice; and that power must be without limitation. God did give him that power, and man did exercise it, not in accord with, but absolutely contrary to and in spite of the will of God. And it was the exercise of this power contrary to divine will that brought ruin.

So then, every evil this world ever saw, or ever will see, is the result, not of God's choosing, but of sin in the world. When the earthquake shakes down a city or the cyclone makes its path of ruin across the earth, it is not God revealing his power or giving his rebuke to sin, but it is sin speaking in thunder tones of the ruin it has wrought. When we go to the bedside of the sick or stand by the open grave let us not say to the sorrowing loved ones, "It is God's will and therefore we must be submissive," but let us say, "See the heartlessness of sin—what sorrow and tears it heaps upon us, and let us turn from it with all our might."

But says some one, does not God send affliction? Sometimes, perhaps, but when he does he but takes the instrument which sin has produced and turns it against the sinner. And if he sends it, it is always paternal; it is the father seeking to correct the error in his child. When God said to Israel, "I will send the burning fever and the wasting consumption among you," he but said, "I will take that which sin has produced and turn it against the sinner." It did not touch Moses, nor Aaron, nor Caleb, nor Joshua. When he rained down fire to destroy Sodom he sent an angel to get the righteous out of the way, and he could not proceed until they were removed.

If God, because of the wickedness of San Francisco, sent the earthquake to destroy it, then he was under obligation to have protected his churches and the homes and lives of the righteous of that city. And had he done so he would have spoken in tones of thunder of his disapproval of sin. If God sent the boll weevil to the cotton belt to punish the farmer for his stinginess, then it does seem to me he was under obligations to protect the field of the righteous one; and a cotton field here and there over the weevil district would be a voice speaking loud and saying, "It is best to be good." But, says someone, God does not want service that must be paid for. True, since God sees inner conditions, that one whose life was outwardly good just as a matter of insurance would receive no protection, but only the reborn sons of God would receive the Father's care. Again, pain, sorrow and death being the child of sin, sin delights in them. The savage delights in the agony of his victim. Not so with the Christian. If he must take life he does it in the easiest possible way. So God being a father; if he must take your life or mine he would not burn us with fever and rack us with pain for days and weeks and months, but as he did to Moses, so he would do to us, just say cease breathing and come up higher.

Again, does God fix the time and manner of every man's death? A man lays a mine to destroy his neighbor's home and family; just as he is finishing the mine is by accident exploded, killing the family and the man who laid it. Did God will a thing like that? One man takes poison, another gets drunk and lies out in the rain all night, takes pneumonia and dies; a third overloads his stomach with rich food and dies before he is forty; and we go to his funeral and say, "It is the Lord's will; we must be submissive," and thus we charge God with that which sin hath wrought. Not sin in the individual, perhaps, but sin in the world.

Let us then charge sin with that for which it is responsible, and cease to lay at the door of the Almighty that which cost him the blood of his only Son that it might be overcome. The last enemy that shall be destroyed is death.

Saucier, Miss.

## WRITING THE SERMON.

By Hon. W. A. Belk.

Mr. Editor: I have just read in this week's Advocate, from the pen of Mr. L. D. Palmer in the Emory College Annual, the article entitled, "Bishop Wilson's Address." For a long time I have been tempted to try to say something in your paper about written sermons. I have felt, however, a hesitancy about it because many of my very best preacher friends write their sermons. But this article from Mr. Palmer makes me somewhat bolder in approaching this delicate undertaking. I hope that I will not be too severely taken to task by any preacher or his friend who makes it a practice to write his sermons. I have no hope nor desire to convince those who make this a practice. They have gone too far now to change. The habit has become master of them. They could not change if they would, and perhaps would not change if they could. They have convinced themselves that this plan is best—at least, best for them. They have defended their course so often and so long that they are perfectly honest in believing in their plan. Perhaps they have tried shooting "off hand" and have failed, and hence condemn that plan and commend the one in which they have been successful. We do not write this little article for them nor to criticize them. It is written solely in the hope that it may be of some benefit to young men who have not yet fallen too far into that habit. In my judgment the written sermon falls without the best effect upon the listeners. It is cold, mechanical and lifeless. It is "warmed over," and comes again into existence without fire, zeal or spontaneity. It is not fresh and warm from the brain and the heart

of the speaker. It was born in his study, and there reduced to cold type, and there it will largely remain.

In my opinion it were far better for a young man in beginning the work of a public speaker to make a series of failures, or "flats," as we hear them called, until finally he trains himself to speak without digging it off from the cold paper. Let him study his sermon—get, as Bishop Wilson says, "a special end in view," and then carve his way to it as he goes. We are all "creatures of habit." Very soon he will find himself able to start out with "a special end in view," and then able to square himself before any congregation or audience and drive to that end. Being a public speaker myself, I have watched other speakers—those who take copious notes and those who do not—and invariably the latter always reach more readily and effectively the ear of their hearers. Let us not be deceived. The people can tell when a sermon or a speech has been "warmed over." They soon detect whether or not the speaker is pouring out warm from his soul the thoughts of his discourse, or whether he is simply "orating" a lot of things which have no life. It is to be earnestly hoped that we will have a dearth of written sermons. Let your congregation see for the first time the beautiful flower unfold itself and give out to them its first fragrance, kissed by God's divine love, and see how it will fall and remain in their hearts to reflect back its sweetness.

Holly Springs, Miss.

## MILLSAPS AT PORT GIBSON.

Twice during the past week Millsaps College has been the attraction in our little city. On Tuesday night, April 25, Dr. Swartz of the Millsaps faculty gave a lecture in the chapel of the Port Gibson Female College on the life and writings of Virgil, which was not only a literary treat, but the echoes of which will be heard yet in the future. It will prove no doubt an inspiration and a source of appreciation in the study of this greatest of the Latin poets. The writer has a greatly enlarged appreciation of his old friend, with whom he wrestled in his youth. After such a lecture one feels like beginning the re-reading of the Bucolics and the Aeneid.

The other visitant from the Millsaps campus was the baseball team, for a match game with Chamberlain-Hunt Academy. In a match of three games Millsaps won all of them. It was a great outing for the boys. They not only did themselves proud on the baseball field, but deported themselves discreetly and gentlemanly in the social circle and on the streets. If this is a sample of their general behavior, our college need fear no severe or disparaging criticism. We were pleased to have Professor Burton in our home and to catch the spirit of enthusiasm which he possesses for the college.

On the 21st of May the president of Millsaps is booked to preach the commencement sermon before the young men of Chamberlain-Hunt. You see, Mr. Editor, that Millsaps is well to the front in this community for the college year just closing.

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Not mighty deeds make up the sum  
Of happiness below,  
But little acts of kindness,  
Which any child may show.

A merry sound to cheer the babe,  
And tell a friend is near;  
A word of ready sympathy,  
To dry the childish tear.

A glass of water kindly brought;  
An offered easy chair;  
A turning of the window-blind,  
That all may feel the air;

An early flower unasked, bestowed;  
A light and cautious tread;  
A voice to gentlest whisper hushed,  
To spare the aching head.

Our heavenly Father loves to see  
These precious fruits of love;  
And if we only serve him here,  
We'll dwell with him above.

—From the Southern Churchman.

### TOO BEAUTIFUL TO KILL.

Fergus was a Scotch lad, fourteen years old. His father had given him a new rifle and a new canoe, and now in the Adirondacks, near Upper St. Regis Lake, he was expecting to shoot his first deer. On an August day he went from camp with Calvin, the guide, and was about to embark on the lake.

It was so lovely that Fergus held his breath to look, till all at once he felt Calvin's hand on his shoulder. One look at the guide's face and he knew that something was happening.

At first Fergus heard nothing but his own heart beats. Then, as he recovered himself a little, he could hear a rustle and an occasional crackle, and presently, looking up the bank, he discerned the swaying of a bush. Something was moving there.

Suddenly the bushes parted and a head looked through! It was the head of which Fergus had lovingly and longingly dreamed, a beautiful antlered head held proudly up, the eyes alert, the nostrils wide apart. As the creature broke from cover his mouth was open, he was hot and thirsty and eager to get at the water.

"Does he see us?" whispered Calvin.

Fergus shook his head.

"Let him get well out of the bushes, then raise your rifle," whispered the guide.

Inch by inch Fergus had already lifted his rifle and was now looking along it when the deer advanced, coming twenty feet nearer. Then assuring himself that all was safe, he stood, his ears at a sharp angle, directly facing Fergus.

Fergus could see the beautiful, scared eyes of the deer.

"Fire," said Calvin.

But instead Fergus dropped his rifle to his side. There was a sudden movement, a crashing of boughs, and the place was empty.

"Why, Fergus," cried Calvin, disappointed and amazed, "why Fergus!"

He looked curiously into the boy's face and discovered that each bright eye had a tear in it, and that the under lip was quivering.

"O Calvin!" cried Fergus, "I couldn't do it. I hadn't the heart to do it. I'd die myself before I'd kill anything so beautiful."—Southern Churchman.

### WHAT MABEL SAW.

Mabel was a girl with a very vivid imagination. No sooner did she hear someone else describe something than Mabel herself fancied she had shared the same experience. Her schoolmates really never quite dared to believe what Mabel told them, for they never felt sure that things had occurred just as the girl had related.

It was the Bright Eyes Club that brought things to a crisis. Every week on Wednesday afternoon the Junior Epworthians met to tell what their bright eyes had discovered of interest during the week. When March came the members vied with each other to report glimpses of the various birds and wild flowers. Whether pussy willows or crocuses or violets, robins or blue birds, they were sure to have been seen by Mabel the same week that some other member of the club had discovered one.

When Edith told with glee of finding her first hepatica in the sunny little nook of a closely-wooded hill—a spot unknown to all the world but Edith—Mabel promptly echoed that she had found one that very morning under the front parlor window. Indeed, that was one of the suspicious circumstances—Mabel's blossoms were always discovered "right under the front parlor window." Yet no eyes but Mabel's own bright blue ones had ever been able to see anything there but a few maiden-hair ferns.

When Ralph was positive he had caught first sight of a bluebird, Mabel assured him she had seen one that very morning right out on the apple tree in the front yard. Of course Ralph was disappointed, and so was Bertram when Mabel disputed his claim to the first robin redbreast, for she had seen one "that very morning, right out on the apple tree in the front yard."

At last Chester laid a trap for the silly girl. "I saw a bob white yesterday," he said to the leader of the club.

"O, yes, so did I!" exclaimed Mabel; "he was sitting up high in the apple tree in our yard, singing!"

Now all the boys and girls present knew too much about the habits of Mr. Bob White to believe that story, and a general shout of laughter arose from the whole company.

Even this lesson was not enough completely to repress Mabel's imagination, so the boys played one more joke, which, though severe and humiliating, finally showed the girl her folly.

Marion's father, who had a telescope at the top of his house, invited the Bright Eyes Club, with their leader, to come and look at the stars one fine evening. As one member after another looked through the long tube, their host explained to them about the moon and stars and the color of the light and all the things he thought they could understand. Mabel stood with open ears, awaiting her turn. The boys arranged that she should come well toward the last, and just as she placed her eye at the telescope Chester, quietly and unobserved by Marion's father, put the cap over the other end. Of course nothing but utter darkness greeted Mabel's sight. But as Mr. West kindly explained, she oh'd and ah'd and repeated just the comments and asked just the same questions as those who had gone ahead of her. Then the boys would ask, "Do you see this or that, Mabel?" and she would answer, "Yes, O, yes!" It was a pretty mean trick; the boys can hardly be blamed for playing it, but Mabel was cured.

A vivid imagination may bring a great deal of pleasure to its owner; no game is more delightful than the game of make-believe, but it is well to make a straight line between fancy and truth.—Christian Advocate.

### A FAIRY TALE.

Once upon a time in the green forest there lived a fairy, and her name was Joy. And ever a light shone in her eyes of heavenly blue, and a song was on her lips as she worked busily all the day.

Very wise was the fairy whose name was Joy. Hers was the wisdom of forest and mountain, of river and lake. The greatest secret of all was hers, the secret of happiness. And men and women from all the world over came to learn the secret, and always they went away satisfied. Kings and princes and wise men journeyed to the fair forest, and no matter how sad one might be when he came, he went away with a light in his eyes and a smile on his lips.

At length a little princess came into the forest to learn the secret. A sorry little princess she was, whose mouth drooped at the corners and whose eyes were gloomy, sad eyes, not at all the sort of eyes a little princess should have.

On her snow-white pony, with his gilded trappings, she rode through the forest. And as she rode her glance never fell to the soft grass and bright flowers that carpeted the wood, nor raised to the smiling sky above, nor did she hear the ceaseless twittering of the birds. So busy was she with her own sad thoughts that she did not even hear the voice of a little child by her side until he had spoken three times.

"Please," he said timidly, "is this the way to the fairy Joy?"

"Yes," she said indifferently, "this is the way," and she did not see the weary look on the little child's face as he trudged patiently along.

At length the princess reached the hut of the fairy Joy. And she heard the fairy singing within the hut. The door was open and the princess walked in without pausing to knock. The fairy turned as she entered, and nodding gaily to her, gave her the easiest chair.

"Why do you sing?" asked the princess in wonder.

"Because I am happy," the fairy made answer.

"Why are you happy?"

"Because people love me and I love them."

"What is that—to love?" asked the princess.

Truly this was a strange thing.

"Ah, now, you must indeed be sorrowful," said the fairy, "if you know not love."

"Tell me," said the princess, "that I, too, may be happy."

"That I can not," said the fairy. "You must learn."

"Teach me," said the little princess.

And now came the little child that the princess had passed on the way. And when she saw him the fairy ran out to meet him and carried him into the hut. There she bathed his feverish brow and bade him lie down and rest while she sang to him. But he begged for a drink of cool water, and the fairy went to the spring to get it. While she was gone the child looked so hot and weary that the princess fanned him and softly sang the fairy's

song. For he was a little, little child and her heart grew pitiful. And presently she held him on her lap and sang; and soon his little arm stole softly about her neck and his head sank on her shoulder as he fell asleep. Still the princess sang, and blither grew her song, until, as the fairy came in, she was "caroling gayly."

"Ah," said the fairy, "now you are happy."

"Yes," nodded the princess. "But what means the strange new feeling I have? I want to keep this child and never to leave him. What is it that makes me feel so?"

"That," said the fairy gently, "is love."—The Advance.

### HOW TO USE THE BIBLE.

1. Study to know what for and to whom each book of the Bible was written.
2. Set apart at least fifteen minutes each day for studying it. Even this little will be grand in result.
3. Commit at least one verse to memory each day. In this way you will soon have your mind well stored with precious truth.
4. Believe every word of the Bible, and not merely that which may seem reasonable, and which you can fully understand.
5. Do not be satisfied with a mere reading of the Sacred Word, but endeavor to fathom its deeper meaning.
6. Study how to use the Bible for the conversion and strengthening of others, and how to teach the great truths, especially if you occupy the responsible position of a teacher.
7. Learn to look on the Bible as a precious treasure and to regard it in the light in which the psalmist did, who considered it a "lamp to his feet and a light to his path;" as "sweeter than honey and the honeycomb," and whose earnest purpose was to "hide it in his heart" that he might not sin.—Our Young Folks.

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CHAS. O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS  
AS SECOND-CLASS MAIL MATTER.

OFFICE: 512 CAMP STREET, NEW ORLEANS.

### TERMS:

One Copy, one year, \$1.50; eight months, \$1.00. To  
preachers of all Denominations, \$1.00.

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Rev. C. W. Crisler, Rev. J. D. Ellis.

North Mississippi Conference—Rev. J. T. Murrah,  
Rev. W. W. Woollard, Rev. H. S. Spragins.

## Editorial.

### AN ABLE AND SUGGESTIVE REPORT.

The published summary of the report submitted to the General Board of Missions in Nashville last week by our secretaries for the home field, Dr. J. M. Moore and Mrs. R. W. MacDonell, shows that it was an able and comprehensive paper, which dealt vigorously with many of the vital problems now confronting the Church in its home territory. Emphasis was placed upon the duty of assisting more actively in the Christianization of the colored people of the South, and the following practical suggestions were made as to how this may best be done:

"The Southern white citizen has done nobly in providing suitable public schools for negro children, but the colored pulpit and the colored Sunday school have not had the encouragement and direction from white Christian workers which their importance merited. Occasionally a white preacher speaks to a colored audience, but all too seldom to meet our religious responsibility. The colored Methodist ministry at the Annual Conference sessions should have the privilege of addresses on practical phases of the ministry from competent representatives of our own ministry. Arrangements for such courses of lectures could probably be made through the Bishops of the colored church. Our Bishops might visit the colored Conferences and assist the colored Bishops in planning work to the great advantage of all concerned. Preachers' institutes properly conducted by white ministers would be very helpful. The question of negro evangelism should have the attention of the white Church. This Board needs a standing committee on the negro, which would take up seriously all questions of social betterment, teacher-training, evangelism, institutes and public lectures, and work out some program by which the church's responsibility to the negro might be met."

This statement of the case and the recommendations made are, in our judgment, wise and timely. Having set the negroes off in an independent organization, we have been too much disposed to let them shift for themselves. In the soundness of the policy of giving them a Church of their own, we firmly believe; but it is still our duty to aid in their moral and religious development to the full extent of our ability. This obligation, we cannot shirk without incurring the disapprobation of our Heavenly Father. The only solution of the race problem is the transforming power of the gospel of Christ. We trust that the standing committee referred to was appointed, and that it will be able to awaken the white Methodists of the South to a fuller recognition and more faithful discharge of the duties that we owe to this needy people who live among us.

Another vital question touched upon by our home mission secretaries is that of the country church. Concerning this important problem they say:

"The deserted Methodist churches in the country bring many heartaches to those who knew them in their glory. Like an old field turned out, these churches are mute witnesses to a failure in cultivation. Mission money was spent on them; but like that now spent in many places, it did not secure the service which the conditions demanded, and might as well not have been spent. In this day of intensive farming the emphasis is laid upon the cultivation. How much religious cultivation can a community receive with preaching once a month? Every Sunday of the year passes with 6,000 of our churches closed and that with 4,000 local preachers idle and a great company of capable and willing laymen comfortably waiting to be called to service."

We are not sure from this statement that our leaders have fully grasped the situation in the rural sections. We are disposed to think that the capable and willing laymen ready to be pressed into service are not near so plentiful as they imagine; nor do we concur in the view that the missionary money spent on many of these places has been wasted. But whether they fully comprehend existing conditions or not, we are glad to see them manifesting a

concern for the work at these interior points, and we trust that they will soon find it possible to set on foot some method of stimulating and strengthening it. It has long been our conviction that we need to raise a larger domestic mission fund and use it in providing for our churches in the country more preaching and pastoral service. The percentage of growth in the Southern Baptist Church within recent years has been considerably larger than ours; may not this in some measure be due to the fact that, in addition to collections for home and foreign missions, they have a State mission fund and that they are looking carefully after these needy and remote places? In our opinion, it is high time we were giving serious and prayerful attention to the question of taking care of our churches in the rural districts, if we would have Southern Methodism to continue to be a Church for the masses in the future, as it has been in the past.

### DRAWING CLOSER TOGETHER.

The sentiment in favor of a closer relation among the various Methodist bodies seems to be well-nigh universal and steadily increasing. That harmonious co-operation has been secured in the mission fields of the Orient is well known, and the same is true in Mexico and other Spanish-speaking countries to the south of us. And now the news comes that the Wesleyans and Northern Methodists are moving to federate their work in India, and that the three Methodisms in Maryland have joined in purchasing a hospital in Baltimore, which they will maintain and operate together. The Joint Commission of the Methodist Protestant Church and the two great Episcopal Methodisms of America is in session at Chattanooga, Tenn., this week to consider the question of the unification of these organizations, and by the time this issue of the Advocate is in the hands of our readers the results of their deliberations will probably be known to the public. The mere sitting of such a body as this, whatever may be the outcome, is significant and suggestive. As to the developments of the future, we hazard no opinion. But we pray that what will most contribute to the honor of our Lord and the extension of his kingdom, may come to pass.

### BISHOPS KILGO AND MOUZON.

The work in our patronizing territory has been assigned to these two distinguished chief pastors for the next year, the Mississippi Conferences having been placed in Bishop Kilgo's district, and the Louisiana Conference in that of Bishop Mouzon. It is scarcely necessary to say that a warm welcome will be accorded these faithful servants of the Church by the Methodist preachers and laity of this section.

Bishop Kilgo has long been one of the most conspicuous figures in the Southern Methodist Church. Under his wise and forceful leadership, Trinity College has steadily forged its way upward, until it stands to-day in the very fore-front of the educational institutions of the South. His reputation as a preacher is wider than the boundaries of the denomination of which he is a member. He is genial, brotherly, and approachable, and is orthodox to the core. Never does his trumpet give forth an uncertain sound.

Bishop Mouzon needs no commendation at our hands. He is already known to a number of the preachers of the Louisiana Conference, and is a favorite with them. Scholarly, eloquent, and evangelistic, wherever he has gone since his election to the episcopacy, he has given the utmost satisfaction. He is a growing man, and there is in him the promise of great service to our expanding Methodism. If our church work does not make satisfactory progress in Mississippi and Louisiana during the next year, we feel sure that it will not be for the lack of a wise and faithful episcopal superintendence.

### DR. PARKER AT TRINITY COLLEGE.

From the North Carolina Christian Advocate, we take the following:

"Rev. F. N. Parker, D.D., of Alexandria, La., delivered the Avera Bible Lectures for the College this year in Craven Memorial Hall, April 23-25. His subject was, The Prophetic Approach to the Study of the Scriptures. There were three lectures, as follows:

1. The Development and Function of Prophecy.
2. The Permanent Teaching of the Prophets.
3. The Prophetic Message for all Ages.

Dr. Parker seems to have been very happy in his style and manner of treatment of the subject. The lectures were entirely extempore and all regret that arrangements had not been made to have a stenographic report. Competent critics say that Trinity has never had a finer series of lectures on this foundation.

"President Few, referring to Dr. Parker's work in a letter to the editor, says: 'Dr. Parker preached Sunday morning in Trinity Church, gave the three lectures at the College, and spoke Wednesday morning at chapel. On these five occasions he performed with increasing power. His visit here gave great satisfaction to us all.'"

In the Trinity Notes in the last issue of the Raleigh Christian Advocate, also appeared the following complimentary reference to Dr. Parker's lectures:

"The series of addresses delivered by the Rev. Franklin N. Parker, D.D., of Louisiana, under the auspices of the Department of Biblical Literature, were heard with unusual interest. Dr. Parker is a man of scholarly attainments, and is a most forceful and interesting speaker. The attendance at the lectures was large, and few speakers who have been at the College have made a finer impression."

### OKLAHOMA CITY THE PLACE.

By the decision of the General Conference Entertainment Committee, the next session of that body will be held at Oklahoma City. We sincerely regret that New Orleans was not chosen as the place for this great gathering, but we have no disposition to find fault with those charged with the duty of determining where our law-making assembly shall next convene. Every place inviting the General Conference was visited by representatives of the Committee, and its advantages and claims were carefully considered. We congratulate Oklahoma City on the victory won, and we trust that the holding of this meeting in the West will prove a stimulus and blessing to our Church work in that growing section.

### BISHOP MURRAH ASSIGNED TO THE ORIENT.

By appointment of his episcopal colleagues, Bishop Murrah has been given charge of our Mission Conferences in China and Japan. Such an assignment to one so recently elected to the episcopacy, is a high compliment. But that the Bishop will measure fully up to the grave responsibilities thus placed upon him, there is not the slightest doubt. Not only is he a sound and able preacher, but he is also dowered with that best of all gifts—a clear head. As an administrator, he already ranks with the best in the Church. The Jackson Daily News states that Bishop Murrah will leave for his far-away field of work about the middle of July, by the way of San Francisco, and that Mrs. Murrah will accompany him.

### PERSONAL AND OTHER NOTES.

Rev. G. H. Detwiler, the pastor of West End Church, Nashville, will be one of the preachers at the Seashore Camp Meeting this summer.

Our young friend, Rev. A. S. Raper, has our hearty thanks for some telling work lately done for the Advocate. He thinks he will soon have his charge—the Taylor Circuit—on the "Honor Roll."

Rev. H. B. Perritt, of Zachary, La., has placed us under obligations within the past few days for seven subscribers to the Advocate. He reports the work of his charge as "moving along nicely on all lines."

Rev. L. A. Humphreys requests us to state that Bishop W. B. Murrah will dedicate the church at Lake Providence, La., on Sunday, May 21, and that all former pastors are cordially invited to be present.

Our long-time friend, Rev. L. M. Lipscomb, of New Albany, Miss., favored us with a fine list of sixteen subscribers on May 8, for which we extend to him our sincere thanks. His usual success is attending the labors of this faithful worker in his present field.

Rev. N. G. Augustus, the presiding elder, requests us to state that the Durant District Conference will be held at West, Miss., June 20-22. We thank Brother Augustus for an invitation to be present. Nothing would delight us more, should our engrossing duties permit.

The following brethren have placed us under obligations for subscribers recently sent in: Rev. W. J. Porter, Lanesville, La.; Rev. J. S. Jennings, Pontotoc, Miss.; Rev. G. W. Gordon, Vaiden, Miss.; Rev. F. B. Ormond, Hickory, Miss.; Rev. James O. Bennett, Bernice, La.

We have received from the Rev. George H. Thompson, of the Court Street Church, Hattiesburg, an account of the recent excellent revival conducted for him in that city by Rev. D. E. Kelly and Rev. G. D. Anders. Having arrived too late for this issue, it will appear next week.

President D. C. Hull, of Millsaps College, has been elected to the presidency of the Mississippi Teachers' Association, and Prof. W. H. Smith, of the State Normal College, has been chosen vice president of the same organization. These honors could scarcely have been more worthily bestowed.

The following officers of the Protestant Ministers' Association of New Orleans, elected at a previous meeting, were duly installed last Monday morning: Rev. J. B. Sowers, president; Rev. J. W. Caldwell, first vice-president; Rev. E. F. Schussler, second vice-president; Rev. G. D. Booth, secretary; Rev. S. C. Sholl, treasurer.

Rev. W. H. VanHook, the president, requests us to announce that the Commencement exercises of Edward McGehee will be held May 19-24, and that the Commencement sermon will be preached by the



Rev. W. H. Huntley, of Natchez, Miss., who also will deliver the annual address.

Rev. G. D. Anders, of Purvis, Miss., and Rev. J. W. Harper, of Mount Hermon, La., were appreciated callers at the Advocate office last week. Each of these brethren gladdened the heart of the publisher by leaving a list of renewals to the Conference organ.

Rev. J. A. Baker, of Benton, La., under date of May 2, writes as follows: "We are in the midst of a great meeting at Alden Bridge; quite a number have already confessed their faith in Christ. My son, the Rev. J. D. Baker, of the Little Rock Conference, is assisting me. The services will be continued for several days yet."

We are indebted to Rev. W. A. Hays, of Bay Springs, Miss., for the following interesting information: "Rev. G. H. Galloway was with us April 28-30 in a very helpful missionary institute. One of the visible results was a missionary collection of \$185. Brother Galloway's messages were full of spiritual power—edifying, and inspiring."

Under date of the 6th inst., Rev. G. D. Purcell, of Harrisonburg, La., writes: "We are moving along very nicely on this large and difficult charge. We have received forty into the Church since Conference. Our meeting at Jonesville was a grand success." We are pleased to have this cheering message from this energetic pastor.

Through the courtesy of President I. W. Cooper, we have received an invitation to the Commencement exercises of Whitworth College, which will be held May 10-15. We note that the graduating class this year numbers fourteen. Bishop W. A. Candler will preach the Commencement sermon next Sunday, and also deliver the baccalaureate address the next day.

Another charge to join the "Honor Roll" this week is Sidon, Miss., where Rev. J. A. Goad is the diligent pastor. Brother Goad serves a good people, and is accomplishing substantial results in his work for the Master. He forwarded on the 5th inst. a list of 17 names to go on our books. We do not need to say that we are grateful for this fine service rendered the Conference organ.

At the recent meeting of the Woman's Missionary Council in St. Louis, the Board which controls the appointment of deaconesses returned Miss Margaret Ragland and Miss Roberta Baker to St. Mark's Hall, and sent Miss Kate Wilson a trained nurse, of Dallas, Texas, to assist them. Miss Frankland, the deaconess employed by the Rayne Memorial Church, was also sent back.

In remitting for the renewal of his subscription, Brother J. S. Carlton, of Sardis, Miss., says: "Sardis Station is coming along steadily and surely. Brother Tucker is popular and effective. Congregations are good; the Sunday school is flourishing; the preacher's salary is paid by the month, and the conference collections are being taken. We expect to have a revival toward the end of May. Rev. George Stoves, of Anniston, Ala., will assist."

In sending in a list of seven renewals a few days since, Rev. G. W. Strickland, of McCool, Miss., adds: "My work is in splendid condition. My wife, however, is in a very sad state of health. Pray for us." We deeply sympathize with our brother in his anxiety, and trust that Sister Strickland's condition may speedily improve. Let the brethren remember this stricken household at the throne of grace.

In renewing for the Advocate, Rev. J. W. Harris, of Hardy Station, Miss., says: "I do not want to miss a copy of the dear old paper. I have taken it for 16 years without intermission, and expect to continue to take it until I join the Church Triumphant. I am 74 years old." We appreciate the kindly sentiment expressed by our Brother. May a smiling Providence give him length of days and increasing light as life's evening wears away!

On account of the prevalence of infantile paralysis at neighboring points, the health authorities at Bonita, La., have ordered all public gatherings, including church services, discontinued. Having no preaching to do while this situation obtains, Rev. W. E. Akin states that he would be pleased to assist in meetings, or fill appointments for any of the brethren who feel that they can use him. He finds it tedious to be idle.

Dr. W. N. Ainsworth has informed the Board of Trustees of the Wesleyan Female College of Macon, Ga., of his purpose to give up the presidency of that historic institution with the close of the present session. He will devote the remainder of the Conference year to pushing the endowment of the Wesleyan up to \$300,000, and then re-enter the pastorate. To consummate this great achievement a balance of \$40,000 will have to be raised.

Chancellor A. A. Kincannon, of the University of Mississippi, has been offered the presidency of the University of Oklahoma. The salary is said to be larger than that which he is now receiving, but he has not yet signified his acceptance, having taken the matter under advisement. It is reported that this honor came unsought as a result of an address delivered by Mr. Kincannon before the Oklahoma Legislature on the "Educational Problems of a New State."

Rev. H. B. Watkins sent in on May 1, a list of 4 renewals and 8 new subscribers to the Advocate. He states that we are indebted to Brother A. F. Goza, an esteemed layman of the Magnolia charge, for this good work. Brother Goza is well remembered in the Advocate office, since he always takes time to look in on us when he comes to New Orleans. To both him and Brother Watkins we lift our hat and make our most polite bow. With the entrance of these additional names, Magnolia goes on the "Honor Roll."

We are pleased to be informed by Rev. J. T. Murrah, the popular pastor at Aberdeen, Miss., that the contract for the new church to be erected in that city has been let, and bond given for its completion by January 1 next. Brother Murrah also favored us with a picture of the proposed new structure, which will be one of the handsomest houses of worship in Mississippi. We congratulate both the pastor and people upon the prospect of the speedy consummation of this notable enterprise.

Rev. J. S. Duke, of Strongs, Miss., has lately been taking care of the interests of the Conference organ in his pastoral rounds, for which we make grateful acknowledgement. He serves a good people, and the work under his superintendence has been going forward in a gratifying manner. Brother Duke recently conducted the singing in the revival meeting at Greenville, Miss., which was under the direction of the pastor, Rev. W. S. Lagrone, and the Rev. E. B. Ramsey, of Memphis.

"A subscriber" sends us the following news item, which we are pleased to give a place in our columns: "Rev. J. Wilson Brown filled the Methodist pulpit at Bayou Chicot, La., on the 5th Sunday night in April. Notwithstanding the very threatening weather, quite a large crowd assembled at the usual hour for service. The sermon was both eloquent and impressive. Brother Brown was pastor of this church last year, and a warm welcome always awaits him here. Our hearts and homes are ever open to his coming."

From Baker, La., Rev. S. D. Howard sends us a list of names to be placed on our subscription files. He also informs us of the death of Brother Joe Milligan, which occurred suddenly on Saturday night, April 29th about 8 p. m. He had been to Baton Rouge that day, and seemed as well as usual. Brother Howard preached the funeral sermon on the following Monday in the presence of a large congregation, and the remains were laid to rest with Masonic honors. Brother Howard says: "He was a good and useful man, and his place will be hard to fill."

From Brookhaven, Miss., under date of the 6th inst., Rev. H. M. Ellis writes: "I am having a heart-breaking experience in parting with these good people who have responded so heartily to all my efforts here. I believe they are sorry to see us go. But I have ever obeyed the call of duty. Every department of the church here is in fine condition. In spite of 'dull times' and 'bowl weevil conditions,' the finances were never so prosperous with this church as now. It is one of the best appointments in the Mississippi Conference, and happy will be the pastor appointed to it."

Rev. J. W. Honnoll, of Tunica, Miss., reports that his charge raised for all purposes during the past quarter over \$1200—a most extraordinary showing, considering its numerical and financial strength. Thirty-two members have been received, 25 of them on profession of faith. He expects to have all of the Conference assessments forwarded to the various boards by the time of the District Conference, which will convene in a few days. Though he passed the seventy mile post some years ago, Brother Honnoll's health is good and his efficiency seems to increase rather than diminish. He is one of the most majestic and useful preachers that we have ever known.

Rev. C. K. Dickey, pastor of the Southern Methodist Church at Middleboro, Ky., had the degree of Doctor of Divinity conferred upon him by Lincoln University at Cumberland Gap, Tenn., on May 3. A note to the editor from Mr. J. H. Moore, who is connected with this institution of learning, states that during his four years' incumbency in his present pastorate, Mr. Dickey has preached regularly at the University on Sabbath afternoons, and that the conferment of this degree was designed both to be an expression of appreciation of the valuable service thus rendered, and a recognition of the ability and scholarship of this faithful minister.

A card from Dr. J. W. Boswell states that he has been released by Bishop Kilgo from his charge at Shannon, Miss., and has accepted work with Dr. Chappell in the Sunday School Department of our Church at Nashville. We trust that Doctor Boswell will find his new position agreeable in every respect. There is no truer, manlier man in Southern Methodism, and none who has rendered more faithful service, or who is more deserving. He will be followed to his new home by the love and prayers of all the preachers of the North Mississippi Conference, of which he will, no doubt, continue to be a member.

Under the presidency of Rev. J. R. Countiss, Grenada Female College is completing the most satisfactory session of its history. Brother Countiss has

demonstrated conclusively that he is the right man in the right place. Dr. James A. Duncan, of Athens, Ala., will preach the Commencement sermon and also deliver the annual address. The sermon before the Young Woman's Christian Association will be preached by Rev. J. H. Mitchell, of Water Valley, who has long been one of the staunchest and most active friends of this excellent institution.

We thank Mrs. R. L. Beevers, of Cleveland, Miss., for an invitation to attend the Semi-Annual Holiness Convention of the Cleveland Holiness Association which was held May 4-7. The program was an interesting one, and we regret that it was not possible for us to be present. Among those slated to take part in the exercises were Rev. W. W. Woodard, presiding elder of the Greenville District; Rev. W. S. Shipman, the pastor at Cleveland; and Rev. J. H. Smith, Rev. P. M. Covington, Rev. R. L. Collins, Rev. F. C. Williams, Rev. Harry Moore, and Mrs. S. C. Taylor. A number of laymen were also down for addresses.

Our worthy brother, Rev. Isaac L. Peebles, has lately been doing some appreciated work for the Advocate. Brother Peebles is a student and is ever seeking to enlarge the stock of his information, of which he has long had an unusual amount. He graduated in medicine on the 29th of April, pursuing his studies in connection with the work of his charge—a most uncommon achievement. He expresses the hope that the knowledge thus acquired will be serviceable to him in his preaching. We do not doubt that it will. No other calling enables one to turn all kinds of information to account so readily and effectively as that of the ministry.

At the residence of the bride's parents, 3448 Chestnut Street, New Orleans, on Tuesday morning, May 9, at 8:15 o'clock, Mr. Harry Turner Critz and Miss Ethelyn Lucile Ferguson were united in matrimony, Rev. R. A. Meek, officiating. The bride is the accomplished daughter of Mr. and Mrs. T. J. Ferguson of this city, and has many friends and admirers in New Orleans. The groom is a son of the late Mr. J. W. Critz, of Starkville, Miss., and a nephew of Judge F. A. Critz, of West Point, Miss., and is a most popular and promising young man. Immediately after the ceremony the happy young couple took the train for Starkville, where they will reside. The Advocate extends felicitations and best wishes.

#### OUR ROLL OF HONOR.

We add two charges to our "Honor Roll" this week—Magnolia, Miss., and Sidon, Miss. It now numbers 32, and stands as follows:

Mansfield, La., Rev. A. W. Turner, pastor.  
Bogalusa, La., Rev. J. M. Alford, pastor.  
Tunica, Miss., Rev. J. W. Honnoll, pastor.  
Lumberton, Miss., Rev. T. W. Adams, pastor.  
Rulerville, Miss., Rev. O. L. Savage, pastor.  
Homewood, Miss., Rev. W. W. Graves, pastor.  
Houston, Miss., Rev. R. P. Nehlett, pastor.  
Seventh Avenue, Meridian, Miss., Rev. J. A. Wells, pastor.  
Shaw and Merigold, Miss., Rev. L. A. McKeown, pastor.  
Moorhead, Miss., Rev. W. V. Shearer, pastor.  
Holly Springs Circuit, Miss., Rev. W. L. Broome, pastor.  
Lula and Lyon, Miss., Rev. J. J. Garner, pastor.  
Iuka, Miss., Rev. W. L. Graves, pastor.  
Utica, Miss., Rev. C. M. Crossly, pastor.  
Glen Allan, Miss., Rev. J. H. Ingram, pastor.  
Rosedale, Miss., Rev. T. M. Bradley, pastor.  
Coahoma, Miss., Rev. H. M. Young, pastor.  
Red Banks Circuit, Miss., Rev. E. Blizard, pastor.  
Second Church, Columbus, Miss., Rev. W. C. Carlisle, pastor.  
Gunnison, Miss., Rev. J. J. Brooks, pastor.  
Montpelier, Miss., Rev. J. A. Poe, pastor.  
Mt. Olive, Miss., Rev. L. F. Alford, pastor.  
Carrollton Avenue, New Orleans, Rev. J. G. Snelling, pastor.  
Coldwater, Miss., Rev. D. W. Babb, pastor.  
Slidell, La., Rev. T. V. Peters, pastor.  
Oakvale, Miss., Rev. H. K. McKee, pastor.  
Clarksdale, Miss., Rev. J. Tillery Lewis, pastor.  
Pearlington and Logtown, Miss., Rev. H. Mellard, pastor.  
Bayou Pierre, Miss., Rev. Jasper L. Smith, pastor.  
Mars Hill, Miss., Rev. Thos. L. Porter, pastor.  
Magnolia, Miss., Rev. H. B. Watkins, pastor.  
Sidon, Miss., Rev. J. A. Goad, pastor.

#### CHINESE RELIEF FUND.

The following contributions to the Chinese Famine Fund have been received and forwarded:

Previously Reported ..... \$139.43  
Mrs. A. G. Drake, Lake Charles, La. .... 3.00

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## Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

The death angel visited the home of Mr. and Mrs. O. C. Hunt at Quadrant, La., on the night of April 21, and took away their darling little girl. MINNIE INEZ was born August 12, 1908. She leaves a father, mother, four brothers, three sisters and a host of relatives and friends to mourn their loss. We laid her remains to rest in the Hemphill graveyard, beneath the tall murmuring pines, to await the resurrection morning. "Sleep on, Inez, and take thy rest, in Jesus' arms, forever hiest." "I heard a voice from heaven saying unto me, 'Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors.' May he who said 'Suffer little children to come unto me,' sustain her dear parents in the hours of their loneliness. The Lord gave and the Lord hath taken away. Blessed be the name of the Lord.

Her Uncle,

H. WADE CUDD.

The subject of this sketch, THOMAS J. WESTBROOK, was goodness almost personified. He was born in Chickasaw County, Miss., November 11, 1854, and grew up in Christ, steadily and symmetrically. He joined the M. E. Church, South, at old Soule's Chapel at 13 years of age, and ever lived so as to reflect credit on the Church to which he belonged. He was happily married to Miss Zona Linn, November 6, 1884. This union was of short duration, as Miss Zona passed into the good world some eighteen months after their marriage. Of this union was born one son, who also died at four years of age. Brother Westbrook remained a widower till April 10, 1901, when he was happily wedded to Miss Rena Owen. This union was one of unusual happiness, and of it were born two children, Owen, a bright boy, possessed of an unusual amount of intelligence, and little Lou Rene, a sweet girl, as bright as a flower in May. Brother Westbrook was afflicted with heart trouble for more than a year. We all feared his end was near, yet we could not get our consent to give him up. He died suddenly, April 17, 1911. Brother Westbrook was a true Christian. He was serving as Sunday school superintendent at Ebenezer Church when God called him home. He was true to God, loyal to his church and kind in his home. He lived as he believed to be right. His everyday walk was an evidence to his friends that he was a fit subject for that better world prepared for the people of God. Oh, how this dear good man is missed! He was a man on whom his family, his friends and his pastor could rely. He loved his church and was always on hand, if not providentially hindered. His modest face we shall see no more in this world; his voice is hushed, his fervent prayers will be heard no more;

but it draws us all nearer to Heaven to lose one in whose Christian integrity we have implicit confidence. The brave heart that breasted the storms of life for those he loved is stilled; but his memory and influence will abide with us, uplifting and purifying us through all the years to come. He has gone to that blessed abode where it shall never be said, "I am sick," and where death can never come. We extend deep sympathy to the bereaved ones.

HIS PASTOR.

LEWIS RAYNOR FELDER, son of W. H. and Mrs. Laura Felder, was born July 26, 1893. His coming into the home brought sunshine to all. As the little fellow grew and developed it was easy to see marks of wonderful intellectual power. This, together with his gentle disposition and readiness to obey, turned the hearts of all to him. His only little brother God took to dwell with Him when but a babe, causing parents and sisters to love Raynor perhaps even more. His intellectual power developed rapidly, and long before he reached the age of seventeen he could converse intelligently on any subject. Raynor stood first in his class, and would have graduated this session in the High School of Summit. At the age of nine years he joined the Methodist Episcopal Church, South, at Topisaw Camp Ground. For four years, 1907 to 1910, it was my happy privilege to serve him in the capacity of pastor and I always found him true to his obligations, possessing a noble character. In the camp meeting of 1909 he renewed his vows, signing a pledge to renounce his sins, accept Christ as his personal Savior, and pledge to Him a life of service. He ever remained true to this covenant, and on the evening of January the 7th, 1911, death suddenly overtook him, without warning. Raynor was a loving and obedient child, whose happiness consisted in making others happy. He was loved by all who knew him, and he loved all in return. Why one so young, so intelligent and promising should be called away so early we do not know, but God knows best and doeth all things well. On January 7, 1911, he passed through the door (death) and entered into everlasting life; he is not dead, but liveth. It is true he has gone from us; his voice is silent; his smiles we miss; his face we shall see on earth no more, but he awaits us on the other shore. May God comfort and sustain the sorrowing ones!

J. B. KING.

MRS. GRACE MORRISON (nee McCormick), the subject of this sketch, was born in Jasper County, Miss., February 13, 1853, and departed this life March 31, 1911. She was married to Thomas M. Morrison, March 3, 1869. Of this union were born twelve children, two of whom, with her husband, preceded her to the glory world. Sister Morrison joined the M. E. Church, South, in early childhood, and was ever thereafter true to her church vows. All of her children are members of the Methodist Church. It was my good fortune to be Sister Morrison's pastor from 1907 to 1910, during which time I learned to love and appreciate her very much. Her presence in the congregation was always an inspiration to the preacher. She loved the church of her Lord with all her heart. She was never slow to do her part, but was ever ready, with anxious and willing hands, to help in every good word and work. She was a true friend to the pastor and his family, finding real joy and delight in giving expression of her friendship in no uncertain way. She was a good neighbor. As an evidence of this fact all her neighbors loved and respected her. Her words of good cheer and deeds of kindness will ever live in the memory of her friends. Many are ready now to call her blessed. Her faith in God was simple but very real. It was of the child-like kind. She believed that everything that was needful for the spirit-

ual man might be obtained through prayer. Sister Morrison was possessed of the highest type of Christian womanhood. She was intelligent and refined, a descendant from one of the first families of East Mississippi. She, like every devoted mother, did not want to leave her children, but she did not fear to go. Her going was glorious and triumphant. Heaven was as real and as certain to her as every

day life. "Not Jordan's streams, nor death's cold flood could frighten her from the shore." Dear children, live close to the Cross. There will be a home-coming some sweet day. May there not be a missing link in the chain! May our Father in Heaven comfort all who mourn the loss of this good woman! Her former pastor,

C. C. EVANS.

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## Tidings From the Field

Richton, Miss.:

We have just closed our revival meeting at Richton, Miss. We continued it for fifteen days. The result of the revival is that three members were received into the church and several others are to be received later. The spiritual life of the church was quickened and great good in many ways was accomplished. We have had a notable increase in membership at Richton this year. Since the last annual conference we have received into the church at Richton thirty-eight members. Our church is prospering exceedingly well here. I held the recent revival meeting without any other preacher to assist me.

R. P. FIKES, P. C.

Sherman, Miss.:

Dear Dr. Meek: Allow a few lines from Sherman Charge. We have completed here in Sherman a nice up-to-date, handsomely-furnished church. We have bought a good Epworth organ for our use, have organized on the charge two good Epworth Leagues which are doing well and two very successful working Sunday schools. We have more in Sunday school here at Sherman now than we have church members. The conference collections are being taken. We are now planning for several good Children's Day services on the charge. Large crowds greet us at every church on the work. Brother Jacob will dedicate our new church here in Sherman some time this summer. We have a prayer meeting at one of my country churches that is far above the average. We have there every Sunday night from 75 to 150. Everything is in very fine shape. We have sold our old parsonage, located at Belden, to Rev. J. W. Roper of Byhalla, and will build a nice up-to-date parsonage on a very choice lot in Sherman. Best wishes to the Advocate.

K. P. FAUST, P. C.

April 27, 1911.

Vancleave, Miss.:

The Vancleave Charge is composed of six appointments within easy reach of the parsonage at Vancleave, the farthest appointment being only fifteen miles away. There were three Sunday schools on the circuit when the writer took charge, sixteen months ago. There are two things a church must have before God will bless and prosper it as a church—a Sunday school and a burning zeal for missions. This has been my belief all along, and we have preached this doctrine to the people until we are able to report Sunday schools all over the charge and the laymen organized into missionary committees. Feeling the need of more enlightenment in Sunday school work, we set apart the fifth Sunday in April as "Sunday school rally day," to be held at the Camp Ground, five miles north of Vancleave. Brother W. Fred Long was engaged to come down and give us lectures on the Sunday school and its various departments. "Big Brother Fred" came. It was a great day for this section of the country. Every Sunday school superintendent on the Vancleave Charge, with nearly all the teachers, was present. The tabernacle was about filled with people from different parts of the county, who were eager to hear about Sunday school work. It is needless to say that it was rich; Brother Long touched the heart of every man, woman and child, and I am sure we all saw visions we never dreamed of before. May the Lord bless Brother Long with a long and happy life, that he may continue to be a blessing to

the world. We organized our Sunday schools into a "Beat Association," electing a vice-president and secretary. Rev. Cyril Cain, a Millsaps student and a local preacher on our charge, was elected organizer and lecturer. This may be a new office; however we felt that we needed something on that order. Brother Cain is a stirring young man with his heart and soul in the Sunday school work, and we hope with his assistance to thoroughly organize our Sunday schools with Cradle Rolls, Home and Missionary Departments. We believe that when this is accomplished Vancleave Charge will be one of the best country circuits in the Mississippi Conference. While others are writing about the "problems of the country church" we are endeavoring to solve them. Yours in the work,

JAS. M. LEWIS.

### AN EXPRESSION OF APPRECIATION.

(Adopted by the Woman's Foreign Missionary Society of the Main Street Methodist Episcopal Church, South, of Biloxi, Miss.)

Your committee charged by you to prepare an expression of appreciation of our recently-departed beloved member, SISTER JULIA HARRIET ENOCHS, desire to submit the following testimonial to her worth and excellence:

As a charter member of our society thirteen years ago she early impressed upon us the unselfish devotedness of her life, not so much by her high tone of spiritual conversation as by her manner of doing things for her Lord. This told more effectively than did her gentle words and earnest integrity. One had but to be in her presence to feel the upward drawing of her strong life. When physically able to meet with us we felt the spiritual sovereignty of her walking with God. Now we miss her sweet and gentle presence from our midst. Her heart was filled to overflowing with love—love first to her heavenly Father, and then love for everyone. Her very presence breathed the love life which was hers. Never a word uttered but was inspired by love, which lay back of it. While our society has lost a precious member and longs for her holy influence, Heaven has gained a saintly spirit. May her grand life ever be a benediction to our society, stimulating each of us to live a life as she lived—ever in fellowship with our Lord. We tender to her bereaved family our heartfelt sympathy in this their great loss, and urge each to so live as to die as she did—amid the glorious benedictions of Heaven. We desire that this expression of appreciation be spread upon the minutes of our society and that a copy be sent to the bereaved family and to the New Orleans Christian Advocate for publication.

Signed:

MRS. D. L. MITCHEL,  
MRS. A. COUSIN,  
MRS. C. G. DACEY,  
Committee.

### IN THE MAY CENTURY.

Edward Alsworth Ross, professor of sociology in the University of Wisconsin, just returned from a year's study of economic and social conditions in China, has written for the May "Century" of "The Industrial Future of China." It is his judgment that the march of industrialism in China will not be so rapid and triumphant as many have anticipated; and he gives his reasons for this decision.

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## Epworth League Department.

(Edited by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications intended for this Department should be addressed.)

"I cannot raise the dead,  
Nor from this soil pluck precious dust,  
Nor bid the sleeper wake,  
Nor still the storm, nor bend the lightning back,  
Nor muffle up the thunder,  
Nor bid the chains fall from off creation's longer-fettered limbs;  
But I can live a life that tells on other lives,  
And makes this world less full of anguish and of pain;  
A life that like the pebble dropped upon the sea,  
Sends its wide circles to a hundred shores.  
May such a life be mine."

—Selected.

Yazoo City, Miss., has a Junior League of which Mrs. T. B. Clifford is superintendent.

The following paragraph from Rev. H. G. Hawkins shows what Port Gibson Female College is doing in the League:

"We have here in the college a League of about sixty members, and almost every Sunday night this session this League has held a religious service in the college chapel with the whole student body present. Some of our students have become splendid leaders in this kind of services; in their prayers they often get hold of the throne. Our League in the college has given some attention to the literary and social features. The missionary department gives an occasional programme, besides having two weekly study classes. These meet every Thursday night after supper. The college League promised to pay \$50 on Miss Nell Drake's salary, and a considerable part of this has been already raised."

The following notes from Brookhaven, given us by Miss Olive Lipscomb, will be read with interest:

The Brookhaven Church has two Leagues, a Junior League with a membership of 55 and an Intermediate League numbering 23.

Their Junior League is superintended by Miss May Ellis and has other officers as follows: President, Louise Butterfield; first vice-president, Annie May Ramey; second vice-president, Kate Leggett; third vice-president, Lena Day; fourth vice-president, Virgil Cooper; secretary and treasurer, Annie May Overschmidt.

Many of these children lead in the prayers and take part in the services. They carry flowers and do other good things.

The Intermediate League has about twenty-two members. Olive Lipscomb, superintendent. This League has a monthly missionary program, for a basis of which they are using "Korea in Transition." The programs are arranged by Miss Mary Leggett and are very instructive. An offering is taken each time, usually amounting to \$2.50. We understand that in these Leagues are several young people who have pledged themselves to foreign mission work.

Of the Intermediate League Miss Eva Everett is president. The vice-presidents are Misses Mary Leggett, Mary Marshall, Mary James Germany; secretary, Miss Joe Ellis; treasurer, Mr. Vince Bonfiglio. Judging from the above-named officers, the boys "are not in it" and the "Marys," as Marys have ever been, are carrying their full share of the burden.

### Devotional.

The topic for Sunday, May 14th, is "Honoring Our Profession—A Mark of Worthy Living," and the Epworth Era gives the following Bible references as daily lessons:

M. The Square Deal. (Rom. xii. 17.)  
T. Steadfastness in Unity. (Phil. i. 27.)

W. Elements of Worthy Living. (Eph. iv. 1-3.)

T. Fulfilling Our Mission. (Matt. v. 13-16.)

F. Christian Modesty. (Matt. vi. 1-18.)

S. They Say and Do Not. (Matt. xxiii. 3.)

S. The Second Mile. (Matt. v. 41.)

These may also be used as the scripture references for the devotional meeting.

The question may with great profit be asked: What is contained in our profession?

It is not merely a mental assent to a creed of any kind. It is not merely a loyalty to some Christian denomination. That's not Christianity unless it contains more.

The Epworth Era puts it finely in saying: "Friendship with Jesus Christ is the high profession which we are to-day challenged to honor."

Friendship! What does friendship imply?

First it implies faith. The very first element in our friendship for Jesus is that we believe in him. We believe he is the Son of God. Secondly, it implies that we bear his yoke. "Take my yoke upon you." Yoke fellows. We are sympathetic sharers of his burdens.

Thirdly, it implies congeniality, likeness. Since he is our Perfect Friend, we are trying to be like him—cultivating, cherishing his spirit.

Fourthly, it implies companionship, being with him. If it be asked where we may be with him, let it be answered: in worship and in service. "Where two or three are gathered \* \* \* there am I." "Go ye into all the world \* \* \* and lo, I am with you always." Now may the world see in us a life consistent with our profession to be his friend. May they see that confidence in him, that helpfulness for him, that likeness to him, and that companionship with him that our profession of friendship implies!

### The Florence Epworth League.

The League at Florence, Miss., was re-organized over a year ago, with Mrs. J. S. Purcell as president. Since that time its growth has been continuous and its influence is felt for good throughout the young life of the community. Mrs. J. Luther Singletary, a most consecrated woman, is at present president. Some of our most promising boys now conduct the devotional meetings, and we feel that this means much to the church. On Easter Sunday a specially beautiful and helpful program was given, the prime feature being a study of the events in the Savior's life during passion week.

We have tried to make it a point always to use special occasions to the growth and spiritual advantage of the League members. We are preparing to have an interesting and helpful service on the second Sunday in May—a Mothers' Day service.

MRS. J. S. PURCELL,  
Fourth Vice-Pres.

Florence, Miss., May 1, 1911.

### CONCERNING THE TEN-CENT ASSESSMENT.

Dear Editor: Will you please give space in your paper, preferably in the Epworth League column, to the following statement:

The Ten-Cent Assessment is designed to provide the funds necessary to meet the expense of maintaining the central office at Nashville. The revenue from this assessment ought to yield this year \$11,500; March 13th the total amount received was \$2,625.64; the League Board, therefore, faces a deficit of \$8,874.36.

The North Mississippi Conference Leagues, with 1703 members and 30 Junior chapters, ought to pay on this assessment \$200.30; but only a

few chapters have met this obligation, the amount received being \$43. The balance due is \$157.30.

The Mississippi Conference Leagues, with 2187 members and 36 Junior chapters, ought to pay on this assessment \$586.50; but only a few chapters met this obligation, the amount received being \$117.80. The balance due is \$468.70.

Our fiscal year ends May 31st.

This statement is submitted with an urgent appeal to every delinquent chapter to remit at once the assessment for 1910-11 to Rev. F. S. Parker, 810 Broadway, Nashville, Tenn.

"Do it now," please.

Very truly yours,

FITZGERALD S. PARKER,  
J. MARVIN CULBRETH.

### FINE MEETING AT CRUGER, MISS.

Dear Brother Meek: Last Monday night, the first instant, we closed a great revival at Cruger, the first in the history of this little wide awake town. Twenty-five were received into the church, twenty of them on profession of faith. One of the most impressive scenes that I have witnessed in a long time, was a father who was a Catholic, joining our church and bringing with him his six children, who took the vows of the church. This scene moved many to tears of joy. Rev. C. P. Moss, of Durant, did the preaching, from Tuesday morning, until the close. One can readily tell that his preaching was of a high type by the number of members received, and many others, who expressed themselves as being greatly blessed. Moss is a preacher of great power. J. A. GOAD, P. C. Sison, Miss.

### MEETING OF ORPHANS' HOME DIRECTORS.

The annual meeting of the Board of Directors of the Mississippi Methodist Orphans' Home will be held at the Home, in Jackson, Miss., at 3 p. m., on Tuesday, June 6th, and will continue for two days. All members are urged to be present.

J. B. STREATER, Sec'y.  
May 5, 1911.

### SUNDAY SCHOOL NEWS.

The Louisiana Sunday School Association held its greatest convention in Monroe in March. The reports of all the workers show a substantial increase in the development of the work throughout the State. This association is planning to run a special train to San Francisco to the International Sunday School Convention, leaving New Orleans the night of June 14th, after a great rally. Delegates from Florida, Mississippi and Louisiana will take the train at New Orleans, and those from other states will join en route. Those interested in making this great trip on a special train should write at once to Thomas V. Ellzey, general secretary, 916 Maison Blanche building, New Orleans, La.

### Good News For The Deaf.

A celebrated New York Aurist has been selected to demonstrate to deaf people that deafness is a disease and can be cured rapidly and easily in your own home. He proposes to prove this fact by sending to any person having trouble with their ears a trial treatment of the new method absolutely free. We advise all people who have trouble with their ears to immediately address Dr. Edward Gardner, Suit No. 480, No. 40 West Thirty-third street, New York City, and they will receive by return mail absolutely free a Trial Treatment.

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Abingdon, Va.—Mrs. Jennie McCall, of this place, says, "I had been troubled with female complaints for over ten years. I could not walk or stand on my feet and had been almost confined to the house for a long time. I began to take Cardui, the woman's tonic, and now I can walk anywhere I want to go. Cardui is worth its weight in gold." This is a high estimate on a plain, herb medicine, yet there are thousands of women who would gladly pay this price for a remedy to relieve their suffering. Cardui has helped others. Why not you? Try it. Your druggist sells it, in \$1 bottles.

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## The Sunday School.

### LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The Sunday school at New Salem, on the Haynesville Charge, has recently been reorganized and a Home Department, with Mrs. S. C. Beckett as superintendent, has been put to work. Miss Mabel Garrett was made superintendent of the new Cradle Roll.

At Wesley Chapel, on the Vernon Circuit, Miss Carrie Saunders has been chosen superintendent of the Home Department and Miss Effie Hooten superintendent of the Cradle Roll. New song books have been ordered and a teachers' library is started with "How to Conduct a Sunday School" and "The Unfolding Life" as the first two books.

Mrs. Elton Bancum has been put in charge of the Home Department at Haynesville and Miss Leola Dawson is the new Cradle Roll superintendent. The school there is well conducted and is doing a fine work. The nucleus of a teachers' library was recently begun in buying Lawrence's "How to Conduct a Sunday School" and Mrs. Lamoreaux's "The Unfolding Life." These books were also purchased by the school at New Salem.

On April 23d, after an address and the organization of a Sunday school at Clay, on the Vernon Charge, Mr. U. S. Pitney, representative of the Ayer & Loyd Tie Company and a resident of Ruston, seeing the need of a musical instrument for making the new enterprise most effective, announced through a friend that he would donate the new school an organ. Notwithstanding the generosity of the gift, no one seemed surprised, knowing the habits of the donor, and they expect a good one when it comes. The necessary \$10 for buying song books, lesson helps and other needed supplies was easily raised, and Brother Bamberg, the pastor, has planned to make this point a new preaching place on his circuit. Mr. P. R. Lampkin was chosen superintendent, Mr. N. L. Clinton, secretary. Mrs. J. R. Kavanaugh, superintendent of the Home Department and Miss Myra Clinton, superintendent of the Cradle Roll.

### MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

Children's Day is at hand. How many will see to its observance and remit promptly the collection to our treasurer, Mr. W. H. Morse, Tyler-town, Miss.? We trust every charge will fall into line this year.

The Spanish have a proverb that "He who sows thoughts will reap acts, habits and character," for destiny itself is determined by thinking. Life is lost or won by its master thoughts. Unless we give our boys something to think about, they will find something. Where can seed thoughts be better found than in the Sunday school?

In a letter written by Judge B. B. Lindsay, June 9, 1909, he says, with reference to Sunday school attendance and crime: "There are a class of offenses largely due to a love of mischief, fun and adventure, in which just as many Sunday school boys as others are involved. I feel confident, however, that when it comes to a vicious sort of habits, it is very seldom we have a regular attendant at Sunday school in court."

Beginning June 1st, the Mississippi Conference will put a secretary in the field. Miss Magee of Columbia, who for the past two years has been so generously giving of her time free to this cause, will represent us. Her eminent qualification has too often been demonstrated in district conferences and at the annual conference to need words of commendation at this time. We speak for her a most cordial entrance into the charges in our conference. She comes to meet and confer with the Sunday school workers. She

is prepared to render any aid the pastor needs. Her home address will be Columbia, Miss. She can be reached by a personal letter or addressing the chairman of the Sunday School Board.

A most interesting session of the Jackson District Conference was held recently in Capitol Street Church. The Sunday school interests were given ample time on the program. At the hour set apart for the discussion of this most important phase of church work addresses were made by Brothers W. Fred Long, J. C. Cavett, Miss Magee and the writer. One item of special interest was the introduction and unanimous passage of a resolution asking the presiding elder to appoint a committee to arrange a special Sunday school program for the next meeting of the conference. The presiding elder most heartily endorsed the movement and the committee was accordingly appointed. Brother Jones is a full-souled Sunday school worker.

### NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

To do good is a duty we owe all our fellow creatures.—Oliver Goldsmith.

Many a stumbling story told by baby lips has brought back a hard-hearted father to the Christ he had quite forgotten.

Every teacher and superintendent should read "The Modern Sunday School, in Principle and Practice," by Henry Frederick Cope. It is clear, simple, but scholarly and timely, giving the result of the newest experiments with all grades.

"We do not understand any word until we have lived it." Sunday school teacher, you say you love your pupil, your class. Have you lived that love so it exhales like the rarest perfume and permeates every square inch of your Sunday school atmosphere? Remember, you must live your real vocabulary if you expect others to know and to understand.

Rev. J. B. Randolph writes from Como, Miss., of the organization of an adult Bible class in his town. Mr. L. M. Elmore, president, T. D. Greenhaw, secretary, and Mrs. J. B. Randolph, teacher. Organized with seventeen and expect to have twenty-five for next Sunday. It is a great pleasure to announce the organization of such a class, for it means the entire Sunday school, church and town will be re-organized and revived.

"Grief can take care of itself; but to get the full value of a joy you must have somebody to divide it with." This is one of the secrets of the great success of the modern Sunday school movement: a joy is gotten from every lesson, every handshake and every song and by the youngest Cradle Roll baby to the oldest old member of the Home Department, and that radiant joy is so fruitful of missionary effort each goes out to tell the story of the good things to somebody else.

Have you had a Home Visitation in your town? If not, you have not found half the available material for your Sabbath school. Plan one at once. Write Mr. J. Shreve Durham, 805 Hartford Building, Chicago, and he will send you full data and information, and you will realize great and lasting benefit from this very effective arm of modern Sunday school activity. Mr. Durham is Home Visitation Secretary for the International Sunday School Association, and is greatly interested in promoting this work.

One million more people are studying the Bible than five years ago—this through the efforts of the organized Sabbath school. The one million, five hundred thousand Sunday school teachers in this country are the largest body of intelligent workers in the world who receive no pay for their services. When we consider what one

Bible did for John Bunyan and for Washington and what through them it did for the world, we must not be deterred from putting it as a textbook into the hands of every boy and girl and man and woman in this broad land.

"It's your human environment that makes climate." If home is sweet and happy, clouds or storms matter little. If your Sunday school and class life is on a high, noble and selfless plane, then eternal sunshine rests upon your head and no storm can reach you. What sort of "climate" are you creating about you—tropical sunshine or polar snows? And, after all, the human environment climate is either the cruelest or the kindest, and when properly adjusted outside conditions are as naught. The soul thermometer keeps the temperature at the most equable point.

One-twelfth of the increase of the Sunday schools in North America in 1910 has been in Ohio, and "Timothy Stand-by," Dr. Joseph Clark, their splendid state secretary, insists it is largely due to township and county organization being close and compact, as well as enthusiastic. Conventions, institutes and conferences are great helps in promoting this work. Many a hungry heart and empty note-book comes to such a meeting place, and if that aching void and white page can be filled with helpful suggestions and workable methods, then great good has been accomplished.

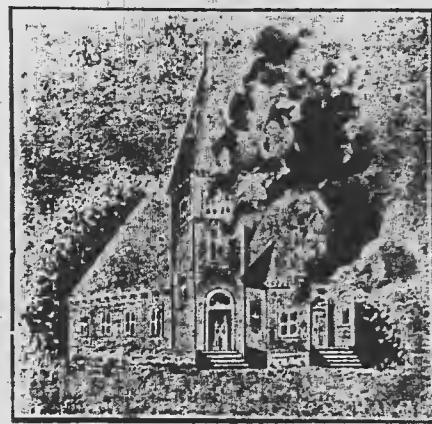
"Children should be taught to play creatively and not destructively," says one of our greatest child teachers—and is not that true of grown-ups? What kind of play life do we lead? Are our amusements such as to build up and make the world better, or will they destroy us and our homes and those we love best? Till we can tie the young life of our Church on to the church's mother-heart by its play life as well as its soul life, we have not solved the problem of winning and holding men and women. The world has pre-empted this joy for long and has almost pushed itself into the foremost place as alone giving pleasure, relaxation and amusement. Young and old hearts, too, are aching for clean, sweet, wholesome pleasure, and we must give it to them.

"The important consideration for any school, so far as any department of its activities is concerned, is not, as we too often think, what we can get out of these people. It is what contribution we can make to their lives. What service can we render them? Sunday school success hinges on the answer we give to this, and the manner in which we render the service." Work for the souls of men, the great task of training men in the great art of living as the children of God, is not only the highest and noblest that can engage human hands and hearts, it is also the most difficult. The belief that ignorance and inefficiency are conditions of consecration has long since passed away.

Sunday school teachers' motives to earnest work:

- Your scholar, by nature, Eph. 2:3.
- Your scholar, by grace, Eph. 2:9.
- Your office, in Christ's stead, 2 Cor. 5:20.
- Your responsibility, 2 Cor. 2:15-16.
- Your work, 2 Tim. 4:2.
- Your sufficiency, 2 Cor. 3:5.
- Your helps, Rom. 8:26.
- Your source of supply, James 1:5.
- Your aim, Eph. 4:13, Col. 1:25.
- Your trust, 1 Tim. 4:10.
- Your reckoning, Rom. 8:18.
- Your reward, Dan. 12:3; 1 Peter, 5:4.

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## GOOD MEETING AT COAHOMA, MISS.

Dear Brother Meek: We have just closed a fine meeting at Coahoma. We began here on the fourth Sunday night in April with some visible difficulties which seemed to write doom to the success of the meeting. But God is stronger than the devil, and he has so revealed himself in this town. Yet from the first service we were greeted with splendid crowds of attentive, earnest worshippers and anxious hearts. On Monday night Brother Woollard, our presiding elder, preached a splendid, strong and helpful sermon to an attentive congregation. Brother L. P. Wasson of Friars Point came to us on Tuesday and remained to the close of the meeting. He is a safe, true gospel preacher, and his preaching will long live in the hearts of our people. Our little town was stirred to a greater consecration than perhaps in its history. Old feuds were buried, difficulties adjusted, and all seem to be happy in the Lord. We received thirteen on profession of faith and two by certificate, and baptized four infants. On the Methodist side of the house we got all in the town out of the church into our ranks. We have received by certificate ten and on profession thirty-nine since conference.

H. M. YOUNG, P. C.

May 4, 1911.

## MEMORIAL RESOLUTIONS.

Whereas, our Heavenly Father, whose love and wisdom is unquestioned by his faithful children, has called from among us our beloved friend and brother, W. PERCY GAYDEN, a young man of great worth and bright prospects, and

Whereas, we deem it a privilege to offer some testimony of our esteem for him, and our sympathy for his bereaved family; be it resolved, by the second quarterly conference of the Wilson Charge:

1. That in the sudden death of this noble young Christian the Gayden Church has lost a good steward; his mother a son of whom she was justly proud, and his bride-wife the one to whom she looked for her life's happiness.

2. That he was a good brother, a true friend—strong, earnest, faithful, industrious, generous; he practiced the Christian graces in all the walks of life. His lofty ideals and winning personality gained for him a host of friends and admirers, who will long remember him as one of the truest and best—a Southern gentleman.

3. That the call found him ready, we truly believe, and while we deplore the fact that we will never again on earth meet his pleasant smile and feel his hearty hand-clasp, we rejoice in the hope of meeting him once again in the house of our Father.

4. That these resolutions be placed upon the minutes of this conference, and that a copy be sent to his bereaved family, and one to the New Orleans Christian Advocate for publication.

MRS. J. S. SMITH,  
For the Committee.

## FROM A LONG-TIME READER.

Dear Old Advocate: Enclosed find check for two years' subscription. I think this more than forty renewals for me, with perhaps a break of only one or two years. I learned to love the Advocate in my young days. How well I remember its battles against the lottery! How I used to love to read the articles written by Dr. Cardine (then editor), as well as others. Victory has been won and the old Advocate lives to plead for the good and put down the evil. Many of the old veterans of those days have passed to their reward. But few of us are left, and we, too, will soon go. May you live to continue the good work for many years to come! Though I am known now by few in your bounds, having been in Alabama more than thirty years, I send greeting to all,

and bid you godspeed in the battle for souls. And in this connection I will say I am yet open for calls this summer, and will help in any meetings that I am able to reach, if invited. Should you see fit to let these lines go to press over my name, please say to the brethren who are acquainted with me, and especially J. T. Abney, C. M. Crossly and W. J. Dawson, that I should be glad to have a letter from them. May the Lord bless and prosper you!

Your brother,  
J. W. BURTON.

Ramsey, Ala.

## LAUREL, MISSISSIPPI.

The 29th and 30th of April I was in Laurel and held quarterly conference in each of our churches there. At Sixth Street I found Brother McClellan and his family rejoicing over recent improvements on the parsonage which add much to its appearance and comfort. The stewards' report to the quarterly conference showed an advance of about twenty-five per cent in payment on pastor's salary over this time last year. Twelve have been added to the church this year. The Sunday school is doing very satisfactory work. The Women's Missionary Societies are very active and I think I am safe in saying the Senior Epworth League there is the banner League of the district.

While I was there the good people gave the parsonage a pounding, which I learned was the third one this year. Brother McClellan was just beginning a series of meetings with Brother C. M. Chapman to do the preaching. At Kingston I found Brother Golden very busy and meeting with a degree of success. He and his faithful people have almost liquidated the debt on the parsonage and the good ladies have recently put some needed furniture into the parsonage. The financial report at the quarterly conference was encouraging. Thirteen have been added to the church this year. Kingston has a real active Senior and Junior League and a well-organized Sunday school, and in addition to the Sunday school at the church there is a Sunday school maintained in the Carter Addition for the benefit of those who can't well attend at the church. At First Church payments on pastor's salary are well up to date. Twelve have been added to the church this year, and the Epworth Leagues and Sunday school are doing good work. Dr. Weems, the pastor, was not present at the quarterly conference, having been called to Montrose to preach a special sermon on missions Sunday night, but the reports at the quarterly conference and the compliments I heard on his work indicate that he is rendering excellent service. Under his wise leadership these progressive people have purchased a most desirable building lot, containing a small residence, which is being improved and enlarged for a parsonage, and in the near future they will begin the erection of a handsome brick church on the same lot.

T. J. O'NEIL, P. E.

## INFORMATION WANTED.

My Dear Brother Meek: I want to know the addresses of the members of the Louisiana Conference Epworth League Board. The minutes give the clerical addresses, but not the lay. Will you please give me space for a notice in the Advocate, requesting that they, or some one else, send me their addresses as early as possible? **MRS. SUDIE J. LINGLE.** Epworth League Conference Sec'y, 1215 Oakland St., Shreveport, La.

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# FOREST, WALNUT GROVE AND CARTHAGE CIRCUITS.

Wednesday, April 19th, I left home, via the A. & V. train No. 11 for Forest, and from there drove out with Brother A. M. Broadfoot, over some of the muddiest, roughest roads to be found anywhere, to Harperville, where I preached and administered the Sacrament of the Lord's Supper, and spent the night with my old-time friend and parishioner, W. D. Harkey. Thursday morning we drove to Oak Grove Church, where we were greeted by a large and appreciative audience. At 11 o'clock I preached and administered the Lord's Supper, then did justice to the "dinner on the ground," and afterward held the business session of the quarterly conference for the Forest Circuit. The reports of the pastor indicated a healthy growth in the spiritual life of the church, and the material developments are very encouraging. At Forest a new church is nearing completion and will, when finished, be decidedly the best church, not only in the town of Forest, but in Scott County, and I am pretty sure that at conference it will be reported finished and clear of debt. The construction of a new parsonage at Forest has just been begun. At Lena the congregation is now occupying a new church, though unfinished. They expect to get it finished this year.

At Oak Grove we were met by Brother Martin, our faithful pastor at Walnut Grove, who carried me to Walnut Grove, where I preached Thursday night and enjoyed the hospitality of the parsonage. Great was my delight to find the parsonage being dressed up with two coats of paint and being comfortably furnished and the premises being greatly improved.

Brother and Sister Martin know how to work themselves and how to get others to work, too. And I suppose they will pardon me if I say just here, they told me that the groceries sent to the parsonage complimentary are almost sufficient to supply their table.

Friday morning, behind faithful Annie, Brother Martin and I drove to Pleasant Hill Church, where a large congregation assembled for quarterly conference. Preaching at 11 a. m., the usual "dinner on the ground," and then the business session of the conference, where the reports of both the pastor and the stewards were encouraging, and a drive to Carthage in company with Rev. C. C. Gibson, behind his pair of greys, completed the day's labors.

At Carthage I found Brother Gibson and his family occupying an unfinished parsonage, though the part occupied is very comfortably finished and furnished. When completed, the parsonage will be one of the best in the district. Saturday morning Brother Gibson and I went to Rocky Point Church, where we were met by a fair congregation. The reports of the pastor and the stewards indicated they had not been "at ease in Zion" during the quarter of which this conference marks the close.

The stewards have made a good advance on pastor's salary over last year (and, by the way, what is true in this respect of the Carthage Circuit is also true of Forest and Walnut Grove), and Brother Gibson told me that just after he got his family to the parsonage a storm struck them that left the larder and dining room well supplied and the fragments are still in evidence, and the "afterwinds" are still blowing them good.

Saturday night we preached at Grey School House and Sunday we were greeted at the church by a large and attentive congregation. Rocky Point is only about two miles from the North Mississippi Conference line, and several of the North Mississippi people were with us Saturday and Sunday, and through the kindness of that princely layman, Mr. George Therrell, I enjoyed a free ride to Kosciusko, where I had the pleasure of meeting Brothers Curtis and Armour and of hearing Brother Armour preach Sunday night.

Monday I returned home, via the

I. C. and N. O., M. & C. Railroads, reaching Newton just in time to vote on the new school building bond issue, which carried by a handsome majority.

T. J. O'NEIL,  
Presiding Elder of Newton District.

## SCHOOL MATTERS AT ROLLING FORK.

Doctor Meek: Our people here in Rolling Fork are anticipating unusual pleasure from the closing exercises of our public school, the last of May. On Sunday, the 28th inst., Rev. J. T. McCafferty of Leland will preach the sermon for the occasion, and we are assured that no wrong selection has been made, but that what he says will be helpful to both young and old. Then on Tuesday, the 30th., President D. C. Hull of Millsaps College will make the educational address. His well-known ability and his fame as a platform speaker leave no doubt that all will be done according to the best pattern.

This community feels great pride in its public school, and justly so, as it has come to be one of the best in the land. A spacious, well-constructed and costly building has been erected for the school, situated in beautiful and ample grounds, while the grade of study has been materially advanced.

Specially fortunate has the school been in having the services for the last three years, the time that I have been acquainted with it, of two very able and efficient teachers at the head of it. First there was Mr. W. P. Moore, son of Rev. M. H. Moore of the Mississippi Conference, and a graduate of Millsaps College, who is now studying for the M. A. degree in Vanderbilt University. All prophesy the best things for this cultured, faithful, efficient and wise young man. We felt a year ago that we had sustained a loss almost irreparable when he announced that he would not remain with us another session. His place was supplied by Mr. Robert F. Ruff, also a graduate of Millsaps College with A. B. and M. A. degrees. Everything has moved forward under his administration, and the good work wrought by him can hardly be told. Scarcely can there be found a more capable teacher than this accomplished young man, devoting himself to this noble profession and always ready for every good work.

By sending forth such men as these to build up and bless the land by their labors, Millsaps College justifies the toll and money that have been expended on it and for it.

Let me say further that there are two other highly honored and appreciated teachers in the school whom a good number of your readers remember with great pleasure. These are Mrs. A. C. Baggett and Miss Corinne Parham.

I write this because I know you take much interest in all things pertaining to the Mississippi delta. Another time other things will be reported.

E. H. MOUNGER.

## Marriages

At the residence of the bride's brother-in-law, Mr. M. P. Davis, on March 29, 1911, by Rev. Jas. M. Lewis, MR. R. M. ROBERTS and MISS MARY LEONARD.

At the residence of the bride's parents, Mr. and Mrs. J. C. Ellis, near Ocean Springs, Miss., by Rev. R. T. Pickett, MR. NOAH McQUEEN, of Latimer, Miss., to MISS ADA JOSEPHINE ELLIS.

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To be healthy, is to be happy; to be strong is to be admired, and to be vigorous is to be successful. No one can be healthy, strong and vigorous with bad blood coursing through his veins, and here is the reason. The body's sole nourishment is blood. Every particle of food, before being carried from the stomach into the system, must first

be made into blood; therefore, unless that blood is rich and pure, with a sufficient quantity of nourishment, the body does not get properly fed, resulting in an impoverished condition of the entire system. Bad blood, then, is primarily the cause of every weakness or disease, and should be corrected, or serious results may follow.

## W. H. BULL'S HERBS AND IRON

produces, or rather makes, red blood corpuscles, and cleans out all impurities of the blood. It aids digestion and strengthens heart action; invigorates the nerves and stimulates the liver and kidneys; is laxative in its effects and creates a hearty appetite; greatly relieves rheumatism by eliminating uric acid, and restores all organs to normal health. Mr. L. H. Jeffers, Ozark, Ark., after being treated by physicians without improvement, writes, "I finally tried using W. H. BULL'S HERBS AND IRON, which helped me right away, and I consider HERBS AND IRON the best medicine ever made to build up a weak, run-down constitution." Take care of your health by looking after your blood, and take care of your blood by using HERBS AND IRON—it will do everything we claim for it, or it costs you nothing. Your druggist handles it in 50c and \$1.00 sizes—get a bottle of the \$1.00 size, and if you are not feeling better after using two-thirds of the contents, take the remainder back to him and he will refund your money.

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No alum, no lime phosphate. These, the principal elements of the low priced baking powders, are derived from bones, rock and sulphuric acid.

## CALENDAR.

### General Boards.

Annual Meeting Epworth League Board, Nashville, Tenn., May 10.

### District Conferences.

Lafayette District Conference, at Lake Charles, May 24.

Winona District Conference, at Webb, Miss., May 17-19.

Corinth District Conference, at Myrtle, May 16-18.

Newton District Conference, at Union, July 26-30.

Hattiesburg District Conference, at Richon, Miss., July 11-14.

Aberdeen District Conference, at Calhoun City, May 9-11.

Meridian District Conference, at Lauderdale, May 29-June 2.

Greenville District Conference, at Rosedale, Miss., May 11-14.

Baton Rouge District Conference, at Franklinton, La., June 13-15.

### Sunday School.

Thirteenth International Convention, San Francisco, Cal., June 20-27.

### College Commencements.

Whitworth Female College, Brookhaven, Miss., May 14-16.

Millsaps College, Jackson, June 2-6.

Centenary College, Shreveport, June 4.

### Woman's Home Mission Society.

Annual Meeting, W. H. M. S., North Mississippi Conference, at Iuka, Miss., May 20-24.

## MISSIONARY TRAVELOGUES.

An Opportunity for Churches and Young People's Societies.

Rev. E. A. Marshall, who has just given a series of addresses in connection with the Laymen's Missionary Movement in Chicago, is in his ninth year of service as the instructor in missions of the Moody Bible Institute of that city, which has sent out over five hundred men and women to the foreign field.

The institute has a collection of over one thousand stereopticon slides of missionary interest, made from photographs taken by Mr. Marshall in two tours around the world. He uses these in his popular lectures which he is planning to give in other parts of the country during the coming fall and winter.

The Institute will be pleased to make dates for men with churches, Christian Associations or young people's societies, the design being to spread missionary information and awaken interest. The lectures will be without cost other than that incurred for necessary expenses. Application may be made directly to the Institute.

## PLAN OF EPISCOPAL VISITATION.

1. Bishop A. W. Wilson—Virginia, Salisbury, Md., November 1; North Georgia, St. James, Augusta, Ga., November 15; Alabama, Pensacola, Fla., December 6.

2. Bishop E. R. Hendrix—Denver, Walsenburg, Col., August 31; Mexican Border Mission, Saltillo, Mexico, February 1; Central Mexico Mission, Guadalajara, Feb. 8; Northwest Mexican Mission, Torreon, February 22.

3. Bishop W. A. Candler—Holston, Morristown, September 27; Tennessee, Columbia, October 18; Memphis, Madison Heights, Memphis, November 16; Cuban Mission, January 11-13.

4. Bishop H. C. Morrison—Western Virginia, Louisa, Ky., September 6; Illinois, Worden, Ill., September 21; South Georgia, Bainbridge, Ga., November 29.

5. Bishop E. E. Hoss—Western North Carolina, Broad Street, Statesville, N. C., November 8; North Carolina, Kingston, N. C., November 22; North Alabama, Florence, Ala., November 29; Florida, Gainesville, Fla., December 13.

6. Bishop James Atkins—New Mexico, Tucumcari, N. M., October 4; West Texas, San Marcos, Tex., October 18; Northwest Texas, Plainview, Tex., November 1; Central Texas, Polytechnic Station, Fort Worth, Tex., November 8.

7. Bishop Collins Denny—Missouri, Columbia, Mo., August 30; Southwest Missouri, Marshall, Mo., September 13; St. Louis, Kirkwood, Mo., September 27; East Oklahoma, Okmulgee, Okla., November 15; West Oklahoma, Mangum, Okla., November 22.

8. Bishop John C. Kilgo—Kentucky, Richmond, Ky., September 13; North Mississippi, Macon, Miss., November 29; South Carolina, Bennettsville, S. C., November 22; Mississippi, Central Church, Meridian, December 6.

9. Bishop W. B. Murrah—Japan, Mission, Arima, Japan, August 31; Korean Mission, Wonsan, Korea, September 21; China Mission, Shanghai, China, October 12; Baltimore, Roanoke, Va., March 27.

10. Bishop W. R. Lambeth—Brazil, Petropolis, Brazil, July 20; South Brazil, Uruguayana, Brazil, August 17; African Mission, September 30.

11. Bishop R. G. Waterhouse—Montana, Missoula, Mont., August 24; East Columbia, Heppner, Ore., August 31; Columbia, Roseburg, Ore., September 14; Pacific, Sacramento, Cal., October 18; Los Angeles, San Diego, Cal., November 1.

12. Bishop E. D. Mouzon—German Mission, San Antonio, Tex., November 2; North Texas, Gainesville, Tex., November 15; Texas, Marlin, Tex., November 22; Louisiana, Parker Memorial, New Orleans, La., December 6.

13. Bishop James H. McCoy—Louisville, Greenville, Ky., September 27; Arkansas, Booneville, Ark., November 22; Little Rock, Fordyce, Ark., November 15; White River, Blytheville, Ark., December 6.

## COCA-COLA WINS IN CAFFEINE CASE BROUGHT BY THE U. S. GOVERNMENT

Product Neither Mis-Labeled Nor Adulterated, as Charged—Judge Sanford of Federal Court Orders Jury to Return Verdict in Favor of Coca-Cola Company.

By F. J. James.

The case brought by the Agricultural Department at Washington against the Coca-Cola Company of Atlanta in the Federal Court at Chattanooga, has at last terminated in a complete victory for the Coca-Cola Company. The case is one of the most memorable ever brought in the United States, costing probably \$100,000 to the government and an equal amount to the Coca-Cola Company. It is not only interesting because of the multitude of the interests directly involved in the Coca-Cola product which has been one of the greatest commercial successes of the United States, but also intensely interesting and important in its bearing upon hundreds of other commodities which would have

been attacked by the Agricultural Department under the Pure Food and Drug Act, had the case gone against the Coca-Cola Company, so that thousands of manufacturers as well as millions of consumers were intensely interested in the outcome. The case lasted more than three weeks, during which time a large number of experts of national reputation appeared for both the government and the defendants. The case was tried before a jury and prosecuted by Attorney General Jas. B. Cox, assisted by W. B. Miller, special assistant. The defense included a number of the most noted attorneys of Georgia and Tennessee. Among the men of letters and experts who testified were: Dr. John H. Musser, of Philadelphia, professor of clinical medicine in the University of Pennsylvania, and now professor of medicine in Vanderbilt University; Dr. S. Solis-Cohen, the well known medical expert; Dr. Hobart Amory Hare, professor of therapeutics in Jefferson Medical College, who testified for the defense; Dr. Robt. G. Le Conte, of Philadelphia; Dr. Horatio C. Wood, Jr., Philadelphia; Dr. Henry A. Newbold, of Philadelphia; Dr. E. S. Clouing, of Philadelphia; Dr. C. H. Reckefus, of Philadelphia, and Dr. Allan McLane Hamilton, professor of medical diseases at Cornell University, New York, who testified for the defense, as well as Dr. John W. Mallett, chemist of the University of Virginia; Dr. Victor C. Vaughan, dean of the Department of Medicine of the University of Michigan; Dr. T. P. Morgan, instructor at Columbia University, Washington; Dr. R. C. Williams, the eminent medical text writer of New York; Dr. Jas. Wesener, of Columbia Laboratory; Dr. Ludwig Hektoen, of the University of Chicago; Dr. R. C. Emerson and Dr. Charles F. Chandler, of New York.

The government contended that Coca-Cola contained a dangerous amount of caffeine, that when the habit is formed it is hard to break, and that the use of Coca-Cola was becoming a dangerous habit, that the article is adulterated by the addition of caffeine as an added ingredient.

The learned judge explained the provisions of the law under which this case was tried, and in an exhaustive and most convincing argument showed that Coca-Cola is not adulterated by the addition of caffeine, admitted by the defense to be one of the constituents, ruling that "The article cannot be properly said to be adulterated within the meaning of the food and drug act, and the plainly expressed intention of congress on this subject." The judge explained that Coca-Cola being widely known and recognized by its qualities by the public for many years, could not be said to be adulterated unless some article other than those constituents which are regularly present in the manufacture of Coca-Cola should be added, and that the presence of caffeine as one of the constituents was not an adulteration.

He further argued that if caffeine were omitted from the manufacture of Coca-Cola the public would be deceived in that which they purchased as Coca-Cola, as caffeine constitutes an essential element in the manufacture of this popular drink. The learned judge then explained the government's contention in the case, and continuing said: "It results that insofar as the libel charges that Coca-Cola is adulterated because it contains caffeine as an additional ingredient, the claimant's motion for peremptory instructions must be sustained." Thus the jury was instructed to bring verdict for the Coca-Cola Company on the first count relative to adulteration.

In the second count the Coca-Cola Company was charged with using a deceptive label representing the presence in this food product of Coca, meaning the leaves of the Coca plant. The judge ruled that the name and label used by the Coca-Cola Company on this food product was not deceptive or misleading, under the provision of the food and drugs act, concluding the ruling on this count with the following remark: "It results

from facts hereinbefore found from the undisputed evidence that insofar as the libel charges the misbranding of the Coca-Cola by reason of any false statement or suggestions contained in the name itself, the claimant's motion for peremptory instructions must be sustained." With these words the learned judge instructed the jury to find for the defendant Coca-Cola Company on the second count.

On the third count he also ruled in favor of the Coca-Cola Company, as follows: "It also results from what has heretofore been stated that insofar as the libel charges that Coca-Cola is misbranded, because of being an imitation of or offered for sale under the distinctive name of another article, in the entire absence of evidence to show that this is the case, the claimant's motion for peremptory instructions, so far as this charge of the libel is concerned, must also be sustained."

On the fourth count, in which Coca-Cola, it was claimed by the government, was misbranded by reason of being mixed, colored or stained by the use of coloring substances whereby damage or inferiority of the mixture was concealed, the judge expressed no opinion upon the weight of the evidence, but left the matter to the jury under the issues raised by the pleadings.

The fifth count charged in the libel that the design on the label was misleading, suggesting the presence of Coca in the Coca-Cola product. The judge ruled that this was not a question of law but of fact, and should be submitted to the jury for determination. The government attorneys asked the judge to direct the jury to give a verdict in every count. This he did, thus giving the Coca-Cola Company a complete victory.

In view of the thorough-going nature of Judge Sanford's argument and rulings, and in view of the extraordinary ability of the large number of eminent witnesses, this case will be long remembered as one of the most important in the history of American court procedure. To the public, however, it would seem that the government ought to have been more sure of the ground before wasting so much public money, and before involving a similar loss upon a prominent Southern manufacturing concern in such a futile attack. Legislation is not enacted to harry, annoy and persecute legitimate, honest industries, and the pure food and drugs act, which, properly administered, should be of eminent benefit to the American people, appears likely to be used by the Agricultural Department as a means of discriminating destructive attack upon legitimate industries with the result of severe shock to the manufacturing world and with no results in benefit to the government or the people.

It was brought out in this trial that Coca-Cola contained less caffeine than coffee, and inasmuch as the quantity of caffeine consumed by the American people in Coca-Cola is infinitesimal as compared with the quantity of the same substance consumed in coffee and tea, it would seem to have been a wiser step to have made the case against all importers and dealers in coffee and tea and cocoa, who are numbered in the thousands, rather than select one single Southern manufacturer whose handling of caffeine involves such insignificant consumption on the part of the people of that commodity. The government should be fair. Had the same case been made against all grocers, jobbers, roasters and importers who handle tea, coffee and cocoa, there would have been such a howl throughout the land, not only by such dealers, but also by the millions of consumers who daily consume enormous quantities of caffeine in their tea, coffee and cocoa, that the administration would have felt a shock almost equal to that felt by the British government when the stamp tax was placed on American importations of tea, leading to the War of the Revolution.—(Advertisement.)



# NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58—No. 20.

"Prove All Things; Hold Fast That Which is Good."

WHOLE No. 2833.

ROBERT A. MEEK, Editor.  
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, LA., THURSDAY, MAY 18, 1911.

CHAS. O. CHALMERS, Publisher.  
Office, No. 512 Camp St.

## Editorial

There is but one path that leads to Christ and heaven—that of obedience.

When Paul saw the great and effectual door opened at Ephesus, about it were many adversaries. So it ever is. Where there is an opportunity to accomplish most for our Lord, Satan is sure to fight the fiercest battle.

The press dispatches state that Prince Katsura, the premier and Minister of Finance in Japan, is leading a movement to raise \$10,000,000 for the relief of the poor and sick of that Empire. Thus do charitable enterprises spring up in pagan lands as they are touched and influenced by the gospel of Christ.

A gentleman in a position to know recently remarked that it was not overworking, but thinking in bed that killed the great railroad magnate, F. H. Harriman. Certainly the man whose thoughts disturb him through the hours of the night is to be commiserated. And there is scarcely a richer earthly blessing than to be able, when one has retired, to find quickly restful slumber. Of sleep it has been said

"Thou layest thy finger on the lips of care  
And they complain no more."

Mr. Daniel K. Pearson, of Chicago, who is reported to have given more money to the cause of education in the United States than any other man, except Mr. Carnegie and Mr. Rockefeller, is represented as having made the following statement concerning his benefactions: "I gave to colleges, because I believe in young manhood and young womanhood. I gave to poor colleges, because I believe in young people who have to struggle. I gave to Christian colleges, because I believe that education without character is a very doubtful blessing." Wonderfully wise words are these, and most refreshing in this day when there is a widespread disposition to discredit church institutions of learning.

Few are the difficulties that hopefulness and patient, persistent work will not conquer. Someone has said that if a man of ordinary ability will address himself to any occupation with his whole heart for ten years, he will succeed. Doubtless there is much truth in this statement. It is frequently the case that the plodder, ever climbing, rises far above the child of genius who loiters along the way. These observations are applicable to those who are in the ministerial calling, as well as to others. Because of study and industry, preachers who began without apparent promise frequently become forceful and effective, while those of whom great things were prophesied at the start, dwindle and become less useful as the years pass. Powers of any kind—physical, mental, or spiritual—must be exercised, if they are to be enlarged, or even kept intact. The unvarying consequence of disuse is deterioration.

## DECLINES FURTHER DISCUSSION.

In the Western Methodist of March 30, there appeared an editorial, entitled, "The Higher Critic," in which a rather sweeping endorsement was given to the work of the so-called Bible students to whom this name is applied. To this utterance of our contemporary, a reply was made in the New Orleans Christian Advocate of April 20, by a prominent and scholarly minister in our patronizing territory, who for reasons wholly apart from anything contained in his article, preferred not to sign his own name, and subscribed himself "A Methodist Itinerant." In the concluding paragraph of his article our correspondent used, in part, the following language: "I should like to ask our Brother what are 'some of those traditions which all sincere men know are unworthy of belief,' which he insinuates we and our fathers have held, and which we shield from the light of truth. I know of no such on my own mental and spiritual horizon, but with full consent of mind and heart and soul, I hold fast the faith once delivered unto the saints. Nor do I believe that the editor of the Western Methodist properly represents the attitude of his brethren when he registers against them this severe indictment."

Knowing the usual boldness of our contemporary, we entertained little doubt that the challenge handed out would be accepted, and that a prompt response would be forthcoming. Imagine, therefore, our surprise when in the issue of this journal of May 4, we read the following: "Some pseudonymous writer in the New Orleans Christian Advocate is not pleased with our recent editorial on The Higher Critic. Certainly we do not expect to please everybody. Nor do we feel disposed to waste time on a man who fires from a masked battery." We confess that this backing off from the issue presented was to us a distinct disappointment. Nor do we think the reason assigned for retreating when the writer was asked for a further explanation of some of his statements, is adequate. To be sure, for one to hide behind a nom de plume and assail the character of another is wrong and censurable; but when the discussion has to do with facts and principles and is conducted upon a proper plane, there is nothing discreditable in a disputant withholding his name from the public. Some of the discussions which affected most powerfully the fundamental principles of our government were thus carried on by men whose names will forever shine resplendent on the pages of American history. Truth is none the less to be welcomed because the precise source from which it emanates is not known.

And it strikes us that this sneer at a pseudonymous writer ill befits a journal that has five editors. Has it ever occurred to our contemporary, that those of us who read its columns are never quite sure as to the author of the editorials that appear therein? If it is so important that the identity of every writer shall at all times be known, would it not be a good idea for each of these editors to sign his name or initials to the products of his pen? This rule is practiced to some extent by The Outlook and some of the other leading periodicals of the country.

Of course, it is the prerogative of the writer in the Western Methodist to discuss the question of higher criticism further or not, as he pleases. We would not presume to offer him any suggestions as to what he should do. But we desire to assure him that the gentleman who wrote in the New Orleans Advocate is a man of high character, of scholarship, and a foeman worthy of his steel. And whatever may have been the motive that influenced the author of the editorial in question to decline further discussion, we feel much disposed to commend him for his prudence. Though not old, we have lived

long enough to observe that "discretion is often the better part of valor."

The writer in the Western tells us that nothing he has ever written has brought him so many commendatory letters as his defense of the higher critics. Quite likely. This does not surprise us. A minister who has preached orthodoxly in obscurity for years, is frequently made conspicuous by the utterance of a few heterodox sentiments. Praise has long been the reward of latitudinarianism in religion. A man but needs to abolish hell and declare for universalism, or knock a few chapters out of the Bible, to have the crown of reputed scholarship placed upon his brow and his picture flaming forth in all of the leading secular dailies.

We will only add that we have no desire to take the issue joined with the writer in the Western Methodist out of the hands of our correspondent. On the contrary, we are quite willing to leave the matters involved wholly to him. But in view of the thrust made at him because of his failure to attach his name to his article, we felt it proper to make this statement. Our contemporary in undertaking the defense of higher criticism has laid out for itself a large task. The late Dr. A. J. Gordon used to tell the story of a negro Baptist deacon who had a new pastor. The Doctor met him and said, "How do you like your new preacher?" "Not very much," was the reply. "Why I am surprised to hear that," said the Doctor; "I thought he was a great Bible man." "Well," replied the deacon, "I tell yer how 'tis. He's de best man I ebber seed to take the Bible apart, but he dunno how to put it togedder again." That is the trouble with most of these learned gentlemen whose defender the Western Methodist seems disposed to constitute itself. They are destructive, not constructive; they tear down, they do not build up. It is only just and fair to ask those who endorse and commend their work to point out specifically some of their boasted achievements, for which the Christian world is said to owe them such a large debt of gratitude—achievements which have strengthened the faith of humanity in the Bible, and made revival fires blaze more brightly in our churches.

## PLAN OF UNION NOT SUBMITTED.

The Joint Commission on the unification of the Methodist bodies of the United States, which was in session at Chattanooga, Tenn., last week did not succeed in formulating a detailed plan of union which will now be given out. The press dispatches report that agreement was reached on many important points, but that differences of views also developed, which were regarded as of sufficient gravity to delay, temporarily at least, the movement to relate organically the three Churches represented in the consultation. It is said that the Commissioners were disposed to favor four General Conferences, but found themselves very much divided on the question of the jurisdiction of the Bishops in the different sections, some desiring it to be general, and some limited. The final action was to refer the whole matter back to the General Conferences in a report setting forth the progress made, and offering a number of suggestions. An address will also be issued to the Churches which will give general information as to the situation and outlook. This outcome does not mean that the negotiations are at an end, or that the effort to secure closer relations has failed. On the contrary, it is announced that the unionists on the Commission are very much encouraged and are quite hopeful as to the ultimate results. Necessarily a movement of such vast moment must proceed slowly.

Billy Sunday, the noted evangelist, at the close of a meeting at Lima, Ohio, recently gave \$800 to lift a mortgage on the home of a poor woman, who, grateful for the conversion of her only son, had given her check for \$20 to meet the expenses of the revival.



## Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

### DIRECTIONS:

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if this date is not moved forward after three weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

### "RICH IN MERCY."

(Titus 3:5-6, Eph. 2:4, 9:13.)

Not by works which we have done,  
Have we salvation ever won;  
But by Jesus' blood so pure and free,  
My God in mercy cleanseth me.

So great his love, so rich his grace,  
He turns to us his tender face;  
Though dead in trespasses and sin,  
Quickens us by Christ to come to him.

Not of ourselves, lest we should boast,  
And ever forget that we were lost;  
But loving us in spite of all,  
Through kindness saves us from the fall.

Ages to come he thus will show,  
The exceeding riches of love that flows  
Through Christ alone, and nigh as he,  
In heavenly places we shall be.

Martha May Rogers.

### MODESTY, WISDOM AND SELF-DENIAL.

Dr. Jowett opens his pastorate under most favorable auspices. At a reception last week he said:

"My mind probably works more slowly and laboriously than that of any other person in this room. Ideas do not come to me in lightning flashes. They creep in slowly like the dawn. I must confess that it is my custom to begin my preparation for my Sunday sermons on Monday.

"Many ministers, I know, wait until Friday, but I cannot work that way. Therefore I ask you to let me have my mornings to myself in order that I may give you my best service. It is not my habit to speak of myself, but this is rather an intimate meeting and there is one other personal matter that I would like to touch upon. I have been beset ever since my arrival with invitations from all parts of the United States to speak at all sorts of functions and celebrations scheduled to take place in cities located at various points between Maine and California.

"Now, I am not a public speaker. I love to preach, but I shrink from appearing on public platforms. Surely there is no reason why I should go down South, for instance, to do something which I am not at all qualified to do or even to do something for which I am fairly well qualified. I should like to feel that I have the backing of my church in this matter. I feel that my chief mission here is to preach the gospel of Christ from the pulpit of the Fifth Avenue Presbyterian Church, and I do not wish to undertake anything that will in any way interfere with it."

This is sound common sense.

The morning is the minister's time to prepare his sermon. Young men sometimes follow the supposed example of Henry Ward Beecher and Charles H. Spurgeon. If they were to study the Word of God constantly, hire a secretary to spend his days in hunting in the British Museum and elsewhere for striking incidents, and preach from five to nine times a week, as did Spurgeon, they might not need more than one day to prepare two sermons. Or if they could think everywhere and always, and find sermons in stones, in birds, and in every man with whom they talk, as could Henry Ward Beecher, who did very little pastoral work, they might not need all their mornings for preparation for the pulpit.

The wisest course is to be thoroughly prepared by the close of Friday, and to pay great attention to physical health on Saturday. As to the mind, freshness can only be obtained by thought, and as to the body, by securing pure blood and a sufficient supply of nervous force. Usually the man who does not begin to prepare his morning sermon until Saturday morning or night, and who starts his evening sermon on Sunday afternoon, either utters platitudes vigorously in the morning, and in the evening talks feebly, or he is dry in the morning and agonizes and causes his people agony in the evening.—New York Christian Advocate.

### THE PATH OF DUTY.

The path of duty is the way of happiness. Happiness is never found in the way of disobedience, or the way of wickedness, or the way of worldly pleasure. The Bible speaks of "the pleasures of sin for a season." There are sinful pleasures, but they are for a season only. One who makes happiness the aim of life shall never find it, for it is not in that way. Happiness is always found in the way of duty. This is "the Christian's secret of a happy life." A story was recently published of a little boy, who was both a philosopher and a theologian, but he did not know it. He had worked hard in the garden one morning for his cousin, and received nothing for it. He would not have minded that much, but he was not even thanked for his toil, and that hurt him. At night, when he was being put to bed, he said, thoughtfully to his auntie: "This morning I was sorry that I pulled the weeds, but I am not sorry now." "How is that?" asked his aunt. "Has your cousin thanked you?" "No; but inside of me I have a good feeling. It always comes when I've been kind to anyone, and do you know I've found out what it is?" "What is it, my child?" his auntie asked. Throwing his arms about her neck lovingly, he whispered, "It's God's thank you." All the thanks some will ever receive for their kind and noble deeds will be God's thanks. This is enough. Real happiness is the consciousness of duty done.

The path of duty is the way of safety. "No lion shall go up thereon." Some Christians have a mortal terror of lions. "There is a lion in the street I shall be slain." This is sufficient to push them aside from the path of duty. We have heard some contend with a great flourish of logic in favor of deserting the path of truth when danger is imminent. The strong reason they give for telling a lie sometimes is that one might save the life of a friend by so doing. And if a life could be saved by it the lie is altogether justified. That is, it is right to do wrong in hope of doing good. How can anyone know that he may save a life by telling a lie? It might seem perfectly clear to him that by telling a lie he could save a life, yet he might be mistaken, and the friend might lose his life in spite of the lie, and the liar would have the poor satisfaction of having lied for nothing. If he had been brave enough to tell the truth his courage might have saved his friend. No one may say just what he would do if the life of his friend were in jeopardy and it were made plain to his mind that he could save him by a lie; but we know very well what we ought to do. If we do right we can safely trust God to take care of his own business. Joseph believed it was safe to do right. Moses believed this. Daniel believed it and staked his life upon it. Jesus believed it, and who are we that we should presume to make a new commandment or amend the old one? God is on the highway and his angels guard the pilgrim. "No lion shall go up thereon."

The path of duty leads home. It is not always an easy way. The way is not flowery at all points. There are many hills of difficulty in the way; but it leads home. When one goes far from home on business, or in pursuit of knowledge or pleasure he may see many strange things, many wonderful things, but the best part of the journey begins when he turns his face homeward. The way may be rough. The sea may be tempest-tossed, the ship may be rocked and pounded by the billows, but he does not mind it, for he is going home. It is the end of the way that counts. There is little pleasure in a smooth and level road if it leads to destruction.

The path of duty leads upward to God. We shall soon be weary in the way. We are journeying through a beautiful world. Some of us would like to stay for many years. But before long we shall be weary. The step will be feeble, the eye dim, the hearing dull, the brain dizzy and the nerves will quiver. We shall be quite ready to lie down and rest. Then the gate will open and we shall pass through and the rest is silence. Then it will not matter much whether the road has been rough or smooth, whether we have had a high or a lowly place, whether we have been rich or poor, but it will matter whether we have walked in the path of duty or in the ways of disobedience. For the path of duty leads home.—New York Christian Advocate.

### AN ERA OF CATHEDRAL BUILDING IN AMERICA.

It is said that there is in America to-day as strong ambition to build great cathedrals as there was in Europe centuries ago when the great fanes there started to rise. Five really great structures are already projected, and one, among the greatest in cost and time of construction the world has yet known, the Cathedral of St. John the Divine, is to be consecrated on April 19, although it is far from complete. The other four are Grace Cathedral, San Francisco, which is to surmount what used to be Knob Hill, and SS. Peter and Paul, Washington, on a site that overlooks the National Capitol, Protestant Episcopal; and the Cathedral of St. Louis in St.

Louis and the Cathedral of St. Paul in St. Paul, Roman Catholic. Boston, Denver, Brooklyn and some other cities have cathedrals partly finished or projected, while many cities, like New York, Detroit, Memphis, Cleveland, Albany, Omaha, Philadelphia and Chicago have structures called cathedrals and possessing cathedral foundations, either Roman Catholic or Protestant Episcopal. The St. Paul and St. Louis Cathedrals involve expenditures of \$2,000,000 to \$3,000,000 each and will seat 4000 to 6000 each. The St. Paul edifice, now under construction by Archbishop Ireland, occupies a site on St. Anthony's Hill that overlooks both twin cities. Its style is French Gothic and its material an American granite that is white and beautiful. To date \$551,000 has been expended.

The New York Cathedral, to be consecrated next week, is finished in sanctuary and two chapels only, but has cost \$3,750,000 of the \$10,000,000 it will cost before completion. It will be 520 feet long, 296 feet across transepts and its spire will rise 425 feet; dimensions that rank with the greatest in the world. Its style is Gothic of the fifteenth century, and its material a pinkish-cream granite. It will cost \$60,000 a year simply to maintain services in it in its present unfinished state. All of the study put upon European cathedrals, making them so interesting when written up by travelers, has been put upon the New York fane. It is not bald—mere granite and mortar—but like English cathedrals it pictures in stone and carvings much for which it stands. In the sanctuary floor is a stone from the ancient Church of St. John the Divine, Ephesus, where it is claimed the Evangelist was buried. The temporary auditorium now to be opened will seat 2000, but the completed building will seat 8000 to 10,000. It will be many years yet before it is completed. It is to be used, immediately it is opened next week, for great meetings of many kinds, not merely for public religious worship.

The late Cornelius Vanderbilt once called on Bishop Potter of New York and asked why put \$10,000,000 and fifty years into one church? He backed his question with an offer of \$1,000,000—enough he thought. Bishop Potter declined his offer and to him and to others stated that if commerce builds palaces for its trade, if public comfort builds palaces for hotels, religion must keep up its end. But Christian leaders who plan these cathedrals do not say that all churches should be large. The business of religion and missions is as well managed, by and large, as the business of trusts, government, education. The plan is: A few churches that are large and that show Christian faith of the twentieth century; then many other small churches. Christian leaders are not without policy. For example, Episcopalians in New York have a comprehensive plan for New York. It is, old Trinity at the southern end, worth with site, \$30,000,000; St. Thomas, costing \$3,000,000, now building, in Fifth avenue; the cathedral at the northern end, and a Bronx Church House, costing \$500,000 across the Harlem. These provided and backed by Grace and other famous parishes, Episcopalians are building other small churches to reach many people. The strategy is broad, and it knows why it puts \$10,000,000 into one structure, and in another location declines to buy property but rents a front parlor at \$20 a month.—Church News Association.

### THE RURAL PROBLEM.

By Rev. C. H. Ellis.

The country churches share in common with those of the city and town the lack of spirituality. To obtain this is the problem. It is absolutely necessary to effective evangelistic service—the real work of the Church.

Removals to city and town have weakened the country churches, both in financial resources and effective leadership. The natural effect on the remaining members is to discourage them.

Too often only a half-hearted effort is made to keep up the church organization. The pastor is in danger of sharing a like spirit. He can hardly expect any great results in such a field. He waits and hopes ere long to find a place of greater opportunity. Such conditions result in decay and failure. This ought not so to be. A people discouraged by indifference and neglect may embarrass and discourage the pastor.

Like Moses, his hands may grow weary and hang down. Unless an Aaron and Hur hold them up, the enemy will certainly prevail. If encouraged and helped, the pastor may, like his Lord, find inspiration to speak effectively to a single auditor. If the heroic few willingly and gladly increase their offerings to support the church, or by prayer and wise effort they apply themselves to develop and train effective leaders among themselves, victory will crown their efforts. God giveth the increase. If the call to prayer and persistent effort for a revival is heeded and Pentecostal power is restored to the Church, all minor difficulties can and will be readily adjusted.



Thomas demanded as a condition of faith in the risen Lord to see the print of the nails in his hands and to thrust his hand into his side. We call him doubting Thomas. But the compassionate Savior satisfied his questioning, saying to him, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust into my side. And he not faithless but believing."

To-day men are demanding, as did Thomas, the marks of crucifixion and death to self and the world. A selfless, Spirit-filled leadership, with a spiritual, loyal membership can readily solve every problem. It would not only insure inspiration and power, but wisdom, loyalty to Christ and the ever-present Holy Spirit to guide and keep. Along with wise planning of the work a proper distribution of pastors and appropriation of missionary funds, God would be imminent in blessing and help.

"Glorious things of thee are spoken,  
Zion City of our God;  
He whose word can ne'er be broken,  
Formed thee for his own abode.

"On the Rock of Ages founded,  
Who can shake thy sure repose?  
With salvation's walls surrounded,  
Thou may'st smile at all thy foes."  
Sharon, Miss.

#### OUR FOREIGN MISSIONARY WORK.

(The following interesting summary of the situation in our several mission fields is from the report submitted to the General Board of Missions, recently in session at Nashville, by Dr. E. F. Cook and Mrs. J. B. Cobb. For it we are indebted to the Nashville Tennessean.—Editor.)

The opening year of the new quadrennium has brought its necessary problems of relating a new administration to a large missionary force in distant lands. The missionaries have, however, adjusted themselves to the new situation with a readiness and sympathy which guarantee unity of aim, co-operation in effort and a co-ordination of the forces at our command.

There is China—this, the greatest of the mission fields, with constantly accumulating evidence that old China is actually awake and that the whole nation is astir with new thought and new interests, presents a challenge to the Church at once tremendous and compelling. The needs are so apparent and the opportunities so great that our immediate attention is demanded and an effort more adequate to deal with the situation is most urgent.

The woman's work of the foreign department is located in Shanghai, Soochow and Huchow districts. We have five boarding schools for girls, also a Bible woman's school in Sungkong, a hospital in Soochow, day schools in Soochow, Changchow, Huchow and in several out stations.

As to Japan, in these first years of its history, the Methodist Church of Japan bears a weight of responsibility and faces opportunities all out of proportion to its numerical and financial strength. Its forces are as yet insufficient to cope alone with a reviving Buddhism, which is becoming institutionalized and organized in lines similar to those of the Christian Church, and unprepared to measure strength with a growing and popular agnosticism. It is therefore more necessary than ever before that the Church at home should project the work in Japan on a liberal scale.

Revival in Korea—The one word which tells the wonderful story of Christian effort in Korea is Revival. In a degree unusual the missionaries and native Christians are animated by a holy passion for souls. This has led to an organized and systematic revival campaign in which the larger denominational missions are co-operating. Our missionaries have been leaders in the praying and planning and in the wonderful harvesting of souls. The whole record reads like pentecostal times. With the results of this great awakening are brought to us fresh responsibilities in the care of new converts, in the training of a native ministry, and in the development of the whole people.

The women have in Korea three boarding schools for girls (Carolina Institute in Seoul, Holston Institute in Songdo, and Lucy Cunningham in Wonsan), and two Bible schools (Joy Hardie in Songdo and Alice Cobb in Wonsan). Holston Institute, a most beautiful building, the gift of the Holston women, was opened last fall and is already filled with girls eager for an education.

The progress of our work in Brazil is gratifying in the extreme in spite of many difficulties occasioned by continued opposition from the Roman Catholic Church. The two conferences report a membership of 6,208, with a net increase of 493. The Sunday schools have advanced both in interest and attendance.

The woman's work in every station has prospered wonderfully, considering the poor equipment of the schools. In some cases the women at home did not know the real poverty of the schools; in others, knowing it, nothing was done to improve the

condition. Better equipment is needed in every station.

Condition in Mexico—The continued dominance of a corrupt Roman Catholic influence, the political history of the past, the racial traits and social customs of the people, and the revolutionary spirit of the times make Mexico the most difficult of the several fields entered by our Church. In spite of this fact, however, the patient and painstaking effort of a faithful corps of missionaries, seconded by a number of consecrated and willing Mexican preachers, has carried forward the work in several sections of the republic. The ingathering has not been large, self-support develops slowly, and the day of an independent Mexican Methodism is far distant. Nevertheless the fruits of faithful preaching and of a potent gospel are many, and often striking miracles of grace are wrought in the full salvation of bitter enemies of the Christ of Protestantism. These manifestations keep the missionaries heartened and the young Church courageous in the long, hard fight for the Christian conquest of Mexico.

The revolution in Mexico, which has been most active in the States of Chihuahua, Durango and Sonora, has greatly handicapped our men in the Northwest Conference. The destruction of railroads and telegraph wires rendered travel and communication difficult. On this account the Bishop found it necessary to move the conference from Chihuahua to El Paso. Since conference several of the preachers have been delayed in getting to their appointments, and the work is thus hindered. The exigencies of the whole situation in Mexico call for special efforts on the field to develop self-support, the spirit of evangelism and greater energy and faith in the prosecution of the work. It demands of the Church at home a better knowledge of the situation, greater sympathy for our men in the difficulties of the task, larger gifts for the work and an immediate increase in the missionary force.

In the city of Mexico we must strengthen our work. Here we should have a great center of Methodist influence in the republic. The tendency has been to scatter the work more than is good for proper conservation or strength.

An immediate and great opportunity is before us in the central mission of the city, and this work should be provided for as quickly as possible.

A careful study of the Mexican work convinces us that this board should take steps as early as practicable to have all the Mexican work lying within the State of Texas transferred to the home department of the board to be operated in conjunction with the annual conference mission boards. The reasons for this are too apparent to be here enumerated.

The foreign mission report was concluded by an encouraging summary of the work in Cuba and the successful woman's work among the Indians.

#### COMMENCEMENT OF PORT GIBSON FEMALE COLLEGE.

May 9, 1911, closed one of the most eventful and interesting chapters in the history of this long-honored institution. Since its organization, seventy-one years ago, this college has been before the people of Mississippi, and especially the Methodists of the southwestern portion of the State. Such names as Stark, Jones, Ricketts, Humphries, Jefferies and Ellis appear among the early friends and guardians of the institution. Their work stands as a splendid foundation upon which others have built from time to time, until now the one center building has grown to three, used as dormitories, besides a commodious chapel in which all the Commencement exercises are held, and which serves also as the study hall during the working days of the school. If there was ever a time when the need of this institution was questioned, it has certainly passed. The question with the management at this time is room for the increasing patronage and that of the Board of Trustees is not another to guide the fortunes of the college, but the meeting of the expansive ideas of its present wide-awake, thorough-going president, Rev. Henry G. Hawkins.

During the session which has just come to its end there has been an enrollment of 150, with a boarding patronage of 89—numbers which have taxed to the limit the capacity of the institution. The faculty has been ample and competent, embracing all of the departments usually pursued in a school for young ladies. The eight young women that received their degrees at this Commencement will compare favorably with those from any institution in the State. And why should the work of a college be measured by the number of its matriculates in this day of college men and women who are devoting their lives to the school room? One can drink in only so much, whether he be kneeling at some Niagara or beside the bubbling spring beneath the spreading beech. In the face of all weevil discouragements, President Hawkins has wrought a work upon which is pronounced the well done good and faithful servant. Looking over the success of the year and into the needs for the future, the Board of Trustees appointed a committee of three, with power of correspondence

in the interest of financial aid, looking to the erection of yet other buildings and of modernizing some of the apartments in the older buildings. We see no reason why Port Gibson College for young women should not have a history for many decades to come, and some friend to Christian education would find it money well spent in the perpetuation of a name to add to its facilities and its growth.

In addition to the literary work there has been a work in the line of Christian development within the student body that has been the admiration of all who have seen its spread. The Epworth League, Y. W. C. A. and Sunday school departments have all kept abreast of the times within the student body. With the exception of a time with the measles, when the work was interrupted for a little while, the health of the session has been perfect.

The Commencement season began with Sunday, May 7th, when Rev. Ira F. Hawkins, in response to a distress call, came to occupy the pulpit. Bishop Murrah had been announced, but found at the last minute that he could not come because of official duties, and some feared as to the outcome, but had it not been noised that the Bishop was not here, those not knowing would not have detected to the contrary. In the pulpit, on the rostrum, at the after-dinner occasion, Brother Hawkins captured the hearts of all and had the highest applause from the young ladies. When the Hon. Richard Reed of Natchez had finished his chaste, thoughtful baccalaureate address the unanimous verdict was that no mistake had been made in his selection for the occasion. It proved the proposition out of which grew more than one corollary during the Commencement speech-making. Some questioned if Brother Reed might not find a happy solution of his life's problems by submitting to the dictation of the Methodist Bishops.

To speak of the different departmental work would require more space than we could ask. Every branch gave evidence of having been in the hands of an accomplished teacher.

That which is always among the leading attractions of a Commencement season, the annual concert, was up to the standard of excellence on this occasion. The program was well arranged and finely executed. The character of music was such as to demonstrate the skill and accomplishments of the performers and yet of such nature as to be enjoyed by the less learned in this art. All in all, the closing session has been a decided success and the president goes out into the summer canvass, buoyed with the hope of a large attendance to greet him on the opening day, September 13th.

T. B. HOLLOMAN,  
Secretary of the Board of Trustees.  
Port Gibson, May 10, 1911.

#### THINKS IT WAS TIMELY.

Dear Brother Meek: I want to say amen to what Brother Lipscomb said in the New Orleans Christian Advocate of March 30, under the caption, "An Uncertain Sound of the Trumpets." I also enjoyed Brother Lagrone's comment upon that article. I have heard thousands of sermons and seen thousands of sinners converted, but I have never known a revival produced by one of these negative preachers. The preachers who save sinners are those who refer to the Holy Scriptures as the Word of God. No other kind of preaching will save the world.

If our young preachers cannot attend institutions of learning without having doubts raised in their minds as to the truth of the Bible, they had better stay at home; for, though the right kind of scholarship is a thing to be desired, one plain, honest, uneducated preacher who believes and preaches that the Bible is the Word of God will save more souls from sin than a dozen of these negative preachers.

If Christ did not understand the Scriptures from which he quoted, or did not mean it when he said, "Search the Scriptures, for they are they that testify of me," we might as well give up the whole thing. When he was quoting from Isaiah, which he often did, he certainly knew whether there was one or two Isaiahs. So when he repeated what Daniel had said he certainly knew whether there had ever been a Daniel.

Tunica, Miss.

J. W. HONNOLL.

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## Church News

Bishop Kins will preach the Commencement sermon at the Trustees Institute next Sunday.

The Roman Catholic Eucharistic Congress, which met last year in Montreal, Canada, will be held this year at Madrid, Spain, June 14-25.

The Southern Methodists have in Richmond, Va., 24 churches, with an aggregate membership of approximately 11,000. This is about one-tenth of the city's population.

Dr. G. B. Winston, formerly editor of the Nashville Christian Advocate, has been elected editorial secretary of the General Board of Missions of the M. E. Church, South.

The Book Committee of the M. E. Church, South, met in Dallas, Texas, May 14, where a two days' session was held. Bishop Collins Denny is the chairman of this Committee.

Rev. George R. Smart began a tent meeting at Augusta, Ga., on May 7. Great crowds thronged to hear him from the start, and the early indications pointed to a great awakening.

Rev. F. M. Thomas, D.D., of Louisville, Ky., has been appointed by the Bishops fraternal messenger to the General Conference of the Methodist Episcopal Church, which will convene at Minneapolis, Minn., in May, 1912.

Bishop F. M. Bristol, of the Methodist Episcopal Church, who for some time has been looking after the interests of that denomination in South America, is expected to return home by the way of London, reaching New York early in July.

The following are the statistics of the Methodist Episcopal Church in the Hawaiian Islands: 25 churches; six parsonages; 794 full members, and 671 probationers. The work is reported as growing, and as having a promising outlook.

A great reception will be given Bishop and Mrs. McDowell at Evanston, Illinois, on June 6, to welcome them home after their long absence in the Old World. It will be held in the Patten Gymnasium, a magnificent building which will seat 4,500 people.

At seventy-seven years of age, Dr. Willis Green Craig has resigned from the chair of Didactic and Polemic Theology in McCormick Theological Seminary, and has been succeeded by Dr. James H. Snowden, editor of the Presbyterian Banner, of Pottsville, Penn.

Friends of Bishop J. M. Thoburn, the famous Bishop of the Northern Methodist Church who served so long and ably in India, have purchased him a home at Meadville, Penn., at a cost of \$5,000. In addition to this, the Bishop was presented with a purse of \$1,232.24.

It is announced that the Bishops of the Methodist Episcopal Church will seek to so arrange their work that they can attend in a body the Ecumenical Conference in Toronto, next October. While recently in session at Winona, Minn., these chief pastors of our sister Methodism are said to have taken action favoring the use of individual cups in the communion service.

Our Church Extension Board, which was organized in 1882, has been a potent factor in the upbuilding of Southern Methodism. Of our 16,477 churches, the Board has aided 8,662. Our present Loan Fund is \$250,111.60—the increase during the past year being \$41,000. The regular collections during the year just ended were \$17,000 larger than those of the year before. Dr. McMurry is to be congratulated on this great showing.

The annual meeting of the Board of Trustees of the Methodist Episcopal Church, South, was held in Nashville a few days since. The following figures concerning the Superannuate Endowment Fund were given out: Cash assets, \$183,293.67; gross assets, \$286,532.24; disbursement of interest to the Conferences \$5,589; paid as an annuity, \$230. More money was collected for this cause during the year ending April 1, than in any previous year in the history of the movement.

According to the Government statistics, the leading religious denominations own the following amounts of property in the United States: Roman Catholics, \$292,638,670; Methodist, \$229,450,996; Presbyterian, \$150,189,446; Baptist, \$139,842,556; Protestant Episcopal, \$125,040,498; Lutheran, \$74,826,363; Congregationalist, \$63,240,305; Campbellite, \$29,995,316. Thus it will be seen that the value of the property owned by the Methodists is nearly double that of any other Protestant Church.

A dispatch from Nashville, Tenn., to the Times-

Democrat on May 9, says: "A location of four acres of the old Peabody College campus for a site for the Gateway Memorial Hospital, the projected Methodist institution, has been accepted by the trustees of the latter. The acceptance carries with it an agreement to utilize the ground as a site. The donation was made by Vanderbilt University, whose medical department will occupy the remainder of the old campus. The new hospital will cost \$300,000. Nashville's share—\$100,000—will be raised in a public subscription campaign."

Dr. H. M. DuBois and the St. John congregation in Augusta are carrying the cause of Methodism forward in that growing city. There have been something like 150 additions to the church since the last session of the Annual Conference. From this it will appear that the pastor of St. John's, Augusta, has been doing something else besides writing that great and much needed biography of the immortal Bishop Joshua Soule, which, by the way, we wish every Methodist preacher and layman in the State of Georgia would read—Western Christian Advocate.

Dr. J. W. Provine, Professor of Chemistry at Mississippi College, has been chosen to succeed Dr. Lowrey as president of that institution. Dr. Provine and the editor of this Advocate were classmates at the University of Mississippi. After his graduation there, Dr. Provine prosecuted his studies further at Goettingen, Germany, where he took the degree of Ph.D. He has been connected with Mississippi College for eighteen years, having once before been president, which position he resigned to make way for Dr. Lowrey whose services in that capacity were felt to be specially needed at that time. It is a high compliment to Dr. Provine to be again called to the leadership of this historic institution, and we do not doubt that he will measure up fully to every requirement of the place.

The Roman Catholic College of Cardinals is reported to have now the smallest membership recorded in centuries, and the smallest proportion of Italians ever known. The traditional number of these officials is 76, but there are now only 49 of them, and a dozen of these are said to be ineffective, because of advanced age. Twenty-eight cardinals are Italians, and 21 are in the non-Roman world. Cardinal Moran of Australia, Cardinal Gibbons of America, and Cardinal Logue of Ireland represent the English-speaking race. France has 3, Germany 2, Spain 4, Austria 6, and South America, Belgium, and Portugal 1 each. It has been three and a half years since any cardinals were created, and it is likely to be a year before a consistory, at which alone new cardinals are proclaimed, is called.

The Church News Association has given out the following information concerning Christian work in Mexico and the cause of the insurrection in that country: "Baptists, Methodists, Presbyterians and Episcopalians have work in Mexico. Presbyterians South and North recently joined in the forming of an autonomous national Mexican church. The Episcopal work, in part American and in part Mexican, is in charge of an American Bishop. From American Christian leaders in Mexico, it is learned that the political troubles there are not due simply to the unpopularity of President Diaz, not to political corruption, if such exist. These American missionaries state that the unrest is due to a Spanish system, closely approaching the feudalism of the European middle ages, under which a handful of men own everything, and the common millions own nothing, cannot read, and shut up in ignorance and poverty, are little short of slaves."

### A VALUABLE NEW BOOK.

The latest volume in the International Theological Library series is the Introduction to the Literature of the New Testament, by James Moffatt, B. D., D.D., the eminent Scotch scholar. According to the statement of the general editors of the series, the library is designed to cover the whole field of theology in a series of volumes written by specialists in the various departments. Each volume will be complete in itself, while at the same time it will form part of a carefully planned whole. Quite a number of the volumes have already appeared and have received a cordial welcome from the world of Christian scholarship.

In the preface of the book under consideration the author states that it is a manual designed primarily for the use of students. An examination of the volume bears out this statement. It would have little value for the careless or casual reader. But the careless or casual reader will derive little benefit from the New Testament writings themselves. The subjects dealt with by them are of such kind that only the student can properly estimate and value them. Nevertheless, the careful reader, though not equipped with critical apparatus, will find much of suggestion and profit in the volume under consideration.

The author applies the critical method and view point. His work is not one of exegesis, but of investigation into the literary genesis and growth of the writings under review. Into this work he enters most thoroughly and minutely. He exhibits the ut-

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most familiarity with the literature of his subject, and his bibliographies practically cover the field under investigation.

The volume is introduced by a set of historical tables illustrating the history and literature of the period between 330 B. C. and 370 A. D. The tables are arranged in three parallel columns under the headings: Rome and the East, Jewish Literature, Greek and Latin Literature. These tables furnish in compact form a survey of the history and literature of the period.

In his Prolegomena the author discusses the following subjects: "Collection of New Testament Writings into a Canon," "Method and Materials of New Testament Introduction," "Arrangement of New Testament Writings," "Literary Sources of New Testament," "Structure and Composition of New Testament," "Some Literary Forms in the New Testament," "The Circulation of the New Testament Writings," "Some Literary Characteristics of the New Testament Writings."

Chapter I deals with the correspondence of Paul. Chapter II, under the title, "The Historical Literature," deals with the synoptic problem, the gospel of Mark, the gospel of Matthew and the writings of Luke (Gospel and Acts). Chapter III is devoted to the homilies and pastorals. Chapter IV to the Apocalypse of John, and chapter V to the Fourth Gospel, a Johannine tract (1 John), and the Johannine tradition. A full index completes the volume.

All the subjects indicated above are discussed thoroughly and minutely. The book must be counted an important contribution to the literature of the subject. For those who are desirous of becoming familiar with the latest results of critical research, whether they accept those results or not, the volume will be invaluable. It is published by Charles Scribner's Sons, and may be purchased of D. H. Holmes Company, Ltd., New Orleans, for \$2.50 net.

### NOTICE.

Through the kindness of the Advocate I desire to hereby request that each delegate, official, or pastor who expects to attend our State Epworth League Conference at Ruston, June 21-23, will please kindly send name to me at an early date so that we may know how many to secure entertainment for.

Fraternally,

WM. H. COLEMAN.

The Postoffice Department has announced that 47 additional postal savings banks will be opened on June 12. This makes a total of 176 since Jan. 3. Of the new banks, one will be at Jennings, La., and another at Grenada, Miss.

### A STRONG ENDORSEMENT.

In his eloquent introduction to The Modes OF The Heavenly Life, by Rev. Walter G. Harbison, Dr. Robt. A. Meek, the editor of the Advocate says of this book:

It is a popular and practical discussion, designed to be helpful to hungry hearts. The sermons are substantially as they were delivered, and as God has so signally used them in the awakening and upbuilding of his people. They are scriptural, forceful, and appealing, and abound in beautiful passages and apt illustrations. No one can read them without being stirred to holier aspirations."

By the same author: A Man Wanted, paper, 15 cents, postpaid. Of this great sermon to men, Bishop Murrell wrote, "I would be glad if every young man in the land could hear this address."

Order from Chas. O. Chalmers, 512 Camp Street, New Orleans, La.



## Secular News and Comment

The twenty-first reunion of the United Confederate Veterans began its sessions at Little Rock, Ark., last Tuesday.

Millsaps College was the winner in the State intercollegiate oratorical contest held at Gulfport, Miss., on May 12.

Prof. W. R. Beattie, the government peanut expert, who has been making a trip through Mississippi, Louisiana and Arkansas, estimates that the crop of these three States this year will amount to five million bushels.

It is reported that there is danger of a serious uprising at Canton and the surrounding districts in China. Europeans are preparing to leave the city and thousands of persons are fleeing from the disaffected section.

A recent medical authority has declared that sugar is an excellent remedy for rheumatism and heart disease. We suggest that this valuable information be kept from small children for fear their use of the remedy might induce serious results of another kind.

Australia and New Guinea have passed a law prohibiting the exportation of the plumes, skins or eggs of birds. Rigid laws should be passed everywhere that would prevent the extermination of many species of the feathered tribe for no higher purpose than the gratification of male avarice and female vanity.

The battleship Idaho of the United States Navy is now in the Mississippi river on its way to Vicksburg, Miss. This vessel is a sister ship of the Mississippi which about two years ago went as high as Natchez. The Idaho is one of the most modern of our battleships and carries a crew of about 700 officers and men.

J. M. Dickinson, Secretary of War in the cabinet of President Taft, has resigned his position and the President has appointed in his place H. L. Stimson of New York. Mr. Dickinson is a native of Mississippi and a resident of Tennessee and is a Democrat. Mr. Stimson is a Republican, and was Mr. Roosevelt's candidate for governor of New York last fall.

The United States Supreme Court has handed down a decision setting aside the decision of the lower court sentencing Samuel Gompers, John Mitchell and Frank Morrison to imprisonment for contempt of court in the famous Buck Stove and Range Company case. The above named are officers of the American Federation of Labor.

The question of race suicide is giving concern to all the nations of earth. Especially is the decrease in the birth rate of some of the European countries noticeable. It has been generally thought that the United States was in no immediate danger from this source. The late census, however, indicates that gradually the number of children to a family is decreasing.

The United States Supreme Court has rendered a decision to the effect that the Standard Oil Company is a conspiracy and monopoly in restraint of trade and therefore is an illegal corporation. This decision settles a controversy that has been before the courts since 1906. It means that this giant corporation will have to be dissolved. The effect of the decision will be far-reaching in the business world.

It has been scarcely more than five years since the wireless telegraph was in the experimental stage, but by July 1 every ocean-going steamship leaving an American port carrying fifty persons must be equipped with a wireless outfit capable of sending messages 100 miles. This is one of the striking instances in which the discoveries of science have quickly become of great value to mankind.

According to a statement just issued by the Department of Agriculture, the value of the farm products of the United States for 1910 was \$8,926,000,000. This is an increase of \$104,000,000 over 1909. Texas holds first place in the value of her farm products. Illinois and Iowa hold second and third places respectively. Georgia stands fourth. All the Southern States show good increase over 1909 except Kentucky, Louisiana and Florida, which show a decrease.

### LOUISIANA CONFERENCE SUBSCRIPTION TO SEASHORE DIVINITY SCHOOL.

Up to date subscriptions amounting to \$22.50 have been received for our share of this expense. Let others send in their pledges. Another report will be made next week.

R. H. WYNN.  
Monroe, La., May 12.

### VISITING IN THE WEST.

Dear Brother Meek: On Tuesday morning, February 28th, I left Starkville, Miss., for a somewhat extended visit to some of my children living west of the Mississippi river. At an early hour next morning I was at the home of my son, W. B. Wier, in Little Rock, Ark. I spent a few days pleasantly with my son and his Mississippi wife, who was Miss May Pepper of Sardis, and their two bright boys, Benson and Frank. It was my great pleasure also to meet my good brother, Joe M. Ramsey, evangelist, who with Mr. E. Smoot was in the midst of an interesting meeting at Winfield Memorial Church. These brethren had captured the love and admiration of the large congregations who nightly attended the services. Day services were also held. Specially interesting were Brother Ramsey's services for the children. It was a great pleasure to meet these brethren, to attend their services and worship with the good people of Winfield Memorial. The pastor of this church, Rev. P. C. Fletcher, is the soul of kindly and fraternal courtesy and is in great favor with his people. At this meeting I met an old Alabama friend, Rev. Moses E. Butt, who joined the Alabama Conference two years after me. He is now superannuated, but in the harness still and ready to do any possible work for the Lord.

The meeting was still in progress when I left, on Monday, March 6th. Some sixty members, as I learned later, were added to the church as a result of this meeting.

In the afternoon of the day above mentioned I arrived at Fort Smith, Ark., was met at the depot by my son, T. C. Wier, Jr., and conducted to his pleasant home, where a warm greeting awaited me from his wife and little boy, T. C. No. 3. My eldest son, Howard B. Wier, and family also live in Fort Smith. After his graduation at the University of Mississippi and a business year in Oxford, Howard came to Fort Smith, where he has spent his after years, for the most part of a very busy life. I am indebted to Brother Sherman, pastor of First Church, Fort Smith, for fraternal courtesies. I preached for him on Sunday morning after my arrival. It was my pleasure also to meet Brother L. M. Broyles and his good wife at their parsonage home. He is pastor of Central Church, and by evident tokens is doing a fine work. He begins to feel the need of a new church building.

We do not rejoice in the loss of Brother Broyles and his consecrated wife from North Mississippi, but rejoice in their success in their new field of labor.

My next objective point was Muskogee, Okla., where I arrived on Tuesday, the 14th of March. I soon found my way to the home of my son-in-law, Dr. A. E. Bonnell, and his wife, my daughter, Bessie Lipscomb Bonnell. Dr. Bonnell is superintendent of a large and growing Sunday school in First Church. He is active in church work at home and in his conference. It was my pleasure to meet in this home, Miss Maude Bonnell, a sister of the doctor. For a number of years she has been an earnest and faithful missionary worker in Japan and is principal of the Sermbush Memorial Training School in the city of Kobe. At present she is in the home land for a vacation of needed rest and recuperation, but her vacation is not one of entire rest, as she has frequent calls for missionary talks and addresses.

I was greatly and agreeably surprised to meet Rev. W. M. McIntosh in Muskogee. He began a revival meeting on March 19th in First Church, which continued for some three weeks. Like Brother Joe Ramsey in Little Rock, Brother McIntosh gave this scribe a warm, brotherly greeting. He had gained in avoirdupois since I had last seen him. He appeared well and vigorous and tireless in labors, and his preaching was with evangelical power. The meeting was very successful, resulting in a great spiritual uplift to believers and the addition of many members to the church. The meeting was still in progress when I left, April 3rd, for Broken Arrow. But of Broken Arrow and other things I may write in another letter.

T. C. WIER.

### FROM BISHOP COTTRELL.

Dear Brother Meek: I want to thank you for your editorial referring to our work at Holly Springs. I am sure it will have a good effect. We are struggling hard. The incessant rain during the month of April set us back at least seventy-five per cent, as we get most of our money from the farmers, and when the farming interest is paralyzed the land owners do not advance our people much money. As soon as our rally is over, after the Commencement, we shall re-organize and marshal our forces and again get down to business. I am not going to be discouraged, but shall work and pray until relief comes.

Thanking you for whatever you may do or say for our work, I beg to remain, sincerely yours,

E. COTTRELL.

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### FAITH AND LIFE.

Where one is dominated by a wholehearted faith in Christ, his afterlife is decidedly different from what it previously was. He lives by higher and purer motives than he once did. His ambitions are on an exalted and ennobling plane. His chiefest pleasure is in seeking to know what he can do to satisfy the pleasure of his Lord.

Such a man is Dr. Willfred T. Grenfell, a physician who has become famous for his missionary work along the coast of Labrador. He frequently preaches. Not long ago he preached on Sunday morning in the chapel of Harvard University, and the students were powerfully influenced by his sermon. He asked them this question: "What will you do with Jesus Christ?" A religious paper, in giving an account of that service, says: "He told, in most moving words, his own personal experience in East London, when the question first came to him as a worker in the hospitals in the misery of the great city. No amount of thought over the great problems of life, as they presented themselves there, solved the problems. He realized that there was nothing but faith. Faith was to give substance to the things hoped for. So he began to live by faith. He simply took Jesus Christ as Master, tried to live in the great misery hopefully, as Christ lived, helping and serving, leaving the outcome to the years. This rule of faith has been the whole and only secret of his life and his unending service. He was a surgeon, and if he found a remedy that had cured in every instance for twenty-six years (the time he had lived since that first decision), he would use it without hesitation, although he could not altogether comprehend its nature. So faith had worked with him, and he had seen it work with others, and he believed that it always worked when any man accepted Jesus Christ as the Master of life." This is a capital testimony to the working power of vital faith in the reigning Christ. In Dr. Grenfell's case, faith is a ruling passion. It is not a mere theory; it is a mighty force, leading to deeds which ennoble others. The best kind of orthodox faith is that which lives in those services that bless mankind.

C. H. WETHERBE.

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## THE REVEREND PARMENAS HOWARD

Late of the Mississippi Conference.

By Rev. J. M. Alford.

The subject of this sketch was born the 22nd day of May, 1830, and departed this life November 25, 1910, making more than four-score years that he lived upon earth to honor God and bless humanity. He was a true type of Southern manhood, believing in the principles of his country and living for her welfare. He was born at Crystal Springs, died at Holmesville and was buried at China Grove. He devoted his entire ministerial life to work in the Mississippi Conference, and he might be called a true type of a Mississippian.

According to his own statement, his conversion dated back to early boyhood. I have often heard him refer to that happy event of his life with marked religious fervor and positive assurance. He served twenty or more different churches during his itinerant life, and as all know who observed his labors, success attended the same. His early ministry was crowned with a marked degree of success. He was aggressive in spirit, was very energetic and was active to within a few months of his death. He was generally optimistic in his views of life. He was companionable, was an excellent conversationalist, instructive as a teacher and a forceful preacher and wise counsellor.

His style as a preacher was expository rather than hortatory. This being true, immediate results did not always attend his labors in bringing conviction to souls. But he edified the saints, and as he appealed to the intellect, the reasoning faculties, his congregation was always instructed. As a preacher he was a good reasoner and was clear in the presentation of the truth. He was a preacher of the good, old orthodox style. He was a close student, always took and read the latest church periodicals and had decided convictions on any subject prominent before the public.

Brother Howard was a useful man in the community; he was respected and known for his power of adaptability to changing conditions, and the varied circumstances of human existence. He was always ready and willing for every duty and demand that devolved upon him as a servant of the Lord Jesus Christ. He unflinchingly went into danger, if necessary, to do his Master's will. He was unpretentious in his manner, and enough reserved to preserve the proper humility of a Methodist preacher, yet he was stern and rigid in his conviction for the right—always ready to condemn any hurtful wrong in the community, or any unwholesome doctrine in the Church. He might be said to have been a "doctrinal preacher," yet his sermons were not "dry," but full of zeal for the truth he presented.

He both knew and loved the teachings of his Church. He stood for the defense of Wesleyan Methodism, as he understood it, and was glad of an opportunity to "contend for the faith once delivered unto the saints." He believed in Christian education, and as a true father gave his children the best educational advantages of his time. It was the privilege and the profit of the writer to be associated with Brother Howard in the beginning of his ministry. As a boy it was my fortune to be in his home and sit at his feet and under the sound of his voice in the pulpit. Just licensed to preach, it was he who encouraged me and impressed me with the duty of "making the start." He said: "The way to learn to preach is to preach!" I preached my first sermon in his pulpit, and it was he who encouraged me, criticized me, pointed out my errors and helped me into the path of the beginner. It is natural, therefore, that I should feel called upon to honor his memory and offer this little tribute to his useful life and the sacred influence and good example left for us.

Brother Howard did not write his sermons. I doubt if he ever preached from a manuscript. His custom was to read, study, meditate, pray, and then preach. He was a good thinker and had a good memory, and when wholly under the influence of the Spirit his sermons were above the average. He was endowed with a strong intellect and used it for the glory of God. In conversation he was pleasing and sometimes humorous, but never light and frivolous. He possessed a marked degree of charity for the unfortunate and knew how to hear with the weak. Patience and endurance were among his greatest virtues. He was a man of prayer. He loved the songs of Zion and was always rejoiced to see and hear of good tidings concerning the Church.

He fought the battle! He gained the victory! He triumphed in death! He has won the crown! His body quietly sleeps beneath the hallowed ground, in the shadow of the church where he did some of his noblest work on earth—at China Grove—where sleep many of the immortal dead! His spirit is with God, Christ, and the Holy Spirit, and the saints in glory! We shall see him again.

He was twice married. His second marriage was to Miss Martha Reagan (sister of Rev. T. B. Reagan of the Montana Conference), who survives him, with four children, all married. One of his daughters, Margie, is the wife of Rev. W. H. Benton, pastor of the Methodist Church of Crowley, La. The

other children, R. N. Howard, Mrs. Walter Underwood and Mrs. R. W. Williams, are in the way their father trod. A useful and honored member of the Mississippi Conference, a devoted husband and father and a faithful friend has gone from us.

Sleep on, our friend, and take thy rest;  
Thy soul with God is surely blest,  
From earth and sorrow and labors free;  
Some day in peace we'll dwell with thee.

## THE JACKSON DISTRICT CONFERENCE.

The Jackson District Conference was called to order at 9 a. m. Wednesday, April 26, 1911, the Rev. J. R. Jones, P. E., in the chair. During the session of the conference all the pastors except one were present, nearly all the local preachers of the district and forty lay delegates. This was an unusual record for a district conference.

The first day of the conference was devoted to the subject of missions. The presiding elder had planned well and wisely for the discussion and had given each speaker ample time for preparation on the special subject assigned. The results were gratifying, as the papers and addresses all indicated painstaking and careful preparation. Real missionary information and inspiration filled the listener. Rev. G. H. Galloway, our conference missionary secretary, was present and gave genuine value and pleasure to the session by short talks and addresses. At the afternoon session the laymen's missionary movement was given a hearing, and Dr. J. M. Sullivan delivered a most interesting and excellent address on "The Effects to Be Desired in the Home Field." By a rising vote the conference unanimously adopted a resolution setting one dollar per member as the minimum to be desired for missions for 1911.

The second day was given to the pastors' reports and the election of delegates to the annual conference. The reports were all full of hope and enthusiasm. Not a note of discouragement was sounded. Though recognizing special difficulties, each pastor spoke of the bright side of his work. Another marked note in these reports was the absence of "glittering generalities" and the statement of positive results. The reports from the twenty-four churches of the district show 210 additions, 75 Sunday schools and 17 Epworth Leagues. All departments of church work were reported in good working condition, services well attended, some good revivals and finances about up to date.

The third and last day was devoted to the reports of the several committees. Here again the presiding elder had planned wisely, as these reports were all of a very high order.

The conference was highly honored both in number and prominence of visitors: Rev. I. W. Cooper and Rev. H. M. Ellis represented Whitworth College; Rev. H. G. Hawkins, Port Gibson College; Dr. J. M. Sullivan and Dr. D. C. Hull, Millsaps College; Rev. Robert Selby, the Board of Education; Rev. W. J. Dawson, the Church Extension Board; Rev. B. F. Lewis and Miss Daisy Magee, the Sunday School Board; Mrs. J. C. Cavett, the W. F. M. S.; Rev. W. F. Long and Mr. J. C. Chisholm, the Interdenominational S. S. Association; Dr. C. A. Barbour of N. Y., the Men and Religion Movement; Dr. R. A. Meek, the N. O. Advocate; Mr. A. G. Vallee, the local Y. M. C. A.; Rev. G. H. Galloway, the Board of Missions; Rev. G. W. Bachman, with the books, the Publishing House; Rev. J. T. Leggett, P. E., of the Brookhaven District; Rev. J. G. Galloway, pastor of Crystal Springs; Rev. W. A. Borum and Rev. J. N. McMillan of the local Baptist Church; Rev. W. G. Roberts of Sunflower; and Rev. H. A. Gatlin of Bogue Chitto.

Rev. D. C. Hull was recommended to the annual conference for local deacon's orders, Rev. W. F. Long for local elder's orders, and Rev. H. G. Gatlin for admission on trial. Cleveland Reagan was licensed to preach.

The delegates elected to the annual conference are: R. J. Coker, Rev. D. C. Hull, Maj. R. W. Millsaps, J. P. Bennett; J. C. Cavett and M. S. Enochs, alternates.

The preaching of the conference was done by Revs. C. F. Emery, J. W. Ward, G. H. Galloway, Robert Selby, T. B. Clifford and L. L. Roberts.

Brandon, from which point Jackson is twelve miles distant, according to "Clip" was chosen as the place for the next session of the conference.

The presence of Rev. R. B. Downer and Rev. H. P. Lewis, honored superannuates of the Mississippi Conference, and Dr. W. T. J. Sullivan of the North Mississippi Conference, was a positive benediction to the conference. May these honored brethren live long to bless the Church and the world by their prayers, gentle words of encouragement and godly lives!

J. W. WARD, Secretary.

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## ORGANIZING FOR WORK.

In our issue of last week, we announced that Rev. H. M. Ellis, of the Mississippi Conference, had been elected to the agency of the Memphis hospital enterprise. Of the importance of this project and the necessity of vigorous work to carry it forward, we have already written in the Advocate. It is a great undertaking, and only by united and persistent effort can success be achieved. Let the pastors in the Conferences co-operating open the way for the agent in their charges and give him all the assistance in their power. As the official organ of Mississippi Methodism, the New Orleans Christian Advocate will seek to promote this urgently needed movement in every possible way. A recent copy of the Memphis Commercial Appeal thus refers to Brother Ellis and the large task to which the Church has called him:

"The Executive Committee of the Methodist Memorial Hospital have elected the Rev. H. M. Ellis, of Brookhaven, Miss., field secretary of the proposed institution. His duty will be to raise \$500,000 for the erection of a denominational hospital in Memphis. Mr. Ellis is at present pastor of the First Methodist Church of Brookhaven, where he has served for three years, and his acceptance of the new position was over the strenuous protests of his congregation.

"The election of a field secretary will alter the plans previously announced by the Executive Committee. It had been decided to hold a rally on the first Sunday in June throughout the four Conferences in behalf of the hospital, but the Committee, at the suggestion of the new secretary, decided to postpone the rally day until a more suitable time. Mr. Ellis stated that, in his opinion, a month would be too short a time in which to make all arrangements and the Committee decided to defer the occasion. Four Conferences are allied in the work of erecting the hospital, covering West Tennessee, South Kentucky, Eastern Arkansas and all of Mississippi. In this area there are more than 200,000 Methodists, and in order that the opening of the campaign may be launched simultaneously in every church in the Memphis, the North Mississippi, the Mississippi, and White River Conferences more time is needed for the advertising of the project. Mr. Ellis will begin his work following the meeting of the Executive Committee, which will be held on May 10. Mr. Ellis is about 45 years old, a splendid preacher, and a man of much experience in the work which he is undertaking. He has covered a large part of the State of Mississippi in behalf of missionary work and has been eminently successful. He will move his family to Memphis at once."

## REVIVAL AT COURT STREET, HATTIESBURG.

Dear Brother Meek: Just three weeks ago we closed a revival meeting at Court Street Church, which had continued through three weeks, in which we were assisted by Brothers G. D. Anders and D. E. Kelly. I have not been in a meeting in a long time where the presence, guidance and power of the Holy Ghost were so manifest. Some of the results, briefly given, are as follows: Three Sundays of the largest attendance at Sunday school in the history of the church; double the usual attendance at the mid-week prayer service; a record-breaking attendance of stewards at the monthly meetings; a large number of family altars; more than one hundred professions of conversion, and seventy members added to Court Street Church, and a number added to other churches. We are still having conversions and accessions, and a business men's prayer meeting has assumed large proportions. These things attest the efficiency of the men who conducted the meetings.

Fraternally,  
Hattiesburg, May 6, 1911.

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## The Home Circle

### MUCH IN LITTLE.

In the Cathedral of Lubeck, Germany, is the following inscription:

"Thus speaketh Christ, our Lord to us:  
Ye call me Master, and obey me not;  
Ye call me Light, and seek me not;  
Ye call me Way, and walk me not;  
Ye call me Life, and desire me not;  
Ye call me Wise, and follow me not;  
Ye call me Fair, and love me not;  
Ye call me Rich, and ask me not;  
Ye call me Eternal, and seek me not;  
Ye call me Gracious, and trust me not;  
Ye call me Noble, and serve me not;  
Ye call me Mighty, and honor me not;  
Ye call me Just, and fear me not;  
If I condemn you, blame me not."

### THE PEDLER'S WINDOW.

It was a long time ago, some centuries, in fact, that a pedler, with his pack and dog, sought shelter from the rain, at the close of a summer day, in an angle of St. Mary's Church, Lambeth, England.

"Come in out of the rain," said the hospitable curate. "Stay for vespers and I will talk with you." The invitation was as thankfully accepted as it had been kindly given.

"How are you getting on?" asked the minister, when the service was over.

"Not at all well. I am having a hard time of it, and am about ready to give up."

"Well, but do you ask God to help you in your business?"

When the "outdoor merchant" answered "No," the minister said, "Try doing that and see what it will accomplish for you. Each morning, before you start out, ask God's blessing on your work."

Years afterward the same pedler returned to St. Mary's to thank the curate for having so hospitably entertained him, and even more, for the good advice with which he had sent him on his way. He had followed the advice and had been successful; and as an expression of his gratitude for what had been done for him he gave to the church a parcel of land, not far away and on the same shore of the Thames, accompanying the gift with the condition that there should be placed in the church a window of stained glass representing a pedler with his pack and dog.

The "Pedler's Acre," now a closely-built part of the city of London, is still owned by the church, to which it yields a handsome annual revenue; and the token of the pedler's devout thankfulness for his prosperity, the quaint portrait of pedler and dog, still glows in colored glass above the south aisle of old St. Mary's Church.—Youth's Companion

### A SURPRISE.

Teddy Thomas had been taken sick with mumps—mumps on both sides of the face at once. That was bad, of course, but his mother said it wasn't as if it were scarlet fever. Teddy didn't see how anything could be worse.

He was lying in bed, his face all snarled with fretful thoughts, when he caught the sound of his own name.

Ethel and Brother James had come into the next room and were talking softly. Teddy had sharp ears.

"It doesn't do any good for Ted to be so cross," Ethel was saying. "Mamma will be all used up if he keeps on this way."

"You may be sure he will keep on," returned James. "He is a regular baby!"

"I should think he'd have a little regard for us," sighed Ethel.

"He doesn't think of anybody else—selfish little pig," said James.

"I've always said I'd hate to have him sick," Ethel went on. "He doesn't know what patience is."

"And he'll never learn," added James.

Teddy made an ugly face at the crack in the door and then caught his breath with a scowl.

Teddy lay quite still for a long time, thinking, thinking. "I believe I'll do it," he thought.

"I can, I'm sure I can. How it will surprise 'em! They'll serve to be surprised after talkin' so 'bout their sick brother, but I guess I'll have to. Mamma didn't talk so. Mamma d'serves a surprise."

When Ethel came upstairs and said:

"Ready for your medicine, Ted?" he answered with a sweet "Yes," through his teeth, and the surprise truly began.

A little later mamma came in to change the flaxseed poultices on his face, and she was evidently astonished not to see the least flicker of a frown while she was doing it.

"Do you feel any worse?" she asked.

"Aches pretty hard," he answered, pleasantly, not even wincing at the pain caused by the slight movement of his jaws. She stooped and kissed him on his lips.

"Mamma's brave little boy!" she said.

"Kind o' fun, after all, to be patient," he thought to himself, as she went away. "Didn't s'pose it would be."

James came up after dinner to bring a book of pictures for him to look at, and Ted pluckily outdid his other attempts at cheerfulness. He had to pay for those smiles afterward—oh, how his jaws did ache! He couldn't help being glad that James didn't come very often, for no matter how bad he felt, he was determined to show plenty of grit when James was there.

It was when he first went downstairs that he let out the secret.

"I wouldn't have believed that you would hear an illness so bravely," his father remarked. "You have been a little man."

Teddy's eyes shone. "I thought I'd surprise you," he chuckled.—Emma C. Dowd, in Sunday School Times.

### THE GREATEST BLUNDER OF MY LIFE.

In the Crerar Library, Chicago, is a book in which 500 men, out of work, have written of "the greatest blunder of their life." It is a collection made by Dr. Earl Pratt. Here are some of them:

"Didn't save what I earned."

"Did not as a boy realize the value of an education."

"If I had taken better care of my money I would be in better health and morals."

"Did not realize the importance of sticking to one kind of employment."

"The greatest blunder of my life was when I took my first drink."

"One of the greatest blunders of my life was not to perfect myself in one of the lines of business I started out to learn."

"My greatest blunder was when I left school in the fifth grade."

"The turning-point in my life was when, at fifteen, I ran away from home."

"Spent my money foolishly when I was earning good wages."

"When I let myself be misled in thinking that I need not stick to one thing."

"Self-conceit, and not listening to my parents."

"Was to fool away my time when at school."—Western Christian Advocate.

### "AS THE CROW FLIES."

Johnny Whelan looked at the little side gate hanging on its hinges and wished very hard that he hadn't tried to swing on it. Father had told him not to, and Johnny had meant to swing but a minute, but he had taken only one or two rides when, ker plunk! down came the gate, dragging its top hinge right out of the post.

Father would be sure to ask how it happened. "Look here," Johnny said to himself, "that hinge must have been just barely hanging on, or it wouldn't have pulled out so quick. I'm not that heavy!" And, having persuaded himself that this comfortable excuse was true, Johnny went around to the front porch, where his father was reading the evening paper. "What are those black birds, father?" Johnny asked presently as a long-winged line of birds crossed the yard above the tree tops.

"Crows," answered father. "Don't you know a crow when you see him, Jonathan?"

"I know 'em when they're close," said Johnny. "Where are they going, father?"

"Wherever it is, they are taking the shortest cut to it," answered Mr. Whelan. "They always do. I never forget it, because when I was a little boy like you my father told me I never could be a real man unless my speech was 'as the crow flies'—right straight to the truth, no cutting off corners and going around hard places."

"Father," said Johnny quite suddenly, "I was swinging on the side gate, just now, and it broke down."

"That is told 'as the crow flies,'" said father.

### COLUMBUS DISTRICT CONFERENCE.

The forty-first session of the Columbus District Conference convened at Sturgis, Miss., April 19, 1911. We had the unusual privilege of having a Bishop preside over us—Bishop J. H. McCoy honoring us with his presence. Rev. J. E. Thomas, P. E., also was present, taking very special interest in everything pertaining to the welfare of the district.

Our conference host, Brother Hopper, with his competent corps of assistants, met preachers and delegates at trains and assigned us to comfortable and pleasant homes. A spirit of disappointment was expressed that there were not more delegates to be divided among them.

All the ministers of the district were present, and from their reports all departments of church work are well in hand, especially in church and parsonage building. Mathiston, Cochrane, Columbus and Sturgis circuits are building and contemplating building churches and parsonages, while Starkville and West Point stations have plans to build annexes to their

churches. The Sunday schools throughout the district were reported in excellent working condition. Class organization is an interesting feature of some of our schools, and while it increases zeal in Sunday school work, it is feared that it has a tendency to lessen enthusiasm in the Epworth Leagues. Our North Mississippi Conference Sunday school field secretary, Miss Kilpatrick, was present, and made a strong address on Sunday school work. Mr. R. M. Weaver of Corinth favored us with an interesting address on the same subject.

Rev. B. P. Jacob, P. E., Corinth District, and Rev. J. H. Felts, P. E., Aberdeen District; Rev. W. L. Duren, Tupelo, Miss.; Rev. V. C. Curtis and Rev. O. P. Armour of Kosciusko, honored us with their presence. Rev. W. M. Williams, agent of our Orphans' Home, Jackson, made an interesting report of his work for our more than 200 orphans.

Rev. J. R. Countiss, president of Grenada College, made a strong speech, recommending his institution to our district as well equipped to care for and instruct its girls.

Brother Curtis represented church extension work. Brother Duren impressed upon us our relation and obligation to the mission work of the Church.

Rev. A. H. Williams, Bishop McCoy and Dr. Henderson preached, delighting, edifying and uplifting the conference and community.

The delegates to the annual conference are C. E. Rainey, W. V. Connell, Dr. S. M. Rainey, Walter Stokes. Alternates, L. C. Anderson, A. H. Peguese. The next conference will be held at Artesia.

Respectfully,

W. V. CONNELL, Secretary.

Mayhew, Miss.

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## Editorial.

### THE REPLY OF THE VANDERBILT BOARD OF TRUST.

It has been our purpose ever since it made its appearance to make some comment on the reply of the Vanderbilt Board of Trust to the bill filed by the Bishops of the Southern Methodist Church in the lawsuit now pending concerning Vanderbilt University, but we have been away from home so much and have had so many interruptions in our work that we have been prevented from doing this at an earlier date.

A most remarkable document, indeed, is this which after months of preparation has been handed to the court and given to the public. Not being a lawyer, any opinion that we might express as to the soundness of the legal views advanced therein would be of little value. On this point we will only say that the Board of Trust, instead of seeking to ascertain what are the essential principles of the law involved, and what is the equity in the case, that they might faithfully execute the trust reposed in them, have taken advantage of every possible legal technicality and have gone to court as partisans contending for victory at any cost. Not a judicial construction setting forth the rights of the contending parties, whatever they may be, do they want; but they are fiercely fighting to throw off the authority of the Church and resorting to every device known to legal cunning to effect their purpose. From the opening words of their astounding rejoinder to its humiliating close there is not a syllable to show that any thought of the MORAL OBLIGATION they owe to the Methodist Episcopal Church, South, ever entered the minds of these gentlemen.

This spectacle and some others like it which have taken place in other parts of the country are a mournful commentary upon the Christianity of our time. It is well that a concerted effort is being made to light revival fires throughout the length and breadth of the republic. When men calling themselves disciples of the world's greatest Teacher of ethics would find the interpretation of moral obligation in the intricacies and uncertainties of imperfect human law, rather than in the great unchanging principles of righteousness set forth in the Divine Word, evidently there is a crying need of a religious awakening that will give a new vision of the moral law of God, high and lifted up, and the duties springing therefrom which no earthly tribunal can revoke, and from which no exemption from any source can be had. A Christian should do right, no matter what sanction human law may give to wrong action. Those who trample justice and equity under foot and perpetrate a wrong are none the less culpable because they have managed to do it by a tortuous legal process.

We have pronounced the answer of the Vanderbilt Trustees a most remarkable document. In what sense is it so? In the first place, it is true because in effect it denies that the university is the property of the Church. Chancellor Kirkland, Bishop Hendrix and Dr. Winton have told us over and over again that the Church owned the institution, but that the title is in the Trustees, a self-perpetuating body. And when in the memorable session of the Board of Trust last June, Dr. Bradford introduced his famous resolution declaring that, though the Trustees are an independent body, they hold the university in trust for the Southern Methodist Church, and it was tabled, we were assured that this was done simply because the resolution was "inopportune" and that this action should not be taken as an expression of the Board's opinion. But now we find the attorneys of the Trustees in court repudiating these repeatedly given assurances and taking a position the logic of which clearly is that the Church does not own, and never did own, Vanderbilt University. And this contention is made above

the names of the same gentlemen (with the exception of Bishop Hendrix, who has resigned), who a few months ago so lustily affirmed the ownership of the Church through an independent Board of Trust. Were they sincere when they declared the university to be a Methodist institution? If so, how can they sit still when they are made parties to a suit that seeks to nullify the title of the Church? Do they not owe it to themselves, to their brethren, and the public at large to give some explanation of their strange and inconsistent course? It certainly seems so to us.

In his recent controversy with Bishop Hoss in the New Orleans Christian Advocate, Dr. Winton said: "Further investigation has shown me that it is less distinctively a Methodist school than I at that time supposed." In view of the contentions of the attorneys of the Trustees it would be interesting to have Dr. Winton tell us in what sense it is at all a Methodist school. What new light has dawned upon him to convince him that the Methodist Church has less claim upon the institution than he formerly thought it had? And have the scales also fallen from the eyes of Chancellor Kirkland, Dr. Byrd and the other Methodists on the Board? And do they now see the case through the spectacles of their lawyers and approve the contention that the Church does not own the university, and never did?

The only defense that we have seen offered for the inconsistent course of these gentlemen is that put forward by the Western Methodist. And what is that? It is that neither the bill filed by the Bishops nor the response made by the Trustees is to be viewed as setting forth the honest convictions of the litigating parties; that both sides have claimed things to which they do not believe they are entitled to try to gain some advantage in the contest. And strange to say, the Arkansas paper gives its endorsement to such alleged maneuvering and misrepresentation in the courts. But in the name of the Bishops of the Southern Methodist Church we resent this insinuation. We do not believe that it is permissible to make false contentions in a lawsuit any more than in a private transaction. If this is the best excuse that the friends of the Trustees can make for the contradictory positions that they have taken, they would do well to have their apologists seal their lips and leave them at least the poor shelter of silence.

Have the Trustees declared openly and unequivocally that the Church does not own Vanderbilt University? Nay, not so. Explicitness in dealing with the question of the relation of the university to the Church has never been characteristic of these gentlemen. But that such is their position is the only logical inference that can be made from the claims that they have set up. From the beginning to the end of their long discussion, they do not in a single place concede the ownership of the Church. Notwithstanding that in the resolution which initiated the movement to establish the original Central University, the Tennessee Conference in seeking the assistance of other conferences used the language, "likely to co-operate with U.S." they contend that the men sent by these bodies to the Memphis Convention acted in an individual and not in a representative capacity. And when they applied for a charter and the court in granting it referred to those making the application as the representatives of particular conferences, they declare that the judge went beyond the scope of the petition and exceeded his powers. (Is it not strange that these petitioners allowed the judge thus to override their wishes and incorporate into the charter what they did not desire, without uttering any word of protest?) They affirm that Commodore Vanderbilt did not give his money to found a Methodist school (though he was familiar with the charter and gave it to the corporation known as the Central University of the M. E. Church, South); that he did not desire his donation to be used to establish a sectarian or denominational institution of any kind; that contributions by others, including Methodists, were not made to the enterprise as a Methodist one; that the Bishops have never had any rights in connection with the institution arising out of the charter; that the Board of Trust has always been absolutely independent, and that any concessions shown the Church were purely voluntary and gratuitous on their part; that they have always had the right to elect the trustees from anywhere, regardless of church affiliation, or the approval of the patronizing conferences; that the movement to establish the Central University failed; that the Church is in no sense whatever the founder of Vanderbilt University, and has neither maintained nor in a legal sense patronized it. Such are the extraordinary claims made by these gentlemen, and if there is a vestige of Church ownership left we should be happy to have some one point it out to us.

In the course of the discussion that has gone on concerning Vanderbilt University and its affairs, some good men have fumed and fretted not a little because they thought injustice was being done Chancellor Kirkland and his coadjutors by being suspicious of them and attributing to them improper motives. But in the light of present disclosures, wherein have they been wronged? Above their own names they have taken positions more hostile to the

interests of the Church than any one had ever ventured to ascribe to them. Not even in the Peabody transaction can it be successfully contended that they were misrepresented, until it is first shown that their final action in the matter was the same as that which was contemplated before the bill which they had introduced in the Tennessee Legislature was defeated. So far from having been unfairly dealt with and placed in a false light before the Church and the general public, if the reply of their attorneys is to be construed as expressing the sentiments of these gentlemen, scarcely half the truth concerning their attitude had been told.

(This discussion will be continued in the next issue of the Advocate.)

### VALUABLE VOLUMES.

We hope that all into whose hands the Advocate goes, read the article in our issue of last week from the pen of Dr. T. B. Holloman, under the caption, "A History with a History." It dealt with a matter of not a little importance, which ought to interest every intelligent Methodist in Mississippi and many of our communicants in contiguous States. It has been said of the followers of Wesley that they have been too busy making history to write history. This statement sounds well, but we doubt whether this negligence on the part of those who wrought in the decades gone is a thing to be commended. A record of heroic achievements fires the heart and incites to noble effort. Probably the most influential book that John Wesley wrote was his Journal, telling of the trials and struggles of himself and his associates. The Book of Acts, setting forth the work of the apostles and early disciples, has been a fountain of blessing and inspiration through the centuries.

The planting of Methodism in Mississippi and the territory adjacent is a subject well worthy of the pen of the historian. It involved toil and sacrifice, and enlisted the energies of men and women of unwavering faith and heroic mold. In preserving the record of their lives and labors and tracing the growth of the Church in this field, the Rev. John G. Jones has performed a valuable and enduring service. The two volumes already issued contain chapters of thrilling interest, and are replete with important information nowhere else obtainable. Certainly they ought to be in the library of every Methodist preacher in Mississippi. Not to have them, is to be uninformed as to how Methodism began and how it has grown in the commonwealth in which it is now so strong and virile. Send \$2.50 to the Methodist Publishing House at Nashville, Tenn., or to Rev. G. W. Bachman, Winona, Miss., and procure these two interesting books. By so doing, you will not only receive full value in return for your money, but also aid in bringing out the third volume of this excellent work, which has already been too long delayed. All of our people in the territory concerned should feel a desire to have this history completed, and give encouragement to those charged with this responsibility to go forward with the task.

### THE VANDERBILT BIBLICAL INSTITUTE.

The next session of the Vanderbilt Biblical Institute (June 21-28) has announced an unusually attractive program. The general theme will be "Evangelism," many different phases of the subject being discussed by different speakers. Dr. Charles L. Goodell, pastor of the largest Methodist Church in New York City, will deliver three addresses. Seven addresses will be delivered by Dr. Edward Judson, pastor of the great Institutional Church on Washington Square, New York City. He will also preach twice on Sunday. One of his addresses will be on his father, Adoniram Judson. Two sermons and four addresses will be delivered by Dr. Henry Churchill King, president of Oberlin University. Dr. Herbert J. Willett of Chicago University will deliver four addresses on four of the great Bible evangelists. Dr. Warren H. Wilson, head of the country church department of the Presbyterian Board of Missions in New York, will discuss the problem of the country church and rural evangelism. Drs. G. W. Dyer, Thos. Carter and James I. Vance will each discuss important themes. Prof. Wm. R. Webb will speak on "The Object of All Evangelism—To Make Men." The afternoons will all be devoted to free open discussions of the many phases and problems and methods of evangelism. Many of our leading Methodist pastors will take an active part in these open conferences on evangelism. Board in Wesley Hall will be provided at \$1 a day or \$5 for the seven days. No fees of any kind are charged. Programs and other information may be had by writing to Prof. J. L. Cunningham at Vanderbilt University, Nashville, Tenn.

### THE CONTEST IN CADDO PARISH.

It is now but a few days until the local option election will be held in Caddo Parish. The news that has reached us is encouraging, but so grave are the issues at stake, that we cannot help but feel somewhat solicitous as to the outcome. It would be an immeasurable calamity for saloons to be again



opened in Shreveport. It would mean an increased jug trade and more drinking and drunkenness all over Northwest Louisiana. It would mean more disorder and lawlessness, more poverty and crime. The dramshop is the enemy of every good cause, and the ally of every immoral agency. There is not a single redeeming feature about it. It is evil, and only evil, and that continually. In such a contest, there is but one place for Methodists, and that is in the prohibition ranks. A member who unites with the liquor advocates injures his religious standing and brings reproach on his Church. Let all who are concerned for the maintenance of truth, righteousness, and decency exert the full measure of their influence to defeat this effort to return to the saloon regime. If sufficiently vigilant and active, we believe our forces will win the fight.

#### PERSONAL AND OTHER NOTES.

Rev. W. G. Harbin is assisting Rev. W. H. Mounger in a meeting at Hollandale, Miss.

From the Coffeerville Courier we learn that the Commencement sermon of the Coffeerville High School will be preached by Rev. E. Nash Broyles on Sunday morning, May 21.

The Woman's Home Mission Society of the Noel Memorial Church, Shreveport, is a wide awake organization. A full account of its April meeting appeared in one of the Shreveport dailies.

We appreciate the kind words of Rev. R. V. Fulton, of Denham Springs, La., concerning the value of the Advocate to his people, and thank him for his promise to continue to press its claims.

Rev. H. N. Harrison, with his family, is visiting relatives in New Orleans. He occupied the pulpit at the Louisiana Avenue Church last Sunday night and preached a helpful and inspiring sermon.

We desire to call attention to the brief notice in this issue of the Advocate from Rev. R. H. Wynn relative to subscriptions for the expenses of the Seashore Divinity School. This is an important matter.

Rev. J. E. Sampley of the Harrison charge, Mississippi Conference, continues his activities in behalf of the Advocate, for which we thank him. We rejoice to learn that his work is being greatly blessed.

Rev. C. A. Schultz, of Barlow, Miss., has favored us with a list of nine subscribers to the Advocate for which we tender him our sincere thanks. We trust the paper will prove to be of great help to him in his work.

Mrs. F. O. Adams, of Oak Ridge, La., has been a subscriber to the Advocate for thirty-two years. She shows her appreciation of the paper by sending her own renewal and enclosing a contribution to our Helping Fund.

Dr. W. T. Lowrey, of Clinton, Miss., spoke to the Young Men's Christian Association of New Orleans on the afternoon of last Sunday. His subject was "Acres of Diamonds," and his address is reported to have greatly pleased his audience.

A successful meeting was brought to a close at Zachary, La., last Sunday night. The pastor, Rev. H. B. Perritt, was assisted by Rev. J. M. Alford, of Bogalusa, La. There were a number of conversions and eight or ten additions to the church.

Rev. W. Winans Drake, of Lake Charles, La., has been most diligent in looking after the interests of the Advocate, as indeed he is in regard to all the interests of the Church. It is no surprise to us to learn that success is attending his labors at Lake Charles.

Rev. T. E. Gregory, pastor of our church at North Carrollton, Miss., states that this has been a great year on his charge. The congregations are large, the Sunday schools are prosperous and the prayer meetings are good. We thank Brother Gregory for his efforts in behalf of the Conference organ.

Decoration Day was observed at Port Gibson, Miss., on May 1, and Dr. T. B. Holloman, pastor of the Methodist Church in that city was the orator of the occasion. The Reveille, a local paper, highly commends the address delivered, which is said to have been patriotic, eloquent, and replete with historical information.

To an overflowing audience, Dr. S. H. Werlein preached the Commencement sermon of Tulane University and Sophie Newcomb College in the chancel of the latter institution last Sunday morning. The theme of his discourse was "The Nobility of Character," and he handled it in a most masterful and impressive manner.

Two of our city preachers, Rev. W. W. Holmes and Rev. C. D. Atkinson, have lately been blessed by the birth of a son in their homes. The Advocate extends congratulations, and prays that a favoring Providence may watch over these little ones, and bring them safe through childhood and youth to a noble and useful manhood.

Through the kindness of the accomplished president, Mr. H. P. Todd, we have received an invitation to the Commencement of Stanton College at Natchez, Miss., May 22-24. The annual address will be delivered by the Hon. Harris Dickson. This institution is said to have had one of the best sessions in its history. Six students will be graduated.

We tender our thanks to Rev. D. C. Bennett, of the Longville and Merryville charge, Louisiana Conference, for a list of subscribers recently sent us. We pray that great success may attend his labors for the extension of the kingdom of God.

Under date of the 15th inst., Rev. D. L. Cogdell, the pastor writes: "We have had a most excellent meeting in Belzoni. Rev. O. L. Savage did the preaching and it was done well. We received seven persons into the church. We are on the up grade here."

Rev. H. E. Carter, the pastor at Georgetown, Miss., will begin a series of revival services Friday evening of this week, in which he will have the assistance of Rev. J. M. Alford, of Bogalusa. Brother Alford also has an engagement to be with his brother, Rev. L. F. Alford, in a meeting at Mt. Olive, Miss., the week following the one at Georgetown.

We are gratified to learn that Mr. Joshua Skinner, of Foote, Miss., who recently was operated on for gall stones at Rochester, Minn., returned home last Saturday, completely restored to health. This will be pleasing news to Mr. Skinner's many friends in the Mississippi Delta and elsewhere, who for some time were quite solicitous as to his condition.

President D. C. Hull, of Millsaps College, was slated to preach the Commencement sermon for the high school of Newton, Miss., last Sunday evening. He is in much demand for platform and pulpit work, and has made a fine impression wherever he has gone. The general verdict is that no mistake was made in naming him as Bishop Murrah's successor.

The Woman's Home and Foreign Missionary Societies of the Mississippi Conference recently had a profitable joint session at Brookhaven. The press dispatches report that it was decided to merge the two organizations. We hope the secretary or some one else who is in a position to do so will furnish the Advocate an account of the proceedings of this annual session.

In the Mississippi intercollegiate Oratorical Contest at Gulfport last week, Mr. J. W. Broom, of Millsaps College won the first prize, and Mr. C. T. Rand, of the Agricultural and Mechanical College, the second prize. Mr. Broom's subject was "The Modern Sir Galahad." There have been sixteen of these contests, and the representatives of Millsaps College have won the first prizes in eight of them—far outstripping any other competing institution.

In a personal letter to the editor, Dr. H. L. Sutherland, of Rosedale, Miss., states that the Greenville District Conference which convened there last week was a most enjoyable occasion. Our church work in the Mississippi Delta is making gratifying progress under the fostering care of the capable presiding elder, Rev. W. W. Woolard and the band of choice preachers who are his co-laborers in this developing field. It is doubtful whether there is a group of charges anywhere in Southern Methodism which pay their pastors better than those which comprise the Greenville District.

Friday, May 12, marked the second anniversary of the death of Bishop Charles B. Galloway, who was Mississippi's first citizen, and perhaps the most widely known and loved minister in the Methodist Episcopal Church, South. The Jackson Daily News of the 11th inst. called attention to this approaching anniversary, and stated that Bishop Candler would reach that city the next day and be the guest of Mrs. Galloway, and that while in Jackson he would visit the grave of Methodism's fallen leader. Between these two chief pastors, before death intervened, there was a close intimacy and strong attachment.

Since writing our editorial on "The Reply of the Vanderbilt Board of Trust," we have observed that in the Western Methodist of last week, Bishop Hoss protests vigorously against the suggestion that the Bishops have claimed more in the bill filed in the Vanderbilt lawsuit than they really believe the Church is entitled to. He affirms that, on the contrary, the Bishops will swear to the representations made therein, and that the other side will be asked to swear also to the statements contained in their answer. We will publish the full text of Bishop Hoss' timely communication in our next issue.

The New Orleans Protestant Ministers' Association recently adopted a resolution deploring the failure of those charged with the administration of the will of the late John McDonogh to enforce that provision which prescribed that the Bible should be used as a text-book in the public schools of this city, and that the Old and New Testament should be read and sacred singing taught in them. It strikes us that this protest is proper and timely. To accept the money donated and yet ignore the conditions upon which it was given, can scarcely be said to show a proper sense of obligation in executing so sacred a trust.

We have in hand a copy of the April number of the Louisiana State University Quarterly, which is devoted exclusively to the interests of the Law School of that institution. It contains a number of able legal discussions, and the pamphlet throughout is well worth a careful reading. We note that this law school maintains a three years' course, and that the curriculum is an unusually comprehensive one. This certainly should commend it to the public, since



#### NEW FELICITY PARSONAGE.

The above is the Felicity Street Church parsonage (New Orleans), which has just been completed at a cost of about \$4000, and is to be dedicated Thursday evening of this week. Rev. W. W. Holmes is the popular pastor of this congregation.

thorough preparation for one's life work is becoming increasingly imperative in this day of sharp competition. The man who lays a good foundation in the beginning is the one who is most apt to attain a distinction in his profession.

We acknowledge the reception of a beautifully printed invitation to the Commencement exercises of Grenada Female College, which will be held May 26-30. As before stated in our columns, the Commencement sermon will be preached by Dr. James A. Duncan, of Athens, Ala., who also will deliver the baccalaureate address. Rev. John H. Mitchell will deliver the annual sermon before the Young Woman's Christian Association. The graduating class this year numbers nine and is as follows: Miss Peachie Carter, Miss Alma Lester, Miss Clara Burt, Miss Mavsel Willingham, Miss Virginia Thomas, Miss Willie May McIntosh, Miss May Sigrest, Miss Jennie May Mills, and Miss Lucie Duncan.

The joint meeting of the Woman's Home and Foreign Missionary Societies of the Louisiana Conference at Monroe last week was well attended, and the exercises throughout were exceedingly interesting. The annual sermon was preached by Rev. Paul M. Brown, presiding elder of the Alexandria District. Miss Mabel Head and Miss Belle Bennett were present, and by their stirring addresses contributed much to the success of the occasion. One of the most enjoyable features of the meeting was the delightful reception given the delegates by Dr. and Mrs. S. S. Keener. Mrs. E. R. Kennedy, of Lafayette, was chosen president of the combined organizations. The next session will be held at Natchitoches.

Bishop W. A. Candler preached a great sermon at Whitworth College last Sunday at 11 a. m. His text was Timothy II. 14-15, and the discourse was a strong and overwhelming defense of the orthodox faith. The Picaune says, "While the Bishop was preaching many fervent amens were heard, and at one time it looked as if several of the preachers on the platform would give vent to an old-time Methodist shout." Other ministers present at the service were Rev. W. H. Lane, Dr. E. H. Mounger, Rev. T. H. King, Rev. J. T. Leggett, Rev. Paul Hardin, Rev. C. F. Emery, Rev. H. B. Watkins, Rev. J. M. Corley, Rev. Jasper Smith, Rev. H. A. Gatlin, Rev. J. B. Bennett, Rev. H. M. Ellis, Rev. W. T. Griffin, and Dr. I. W. Cooper.

A special train will be run from Nashville, Tenn., to San Francisco to carry persons desiring to attend the great International Sunday School Convention to be held there, June 20-27. This special will be under the supervision of Mr. J. Arthur Johnson, Advertising Agent of the Methodist Publishing House, and will afford the very best accommodations of every kind that can be commanded. There will be no change of cars en route either going or coming, and every possible comfort for the passengers in the way of dining and sleeping car service will be provided. It is stated that this train is run at actual cost, and that the trip can be made for \$150 and upward. Stops for sight-seeing will be made, and an opportunity given to see all the places of greatest interest in the Middle and Far West, such as the Grand Canyon, the Yosemite Valley, and the Yellowstone National Park. The route selected is the one that will carry those in the party where the scenery is the grandest and most historic. People who are thinking of going West would do well to write at once to Mr. Johnson, care of the Methodist Publishing House, who will take pleasure in furnishing circulars and all needed information.

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On April 25, 1911, after the evening shadows had covered the face of the deep, the death angel visited the home of Mr. and Mrs. J. A. Rials and claimed for his own the spirit of their darling baby, **JAMES RAYBORN**, aged one year, two months and sixteen days, and with him winged his way back to the shore of eternal bliss. Little Rayborn, who blessed this his home for only a few short months, has gone to him who said: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Weep not, dear loved ones, for he cannot come again unto you, but you may go to him.  
 T. E. GREGORY, P. C.

The death angel came to our home last September and called away our dear mother, **MRS. BETTIE ABNEY**. She leaves a husband and three children to mourn their loss, but we grieve not as those who have no hope, for she was ready and willing to go. She was a patient sufferer for more than two years and was conscious that death was approaching. She suffered untold pain the last two weeks and often said her time would soon come, and that then she would be better off. She united with the Methodist Church while young, and had lived a Christian ever since. We miss her so much and feel so sad to think we can never see her dear face and hear a mother's voice again, but we feel it is for the best, for Heaven is nearer and dearer since we know mamma is there watching and waiting for us. Her influence still lives and serves me as a daily guide. Good-by, dear mother; it will not be long till we'll meet again. Her son,  
 EZRA W. ABNEY.

**MRS. RUTH REAMS SANDLIN** was born in Minden, La., February 3, 1878, and died March 28, 1911. She was the daughter of W. J. and Mrs. Ida Reams and was the wife of Judge John N. Sandlin. She joined the Methodist Church when thirteen years of age, and for the remainder of her life was a useful member of our congregation at Minden. In the choir she sang and at times presided at the organ for nearly twenty years; from her infancy she was identified with the Sunday school, and in later years was a most efficient teacher in the primary department. In the Home Mission Society she was a most earnest worker, and at the time of her death held the office of third vice-president in our Conference Home Mission Society. She was married August 3, 1899, to Judge John N. Sandlin. Around her husband and her little son she built a paradise, where love dwelt and where she was queen. She fed the ambitions of her husband and guided him in his political career with unerring wisdom. The gentleness and charm and sweetness

of this wife and mother made home the dearest spot on earth to her husband and her son. She had a great love and sympathy for the aged. Her devotion to her venerable father and mother was beautiful, and her friendship for the aged men and women whom she had known from childhood made her loss most severe to those whom the years have robbed of their treasures and who have little left to cheer them as they wait till Jesus comes. Her tact and gentleness in the homes where sorrow and sickness had come and her willingness to serve the troubled ones at every opportunity endeared her to hundreds in the community. Few women have ever lived in Minden who have been so widely lamented in their death. No one ever thought to associate death with one so full of happiness and the joy of living as Mrs. Sandlin. A beautiful baby girl came to her home, and the mother's happiness was complete. A few days afterward the mother sickened and died, and God thus made her happiness eternal. The babe lingered for three weeks and God gave the little one to her mother's arms again. The writer conducted the funeral services, assisted by all the resident pastors of Minden. Her husband and little son, her father and mother and brother yet abide, holding the memory of the sweet and gentle woman whose life meant light and joy to them. May the shining presence of the God of comfort and peace fill the empty places in their hearts!

E. K. MEANS.

Minden, La.

**MRS. CATHERINE ELLA SPENCER** (nee Smith) was born March 23, 1848, and united with the M. E. Church, South, at Bluff Springs when only a child. She was happily united in marriage to Elijah Harrison Spencer, September 6, 1868, who departed this life January 15, 1892. Sister Spencer was left a widow nearly twenty years ago, with several children to care for, four of whom remain to mourn the loss of a mother—T. H. Spencer of Winona, Miss.; E. G. of Jackson, Tenn.; L. C. and J. L. of McCaskey, Miss. All are fine business men, whose lives bless the Church. Sister Spencer lived a life of devotion to her Savior, to her children and to her Church. She always looked well after the interest of her pastor; her home was his home. Her light was like a city that was built on a hill, he, life the salt of the earth. There was something in her quiet grace that spoke the calm of Sabbath afternoons; a knowledge in her deep, unfaltering eyes that far outreached all philosophy. Time with caressing touch about her wove the silver-threaded fairy shawl of age, while all the echoes of forgotten song seem joined to lend a sweetness to her speech. Her health had been failing for the past two years. A few months ago she went West, hoping to recover, but while in a sanitarium at San Antonio, Texas, the death angel came and she went home to rest. She was always submissive to her Heavenly Father's will. The writer visited her regularly before she went away and prayed with her, finding her always leaning on the strong and mighty promises of God. We laid her remains away on May 1, 1911, at the Bluff Springs Church. Revs. E. S. Lewis, J. A. Hall and W. G. Burks assisted the pastor in conducting the funeral service.  
 T. E. GREGORY.

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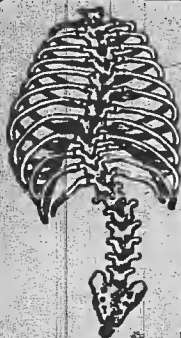
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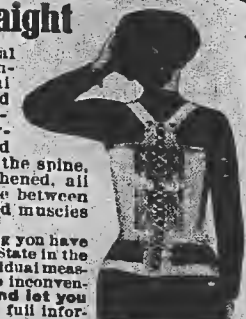
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## Tidings From the Field

Bayou Pierre Circuit (Mississippi Conference):

Our second quarterly conference was held May 6-7 at Pleasant Ridge. A. five of our churches were represented. Our much-loved presiding elder, Rev. J. T. Leggett, was with us and gave us two soul-stirring sermons. We are always glad to have Brother Leggett with us. He brings us messages of love, messages that are of great depth spiritually. Our people know how to take care of their pastor. We received a nice pounding at the hands of the good people of Center Point on yesterday, May 8. We most heartily thank the good people of Center Point Church and pray God's blessings upon them.

JASPER L. SMITH, P. C.

Ruston, La.:

Our work here is delightful. Our people are responsive, co-operative and capable, and every department of the work is prospering. Forty-five new members have been received since conference; a Senior League, a Junior League, a laymen's missionary committee, two Mission Study Circles and an interdenominational Boy Scout troop have been organized this year with gratifying results. Last Sunday at 11 o'clock we asked for \$5000 to pay an old debt of \$1000 on the church and to build new Sunday school rooms. The people responded liberally, pledging \$3300 then; more has been secured since, the rest is being raised and the work of construction will begin at an early date. We were glad to have with us recently our former pastor, Rev. A. G. Shankle and to hear him preach two good sermons—the L. I. L. Commencement sermon at 11 a. m. and at the Methodist Church in the evening.

WM. H. COLEMAN.

Stallo and Decatur Circuits:

Friday, May 5th, the second quarterly conference for the Stallo Circuit was held at Stallo. The pastor, Brother M. R. Jones, submitted to the conference reports that showed the church work to be in a prosperous condition. The work is entirely too large for one man to do justice to, so Rev. L. C. Freeney, a young local preacher, has been engaged to help supply the people with the Word. The stewards advanced the pastor's salary over last year, and payments to date are almost fifty per cent in advance of this time last year. Brother Jones is planning to build a parsonage real soon, and at Stallo the people have nearly all the material for a new church. From Stallo I went to Decatur, the seat of the second quarterly conference for the Decatur Charge. We held the quarterly conference Saturday and preached three times Sunday. The reports of the pastor, Brother C. C. Evans, indicated prosperity in all departments of the church work at both Decatur and Union. Some furniture has been put into the parsonage, which adds much to its comfort. At Union the people have put real nice, new pews into their handsome new church which they built last year under the leadership of Brother H. E. Carter. The stewards have advanced the assessment for P. C. \$100 over last year and payments are up to date.

T. J. O'NEIL.

Abbeville Circuit (North Mississippi):

We had our second quarterly conference at Mt. Zion, April 29. On account of sickness in his home, Brother Cunningham sent Rev. O. W. Bradley

in his place. Brother Park of Oxford and Brother Broome of Holly Springs Circuit were also with us. Our people enjoyed Brother Bradley's sermon very much indeed. It was a fine discourse from the text: "I am the vine; ye are the branches." After a good dinner we had the conference. We feel that everything is moving along nicely. Brother Broome preached for us Sunday and everyone felt that it was a fine effort. We have just arrived at the parsonage and are delighted with our home among this good people. The good women had been here before us, and such a "pounding" they did give! This article would be much too long if I should mention all the nice things, but I must mention the new stove we found in the kitchen. It is grand. That the Lord bless this good people is my prayer. I want to say that not only the Methodists, but Presbyterians and Baptists, too, had a hand in this "pounding." Every church on this circuit has a Sunday school and we are now arranging for Children's Day. Our congregations are real good, and we are expecting much success this year. We are just out of school and are now planning our meetings for the summer. Rev. J. W. Roper of Byhalia will assist me here and Rev. W. L. Broome will help Brother Park and me at our camp meeting on the Oxford Camp Ground.

J. E. STEPHENS, P. C.

Shuqualak, Miss.:

We have just finished a short revival meeting at Shuqualak. Not a drill service, nor yet a siege; but more—a "starter," or skirmish, to locate antagonisms and to test our fighting force. Conditions are better known as a consequence of the brief meeting. Real benefits came also to the membership, and some interest was manifested from the outside. Rev. G. E. Thomas, in passing, delivered the first sermon, and Rev. R. H. B. Gladney came from Macon on Monday and remained four days, preaching to good congregations with characteristic and impressive earnestness. By all signs Satan was "on the run," when a wire message silenced his gospel guns and called him away. At the finish on Sunday night six new names were announced for membership—not all, however, as a result of the meeting. My Mohegan Church has been newly improved and the parsonage debt is paid. The district home of Rev. J. D. Newsome is to be painted this week and placed in good condition otherwise. And a new bell has just been installed at the Shuqualak Methodist Church. The Cookeville people made all things new within and without at their house of worship at a cost of several hundred dollars. Salem is in line with a good Sunday school and the first \$122 on the general collections. We trust for blessings and to "see what we shall see." Bishop J. C. Kilgo, president of the coming conference, is "known and read" of by no few people, and the name sounds well as successor to the gifted and greatly useful Bishop J. H. McCoy, so much honored in North Mississippi. Macon, the place of meeting has autos, I learn, and fine sidewalks in plenty, with beautiful homes and a most worthy people. A "car line" in busses and carriages gives quick conveyance, and a footway to the depot is a compliment to shoe leather.

A. H. WILLIAMS.

Shuqualak, May 10.

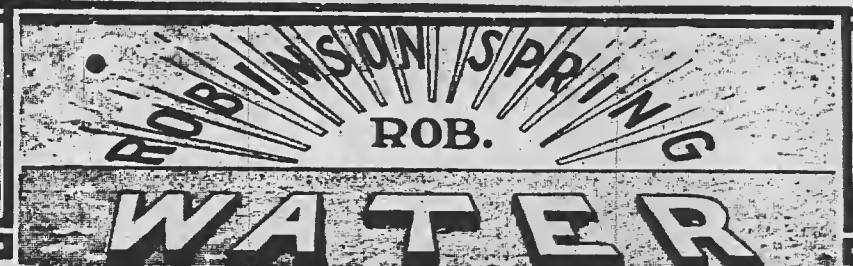
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Yours truly,  
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Robinson Springs Co. Jackson, Miss. 6-4-10.  
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Mrs. F. R. Bonchillion.  
Robinson Springs Co. Jackson, Miss. 6-4-10.  
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Yours truly,  
J. M. McDonald.

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because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.



## Epworth League Department.

(Edited by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications intended for this Department should be addressed.)

### His Way.

"No pictured likeness of my Lord have I.  
He carved no record of his ministry  
on wood or stone,  
He left no sculptured tomb nor  
parchment dim,  
But trusted for all memory of him  
Men's hearts alone."

### NOTES.

This department is open for announcements relative to all Conference League Meetings.

Brandon Chasse has a good Junior League, whose membership has nearly doubled this year.

The North Mississippi League Conference at West Point, Miss., is a little less than a month away—June 13-15.

Louisiana Leaguers will soon be turning their faces toward Ruston for their annual conference, which meets June 21-23.

We notice that in some places where Sundays are overcrowded the Senior League takes charge of the Wednesday evening service twice a month as their devotional meeting.

Miss Cora Griffin, secretary of the Galatia League in Mississippi, writes that the chapter is doing good work. There are fifty-six members, and the pastor takes a personal interest in the organization.—Epworth Era.

We want for this column a number of articles not over 200 words in length on this subject: "Three or Four Prominent Difficulties in League Work." We want them from real League workers or people who have tried to be. We can't promise to publish all, but we will publish those most concisely written. Who will give us the first?

### A SUCCESSFUL LEAGUE.

#### What We Ought to Have.

What ought we to have to make a successful League in our church?

First, we ought to have a pastor who sees in his young people a power to be developed and harnessed for the kingdom of God. The pastor who frowns on his League ought to be superannuated—to speak charitably.

Secondly, we ought to have some trained leaders who know how to do things—trained in devotional, philanthropic, literary and missionary work. The cry of the League is for leaders.

Thirdly, we ought to have a bunch of consecrated young lives willing to do the Master's will—who have really said, "All for Christ." All of these things we ought to have. For them let us work and pray.

#### What Must We Have.

But what must we have to have a successful League? We must have, in the first place, just what every church has—some young people with powers latent or developed that ought to be used for the advancement of God's kingdom. And then we must have some one who cares. Some one must care that these lives are unused, unconsecrated, inactive. Some one must care that this work isn't being done. Isn't there some one in every church who cares? All these other things we ought to have. These two we must have—young lives and some one who cares for them. What congregation has not these two?

### DEVOTIONAL.

Our topic for May 21 is "A Convincing Testimony." The following Scripture references are suggested: Peter 2:11-12; Phil. 2:15; Matt. 5:18. We take the following excerpt from the Epworth Herald:

#### The Meaning of the Theme.

The plain meaning of the topic is that Christianity is on trial in an unfriendly court and the proposition is to present testimony that will be con-

vincing. There is a tendency on the part of some to think that the days of hostility to Christianity are all in the past, but this is not so. The form in which this opposition manifests itself is different. It is not so crude. It does not in civilized lands use the weapon of physical force as formerly. It is more subtle, but the spirit of the world is just as antagonistic to the spirit of Christianity as ever in the past. The ungodly world is the court in which the cause of Christ is on trial.

In earthly and temporal affairs it is possible, when the attitude of the court is understood to be antagonistic, to get a change of venue, so that a fair trial may be guaranteed and prejudice can have no play. But in this case there can be no change of venue. The trial must be held in this court, and the testimony must be convincing enough to win the case against all prejudices.

Who, then, are to be the witnesses? In this as in all other courts, no one can have his testimony admitted if it is merely hearsay. Rumor is no testimony. A witness cannot give what he has heard as evidence. There are very important distinctions that must be made. Many have had experience with Christianity from living in Christian communities, but have never had Christian experience. Christianity is a life, not outward observances. He, then, that would bear testimony that will be admitted must know from experience. The fact that in a theological way we can explain the plan of salvation is not any reason that our explanation should have weight. It may be just hearsay evidence, taught us by our parents, our teachers, or the preacher. This leads to the conclusion, then, that there is only one class of people who can bear the convincing testimony, and that is genuine Christians—the only ones who have first-hand knowledge.

#### Illustrations.

A missionary volunteer said: "I want to go to China because God calls me out there to be a Christian home-maker." It is a beautiful way to let light shine anywhere, to be a Christian home-maker.

When Peter and John were arrested and brought to trial for the healing of the man at the gate of the Temple, the strongest argument that they could present was the man himself. "When they saw the man that was healed standing by, they could say nothing against it."

A monk said to a young student, "Let us go and preach in the town today." So they went out and walked through one street after another, but without ever stopping anywhere. Upon their return to the monastery the young student said, "Father, I thought you were going to preach in the town." The monk replied, "If we have not preached as we walked, it were in vain to say anything."

Mrs. Mand Ballington Booth, "the little mother" of the prisoners, tells of the conversion of a desperate prisoner. After his conversion his life was a tremendous power for good among the prisoners, though he was not permitted to say a word to them.—Epworth Herald.

It has always seemed to me that personal testimony is one of the most convincing elements in any man's preaching. "Whereas I was blind, now I see" is what touches and inspires others who are in need of the Savior.

Half our battle as Christians, shall I not say as men (for the Christian is the true man), is in learning to say "No." And this we must practice in things innocent if we would have the power with regard to things that are forbidden. Moreover, we must remember that all self-denial develops character; that not only in order to resist temptation to bodily indulgence, but also to strengthen the will, we need to learn a little hardness.—Bishop Hall.

## Obituaries.

MRS. ANNIE MARIA (MILLER) MULLINS was born August 29, 1834, and died January 29, 1911. She was married to Rev. E. F. Mullins in October, 1857. Brother Mullins was a member of the Mississippi Annual Conference for a number of years, and this good woman bore all the privations of the itinerant life in that day without a murmur and was always grieved that her husband saw fit to leave the itinerancy. Brother Mullins preceded his good wife to the grave by just a little more than eight years. Four children were born to these servants of God—two sons and two daughters—and were brought up in the service of God and the Church. Sister Mullins was a modest Christian woman. Her heart was fixed on "heavenly things." Like Abraham, she "looked for a city that hath foundations, whose builder and maker is God," and has entered into that inheritance "which is incorruptible and that fadeth not away." It was my privilege to be associated with this splendid woman during the last year of her life, and while much of that time she was an almost constant sufferer, she was never known to be the least impatient, nor did she lose her consciousness of a present Savior. She always had some word of encouragement for her pastor, but never of complaint. Her sons and daughters treasure her memory and speak of her faithfulness to the Church and to God. Truly "a good woman has gone to her reward." C. N. GUICE.

RAYNER FELDER, the son of Mr. and Mrs. Wade Felder, was born at the country home of these fond parents seventeen years ago. The father and mother were ripe in Christian experience when God blessed them with this noble son. His older sisters had given their hearts to God in early childhood, and so this splendid boy followed in their steps, giving his life to the Church when quite small. Until the day of his tragic death, January 7, 1911, he was true to the vows that he made at the altar of the old Topisaw Church. It is hard to place an estimate on a life so rich in promise as this young man's. Loved and admired by all who knew him, recognized as a leader by his companions and honored by his teachers and superiors, great expectations had been built up in his behalf. Father and mother had already learned to lean on his manly shoulders, and sisters felt confident of an honored and useful life for him. His untimely death still brings a hush to the voice and tears to the eye. His splendid poise and self-control, with purity of life and speech, betokened usefulness and success, could he have lived; and even now they are priceless as a heritage to his loved ones and friends. With admiration for his noble young life, and knowing that the all too short years were not lived in vain, I pray God's rich blessings on his loved ones and subscribe myself their friend and his, C. N. GUICE.

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### LOUISIANA CONFERENCE.

#### Monroe Dist.—Second Round.

Oakgrove ..... May 20, 21  
Bonita ..... May 27, 28  
Tallulah ..... June 3, 4  
Oakridge ..... June 10, 11  
Collinston ..... June 11, 12  
Downsville, at Douglas ..... June 17, 18  
Calhoun ..... June 24, 25  
Brooklyn, at Hickory Spr. July 1, 2

Florence ..... July 8, 9  
S. S. KEENER, P. E.

Shreveport District—Second Round.  
South Mansfield ..... Apr. 23, 24  
Lachute, at Taylortown ..... Apr. 25, 26  
Keatchi, at Belbaur ..... Apr. 29, 30  
Bossier City, at B. C. .... Apr. 30, 31  
Pleasant Hill, at Robeline ..... May 6, 7  
Hornbeck, at Holly Grove ..... May 10, 11  
Campit, at Clarence ..... May 13, 14  
Ida, at Ida ..... May 16, 17  
Leesville ..... May 20, 21  
Bon Ami ..... May 21, 22  
DeRidder ..... May 24, 25  
Grand Cane Mis., at Bethel ..... May 27, 28  
Grand Cane, at Keithville ..... May 28, 29  
Greenwood, at Kingstons ..... May 30  
H. R. SINGLETON.

New Orleans Dist.—Second Round.  
Epworth ..... May 17  
Rayne Memorial ..... May 21, 22  
J. M. HENRY, P. E.

Lafayette Dist.—Second Round.  
Lake Arthur ..... May 20-21  
Lake Charles ..... May 21-22  
Indian Bayou ..... May 27-28  
Rayne ..... May 28-29

District Conference will convene at Lake Charles, May 24th, at 9 a. m. The opening sermon will be preached by Rev. K. W. Dodson, Tuesday evening at 7:30.

J. E. DENSON, P. E.

Ruston Dist.—Second Round.  
Boyd Mission, at Ash-land ..... May 19  
Bienville, at Saline ..... May 20, 21  
Lisbon, at Harmony ..... May 27, 28  
Houghton, at Alberta ..... June 11  
Arcadia ..... June 17, 18  
Lanesville, at ..... June 21  
Cotton Valley, at C. V. ..... June 24  
Minden ..... June 25, 26  
R. W. TUCKER, P. E.

Baton Rouge Dist.—Second Round.  
Amite City ..... May 21, 22  
Kentwood ..... May 28, 29  
Port Vincent, at Port V. June 3, 4  
St. Francisville, at Star H. June 10, 11  
New Roads, at Cottonwood June 13  
Dist. Conf., at Franklinton June 13, 15  
C. C. MILLER, P. E.

Alexandria Dist.—Second Round.  
Jena, at Eden ..... May 20, 21  
Trout ..... May 21, 22  
Columbia, at Columbia ..... May 24  
Marksville, at Marksville ..... May 28, 29  
Selma ..... May 31  
Tioga, at Pleas. Grove ..... June 3, 4  
Fullerton and Oakdale, at Spring Hill ..... June 10, 11  
Colfax, at Montgomery ..... June 14  
Meville, at Woodside ..... June 18, 19  
Glenmora, at Forest Hill ..... June 25, 26  
Opelousas ..... June 28  
PAUL M. BROWN, P. E.

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### WEAK, COLD SPELLS.

Wilmington, N. C.—Mrs. Cora L. Ritter, of this place, says: "I used to have headaches and blind dizzy spells, and weak cold spells went all over me. I had different doctors, but they were unable to tell me what was wrong, so I began to take Cardui. I am now all right, in good health, and better than I have been for 10 years." Cardui is a remedy for women, which has been helping sick women for nearly a lifetime. You can absolutely rely upon it. Other people have done the testing, and you should profit by their experience. Cardui has benefited a million women. Why not you? Begin taking Cardui today.



## The Sunday School.

### LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Rev. J. T. Foster has one of the finest adult Bible classes in the Louisiana Conference (men and women), at De Ridder, La. It numbers over 100, and 72 were present on Sunday, May 7.

A Sunday school has been organized at Boyd's Chapel, on the Boyd's Mission, with S. A. Manigum, superintendent; L. P. Boyd, assistant superintendent; W. M. Harris, secretary and treasurer.

At Chestnut, on the Boyd's Mission, a Sunday school has been organized, with T. W. Davis, superintendent; Mr. C. J. Pullen, assistant superintendent; Mrs. Peatche, secretary and treasurer; Mrs. T. W. Davis, superintendent of the Home Department, and Miss Laura Steward, superintendent of the Cradle Roll.

Mr. W. A. Brown, who was put in charge of the Pollock Sunday school the first of the year, gives this flattering report about the condition of his school: "The Sunday school has exceeded my expectations by a good deal, and the attendance is increasing wonderfully. Last Sunday we had 130 present, the Sunday before 110, and the second Sunday 113. The average attendance has increased from 60 to over 100, and collections are fine—last Sunday \$2.50. We have got the school out of debt and have over \$20 in the treasury. We use the graded literature in some of the classes and have organized the Bible class into a Wesley Adult Bible class. We have increased the Boys and Girls to fifty copies, and still have not enough. Our Children's Day service will be held on the first Sunday in June, and we will have a picnic on the 19th. I have blackboard reviews every Sunday, and on Missionary Sunday I have a special talk with pictures and charts gotten out by the Publishing House. No school can progress without using up-to-date methods. When I first took hold some of the older ones opposed some of the methods I wanted to inaugurate, but after I got them to working they all became enthusiastic workers for their success. The recent fire seems to have helped rather than hindered us, the attendance having increased. We have a fine corps of teachers and I think our school will rank among the best in the State for the size of the place and the conditions under which we have had to work."

This sounds like "putting up the goods" for a sawmill town Sunday school, and these words are worth re-reading.

### MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

The Sunday school at Logtown has already raised \$100 for missions.

A Sunday school has been organized at Pearllington with sixty scholars, and at Westonia, same charge, with ten scholars and a prospective enrollment of thirty. Brother H. Melard is the energetic pastor who has brought about these results.

Vancleave, under the pastoral supervision of Rev. J. M. Lewis, has four flourishing Sunday schools, two of which have been organized this year, with more in prospect. A Sunday school rally was recently held on the charge with far-reaching results.

The Seashore District Conference, with the consent of the presiding elder, appointed a committee on Sunday schools, whose duty it is to prepare a program for a Sunday School Institute to be held in connection with the next District Conference at Lumberton.

The 25th Avenue Church, Gulfport, Rev. F. R. Hill, Jr., pastor, and Brother W. H. Favorite, superintendent,

ent, has, during the year, organized for systematic mission study and work. This school alone is educating a young Japanese man in the Methodist College in that country, supporting a young Bible woman in Japan and maintaining a bed in the hospital in Mexico.

The Sunday school interests at the Seashore District Conference were not overlooked. Brother Favorite, superintendent of 25th Avenue Church, Gulfport, made a talk on Sunday schools and missions, which should have been heard by every superintendent in the district. His thorough understanding of the matter accounts for the splendid missionary spirit manifested by the school.

### VERY IMPORTANT NOTICE.

One or two brethren write that they have not received the Children's Day programs ordered. A letter from the Publishing House, Nashville, just received, indicates some of the orders sent from this office have been mis-carried. If any charge has not received the programs ordered, please notify me at once so the order can be duplicated. B. F. LEWIS, Chairman of Sunday School Board.

### NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

"The teachings of the Sunday school are the foundations of all peace commissions."

The field secretary's visits into the country on Sundays are full of inspiration to her. The people are so ready and willing to help in this great work, are so hungry for new, helpful and attractive methods, and are so social and hospitable in every way that it is a genuine delight to serve them.

"Training is everything. The peach was once a bitter almond; cauliflower is nothing but cabbage with a college education." If flowers, fruits and vegetables can be brought to such a high state of civilization, then to what heights may not the human heart and soul be trained? Sunday school teacher, will you remain the bitter almond?

Corinth, Miss., has just had a Home Visitation Day, directed by all the denominations and fruitful of the very finest and best results. It was raining and storming, but the business men said the weather should not affect so great an enterprise, so with one accord they went out and took this religious census, which will mean much for the town and all denominations.

A great psychologist says: "The chief dangers of England are religion without the Holy Spirit, Christianity without Christ, forgiveness without repentance, salvation without regeneration, politics without God, heaven without hell and Christian work without the Bible." Similar dangers seem to be threatening us, and we will do well to read and re-read this note of warning and try to put into operation the great lacking forces without which no good thing can result.

Do you know that all through this cruel winter when you have sat in houses, comfortable and warm, many country houses of worship have had no stoves and not a few have had panes of glass out? Adult and junior classes keep writing, asking for something to do. Can't these open windows be filled in? Cannot paint be put over old and gray boards, and cannot song books and even a little organ be furnished to music-hungry communities? No class, without a specific benevolence outside its own needs, can reach its full meed of success.

Missionary activity in behalf of the home and foreign fields is the greatest possible incentive to growth. A certain class of boys would not contribute to missions; they were unruly and a great trial to their long-suffering but hopelessly insufficient teacher.

One day that teacher had a visitor from Puerto Rico, and luckily invited him to speak a few words to his class, mentioning the one obstacle that it was barely possible not a word would be heard. The man from Puerto Rico knew boys; he caught their attention first by an object of interest from the depths of his pocket that Puerto Rican boys like, and not a boy moved till the half hour was all too quickly over; then, the very worst, wiggliest boy in the class rose and asked how much would help out a certain mentioned native boy to finish his term of school. The face was so earnest and honest and really radiant that the sensible man answered, as he would have done to a grown man, "\$25," and that very bad boy put it up to those other little less bad boys, and they said: "We'll keep him going," and they did. And they were never bad boys any more during the recitation. They thought of their boy, worked for him—and listen, even prayed for him, and wrote him boy, heart-to-heart letters. That class has re-made the entire Sunday school. Out of a crowd of unorganized, visionless people meeting together on Sabbath morning has come one of the very best missionary schools in the country. The boys were not bad, you see, after all—just the grown-ups were not as far-sighted and loving as they should have been. Let us not be so blind. From the little lad with the loaves and fishes, even to the growing boy in every home, there is a wealth of dynamic power and helpfulness; and as these boys grow up, so will the civilization and progress they must represent be bettered.

Mr. W. H. Ridgway gives a suggestive ladder for a man's life:

Tender teens.  
Teachable twenties.  
Tireless thirties.  
Flery forties,  
Forcible fifties,  
Serious sixties,  
Sacred seventies,  
Aching eighties.  
Shortening breath.  
Death,  
The sod,  
God."

Will we not see where we are on the rungs of this ladder; rather, still, will we not reverently look to the God who stands at the top and who shall judge of our deeds and our failures?

Yesterday says, "Learn of me." To-day says, "Use me." To-morrow says, "Leave me alone."—Southern Churchman.

### "A STITCH IN TIME SAVES NINE."

If people would use a little forethought, they would save themselves many an ache, and sometimes a life. To illustrate, you snag a finger; you pay no attention to it; it festers and develops into blood poison and becomes a matter of much seriousness. Now, if in the beginning you had gotten a box of "Gray's Ointment" and applied it—well, you wouldn't have had that blood poisoning. "Gray's Ointment" prevents blood poisoning, cures old sores, cuts and wounds of any kind, boils, bruises, carbuncles, piles, poison oak, etc. Get a 25c box from your druggist to-day, or send direct for it and keep it always handy. If you want to test it first, drop a card to W. F. Gray & Co., 804 Gray Building, Nashville, Tenn., and they will send you a free sample.

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if you want to forget the heat and the  
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### PLAN OF EPISCOPAL VISITATION.

1. Bishop A. W. Wilson—Virginia, Salisbury, Md., November 1; North Georgia, St. James, Augusta, Ga., November 15; Alabama, Pensacola, Fla., December 6.

2. Bishop E. R. Hendrix—Denver, Walsenburg, Col., August 31; Mexican Border Mission, Saltillo, Mexico, February 1; Central Mexico Mission, Guadalajara, Feb. 8; Northwest Mexican Mission, Torreón, February 22.

3. Bishop W. A. Candler—Holston, Morristown, September 27; Tennessee, Columbia, October 18; Memphis, Madison Heights, Memphis, November 16; Cuban Mission, January 11-13.

4. Bishop H. C. Morrison—Western Virginia, Louisa, Ky., September 6; Illinois, Worden, Ill., September 21; South Georgia, Bainbridge, Ga., November 29.

5. Bishop E. E. Hoss—Western North Carolina, Broad Street, Statesville, N. C., November 8; North Carolina, Kingston, N. C., November 22; North Alabama, Florence, Ala., November 29; Florida, Gainesville, Fla., December 13.

6. Bishop James Atkins—New Mexico, Tucumcari, N. M., October 4; West Texas, San Marcos, Tex., October 18; Northwest Texas, Plainview, Tex., November 1; Central Texas, Polytechnic Station, Fort Worth, Tex., November 8.

7. Bishop Collins Denny—Missouri, Columbia, Mo., August 30; Southwest Missouri, Marshall, Mo., September 13; St. Louis, Kirkwood, Mo., September 27; East Oklahoma, Okmulgee, Okla., November 15; West Oklahoma, Mangum, Okla., November 22.

8. Bishop John C. Kilgo—Kentucky, Richmond, Ky., September 13; North Mississippi, Macon, Miss., November 29; South Carolina, Bennettsville, S. C., November 22; Mississippi, Central Church, Meridian, December 6.

9. Bishop W. B. Murrah—Japan, Mission, Arima, Japan, August 31; Korean Mission, Wonsan, Korea, September 21; China Mission, Shanghai, China, October 12; Baltimore, Roanoke, Va., March 27.

10. Bishop W. R. Lambuth—Brazil, Petropolis, Brazil, July 20; South Brazil, Uruguayana, Brazil, August 17; African Mission, September 30.

11. Bishop R. G. Waterhouse—Montana, Missoula, Mont., August 24; East Columbia, Heppner, Ore., August 31; Columbia, Roseburg, Ore., September 14; Pacific, Sacramento, Cal., October 18; Los Angeles, San Diego, Cal., November 1.

12. Bishop E. D. Mouzon—German Mission, San Antonio, Tex., November 2; North Texas, Gainesville, Tex., November 15; Texas, Marlin, Tex., November 22; Louisiana, Parker Memorial, New Orleans, La., December 6.

13. Bishop James H. McCoy—Louisville, Greenville, Ky., September 27; Arkansas, Booneville, Ark., November 22; Little Rock, Fordyce, Ark., November 15; White River, Blytheville, Ark., December 6.

### QUARTERLY CONFERENCES.

#### MISSISSIPPI CONFERENCE

Newton Dist.—Second Round.

Philadelphia .... Wed .... May 17

Neshoba, at North Bend

Thurs .... May 18

Hillsboro, at Liberty .... May 20, 21

Morton, at Pelahatchie .... May 21, 22

Trenton, at Independence

Friday .... May 26

Shiloh, at Clear Creek .... May 27, 28

Newton .... Wed .... May 31

The District Conference will be held at Union, Miss., July 26-30.

T. J. O'NEIL, P. E.

#### Seashore Dist.—Second Round.

Vancleave, at Mt. Pleasant .... May 17

Bay St. Louis .... May 20, 21

Long Beach .... May 24

Wolf River Mission, at

Whittington .... May 27, 28

Coalville, at Foyarde Chp.

10 a. m. .... May 31

Biloxi .... 7:30 p. m. .... May 31

Logtown .... June 3, 4

McHenry and Wiggins, at

Wiggins .... June 10, 11

W. B. JONES, P. E.

#### Brookhaven Dist.—Second Round.

Topisaw, at Sartins .... May 20, 21

Tylertown, at China G. .... May 27

Buford, at Summer's Chp. .... May 28

North Wesson, at N. W. .... June 3, 4

Wesson .... June 4, 5

Scotland, at New Hope .... June 10

Summit, at Summit .... June 11

Meddville, at Meadville .... June 17, 18

Montecello, at Byhala .... June 24

McComb and Fernwood, at

Fernwood .... June 25

J. T. LEGGETT, P. E.

#### Hattiesburg Dist.—Second Round.

Eucutta, at Goodwater .... May 19

Vossburg, at Philadelphia .... May 20, 21

Sanford, at Mt. Tabor .... May 26

Eastabuchie, at Lux .... May 27, 28

Prentiss, at Mt. Zion .... June 3

Sumrall .... June 4, 5

Seminary, at Eminence .... June 10, 11

Silver Creek, at New

Hebron .... June 17, 18

District Conference at Richton, July 11-14.

M. B. SHARBROUGH, P. E.

#### Meridian District—Second Round.

Meridian, East End .... May 17

Daleville, at Souls Chapel .... May 20-21

DeSoto, at Mannassa .... June 3-4

Meridian, Seventh Ave. .... June 14

Meridian, Poplar Springs .... June 15

Bucatanua, at State Line .... June 18-19

Waynesboro .... June 19

Meridian, South Side .... June 21

Waynesboro Circuit, at Pleas-

ant Grove .... June 24-25

District Conference at Lauderdale, May 29-June 2.

W. H. LEWIS, P. E.

#### Port Gibson Dist.—Second Round.

Washington, at Kingston .... May 20, 21

Natchez, Pearl St. .... May 21, 22

Natchez, Jefferson St. .... May 23

Sunflower, at Richey .... May 26

Anguilla, at Sunflower .... May 27, 28

Mayersville, at Shiloh .... May 29

Wilkinson, at Friendship .... June 3, 4

Woodville .... June 4, 5

Oak Ridge, at Redbone .... June 10, 11

Washington Street, Vicks-

burg .... June 11, 12

Rolling Fork, at Grace .... June 17, 18

Rocky Springs, at R. S. .... June 24, 25

Hermanville, at .... June 26

Homochitto, at .... June 28

Centreville, at Macedon-

ia .... July 1, 2

H. WALTER FEATHERSTUN, P. E.

#### Jackson District—Second Round.

Harrisville, at D'Lo .... May 17

Benton, at Zeiglerville .... May 20-21

Florence, at Sinal .... May 24

Edwards, at Clinton .... May 28-29

Lintonia, at Bethany .... May 31

Yazoo City, 7:30 p. m. .... May 31

Bolton, at Raymond, 7:30 p. m. .... June 7

Satartia, at Mt. Olivet .... June 10-11

Flora, at Bentonina, 7:30 p. m. .... June 11

J. R. JONES, P. E.

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## IN MEMORY OF MRS. KATE ALFORD.

At Jackson, Miss., in her home on West Capitol street, January 6, 1911, as the twilight shadows were deepening into the stillness of night, the sweet spirit of MRS. KATE ALFORD (lovingly known as Aunt Kate), passed into the great beyond, and back to the God who gave it. Though crowned with hoary hairs, of bent form and aged steps; though permitted to live her allotted time—threescore years and ten—it fell like a mighty wave of sorrow over the community and those who were near and dear to her. Her maiden name was Miss Catherine Ford, daughter of Rev. Thomas Ford, one of our beloved pioneer ministers of Mississippi, one whom Methodism is honored to claim. She was united in marriage to Mr. I. Alford, and two children blessed their union. Early in life she gave herself to God, and all through the long unchanging years she walked close by the side of her blessed Savior, catching the Christ-like spirit of her Lord and letting it flow into the hearts and lives of those who came in touch with her. To know her was to love her. Her life and beautiful influence shall live throughout eternity.

Many strong characteristics were implanted in her noble nature. She was lovable in disposition, always had a smile and kind word and ever exhibited an implicit faith in God to whom she had committed her all in all. She drew hosts of young people about her and pointed them to a higher and better life. Many homes did she brighten; many hearts did she cheer; many hungry mouths did she fill. Humble and modest, unseen and unnoticed, she ministered to others, fulfilling the blessed words of her Lord, "As ye have done it unto one of the least of these, ye have done it unto me."

The passing away of this useful life in the service of God will cause deep regret, and those who knew her will miss her, for in this lovable and gentle woman there was embodied all that was true and good. Within her were the happy blending of the perishable and the unperishable, the mortal and immortal. "The works of her hands shall praise her."

Sleep on, dear friend, in thy restful sleep; no longer will the busy cares of life mar thy peaceful slumber. Hushed is every turmoil in thy weary breast; thy battle fought, thy race is run. Sweetly rest until the resurrection at the last day, when thy Redeemer shall bid the grave give up its dead and claim his own, and there shall be a reuniting of human hearts and human ties in that eternal home, where there will be no more goodbyes, no sorrow, no tears, and no night; but where the sunlight of the Son of God's blessed countenance makes bright and beautiful all the glad and shining days.

Signed:

MISS ALMA MARSHALL.  
MRS. J. W. MARLEY.  
MRS. H. CLAY SHARKEY.

## Marriages

At the residence of the bride's father, Mr. M. M. Coleman, by Rev. E. L. Cargill, April 23, 1911, MR. GEORGE BENNETT and MISS DELPHA COLEMAN. The bridegroom is of Catahoula, the bride of La Salle Parish.

At the parsonage at Florence, Miss., April 12, 1911, MR. G. M. BURNHAM to MISS MARY PURCELL, Rev. J. S. Purcell, brother of the bride, officiating.

At the residence of the bride's mother, Mrs. Emmie Ainsworth, near Star, Miss., April 23, 1911, MR. HUSTON WEBB to MISS LOLA AINSWORTH, Rev. J. S. Purcell officiating.

## END OF A FAMOUS SUIT.

The result of the hearing in the case of the United States against the Coca-Cola Company, before the federal district court, Judge E. D. Sanford, presiding, was a complete victory for the company. On practically every point on which the company asked a favorable ruling it was right and the points excepted, the government withdrew. Those who have heard the evidence in the case were prepared for the result, since the government failed, as the court concludes, to show that the beverage was injurious, that it had any deleterious effect whatever upon health or that it had any habit-forming qualities that might ultimately lead to the impairment of either physical or mental powers. The decision puts at rest what has appeared to many to be a causeless complaint and draws attention to the necessity for some sort of restraint on the pure foods bureau in its over-zeal in attacking established businesses.

The Coca-Cola people, as well as the government, have been put to an enormous expense in testing a question which, it would seem, should never have been entertained. In the present widely divergent opinions of chemical experts upon the effect of certain ingredients of beverage compounds it would seem to the lay mind not only to be folly, but a rank injustice to hale men before the courts upon a purely empiric opinion of a single interested individual—Dr. Wiley. All of the investigations might easily have been made in the government laboratories and the opinions of eminent doctors and chemists obtained before bringing suit, in which case it is fair to infer the government would have been saved a large sum of money and the Coca-Cola company the enormous expense and trouble the useless litigation has occasioned. It would seem that an official chemical bureau ought to know that a certain beverage, food preparation or other commodity coming under government supervision is unquestionably injurious and harmful, before invoking a judicial hearing. Men may differ among each other on matters affecting their personal rights and interests, but the government ought to be sure of its ground, especially when business of large importance is put in jeopardy, on a charge about which there should not be any issue.

Judge Sanford has won golden opinions of all classes of men by the thoroughly judicial temper he has maintained throughout the hearing. He has ruled with eminent fairness to all concerned and has borne with patience and rare good nature the long and tedious legal controversy, studying with marked interest the mass of technical testimony elicited. His opinion, printed elsewhere, as one attorney remarked yesterday, shows that he knew more about the case, the legal points involved, the rights of the company and the protection due the public than any of the lawyers on either side. The opinion is given in clear and convincing language and is a model of good English as well as sound reasoning.

Let us hope that the outcome of this case will serve as a warning to the health department not to bring suits against citizens hereafter until it knows that it is right.—Chattanooga Times. (Advertisement.)

I try to increase the power God has given me to see the best in everything and everyone, and make the best a part of my life. To what is good I open the doors of my being, and zealously shut them against what is bad.—Helen Keller.

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## CALENDAR

- General Boards.**  
 Annual Meeting Epworth League Board, Nashville, Tenn., May 16.  
**District Conferences.**  
 Lafayette District Conference, at Lake Charles, May 24.  
 Winona District Conference, at Webb, Miss., May 17-19.  
 Corinth District Conference, at Myrtle, May 16-18.  
 Newton District Conference, at Union, July 26-28.  
 Hattiesburg District Conference, at Richton, Miss., July 11-14.  
 Aberdeen District Conference, at Calhoun City, May 9-11.  
 Meridian District Conference, at Landerdale, May 25-June 2.  
 Greenville District Conference, at Rosedale, Miss., May 11-14.  
 Baton Rouge District Conference, at Franklinton, La., June 12-15.  
**Sunday School.**  
 Thirteenth International Convention, San Francisco, Cal., June 20-27.  
**College Commencements.**  
 Whitworth Female College, Brookhaven, Miss., May 14-16.  
 Millsaps College, Jackson, June 2-6.  
 Centenary College, Shreveport, June 4.  
 Woman's Home Mission Society.  
 Annual Meeting, W. H. M. S., North Mississippi Conference, at Iuka, Miss., May 20-24.

## FOR GENERAL DISTRIBUTION.

The Board of Education has published the following pamphlets: "The Place of the Church College in the General System of Education," by Dr. H. N. Snyder, president of Wofford College; "The Function and Future of the Small College," by Dr. R. E. Blackwell, president of Randolph-Macon College; "The Church College," by Dr. E. B. Chappell, editor of Sunday school literature. These pamphlets are for general distribution and can be secured upon request. All who are interested in the different phases of the subject of Christian education will find these discussions very helpful.

STONEWALL ANDERSON,  
 Corresponding Secretary.

## QUARTERLY CONFERENCES.

## NORTH MISS. CONFERENCE.

- Durant Dist.—Second Round.  
 Sallis, at Spring Grove.... May 20, 21  
 Chester, at Salem..... May 27, 28  
 Ebenezer, at Ebenezer.... June 3, 4  
 Black Hawk, at Acona.... June 10, 11  
 Poplar Creek, at Salem.... June 17, 18  
 N. G. AUGUSTUS, P. E.

- Sardis Dist.—Second Round.  
 Senatobia..... May 20, 21  
 Wall Hill, at Bethel..... May 27, 28  
 Arkabutla, at Harmony.... May 31  
 Eureka, at Eureka..... June 3, 4  
 Crenshaw, at Crenshaw.... June 10, 11  
 W. M. YOUNG, P. E.

- Aberdeen Dist.—Second Round.  
 Derma, at Derma..... May 20, 21  
 Montpelier, at Montpelier.... May 27, 28  
 Tremont, at Mt. Pleasant June 3, 4  
 Fulton, at Friendship.... June 4, 5  
 JAMES H. FELTS, P. E.

- Winona Dist.—Second Round.  
 Indianola, at Fairview.... May 20, 21  
 Kilmichael, at Stewart.... May 26  
 Bellefontaine, at Lebanon.... May 27, 28  
 Eupora, at Mabin..... May 29  
 Slate Springs, at Cross Roads.... May 31  
 Minter City..... June 4  
 District Conference at Webb, May 17-19, Bishop W. B. Murrah presiding.  
 E. S. LEWIS, P. E.

- Oxford District—Second Round.  
 Holly Spgs. Ct., at Mt. Hope May 20, 21  
 Holly Springs..... May 26  
 Grenada..... May 28, 29  
 Waterford, at Asbury..... June 3, 4  
 Charleston..... June 11, 12

Ashland, at Shawnee..... June 17, 18  
 J. E. CUNNINGHAM, P. E.

Corinth Dist.—Second Round.  
 Myrtle Ct., at Ebenezer.... May 26, 27  
 Baldwin Ct., at Lebanon.... May 27, 28  
 Sherman Ct., at Chesterville..... June 3, 4  
 BRN. P. JACO, P. E.

## CHURCH DIRECTORY.

New Orleans District, Rev. J. M. Hendry, D.D., presiding elder, residence, 128 Oliver Street, phone Algiers 76.  
 First Methodist Church, St. Charles Ave., near Calliope St.; Dr. S. H. Werlein, pastor; residence, 5434 Prytanis St.; phone, Uptown 229.  
 Bayne Memorial Church, St. Charles

Ave. and General Taylor St.; Rev. A. G. Shanks, pastor; residence, 1421 Constance St.; phone, Uptown 448.

Second Methodist Church, 2331 Burgundy, near Lafayette Ave.; Rev. A. P. Vagstad, pastor; residence, 415 Louisiana St.; phone, Uptown 157.

Parker Memorial Church, corner Nashville Ave. and Perdrie St.; Rev. C. D. Atkinson, pastor; residence, 724 Nashville Ave.; phone, Uptown 671.

Louisiana Avenue Church, corner Louisiana Ave. and Magazine St.; Rev. H. T. Carter, pastor; residence, 510 Aline St.; phone, Uptown 134.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. W. W. Holmes, pastor; residence, 1815 Prytanis St.; phone, Jackson 1532.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. J. G. Snelling, pastor; residence, 1125 Fern St.; phone, Walnut 1234.

Algiers, Laverne Street, cor. Delaronde; Rev. J. W. Bush, pastor; residence, 115 Vallette St.

Epworth Church, cor. Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 1643 Canal St.

Mary Werlein and McDonoghville; Rev. W. B. Perritt, pastor; residence, No. 1026 Tchoupitoulas St.; phone, Main 412.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Jordan, Superintendent St. Marks; residence, 2125 Louisiana St.; residence, Uptown 214; St. Marks' Hall, Hemlock 1465.

Rev. R. A. Meek, Editor New Orleans Christian Advocate; residence, 724 Nashville Ave.; phone, Uptown 673.

Rev. John T. Sawyer, D.D., residence, 4420 Howard St.

# ALL TOWN

## You Cannot Lose

You cannot lose in trying it, in giving its chance, in seeing what it will do. You cannot go wrong in testing it for twenty-five days, in doing as hundreds of readers of this paper have already done, for you don't pay a penny until it is proven, until you can say with a heart full of gladness and gratitude, "It is all right. It is the best thing I ever tried. It is an honest remedy. It makes health on the right side." You run no risk, for we take positively and absolutely all the risk.

## You Have All to Win And Nothing to Lose

When it proves it can restore your health you will gladly pay for it. If it fails, we lose. You have absolutely nothing at stake in trying it, in using it, in seeing if it will not do for you the same wonderful work it has done for thousands. But you stand to win a great deal that you want, the things you have been seeking, the things without which life is miserable—robust health, full strength and natural vigor of mind and body. You have all this to win and nothing to lose by trying Bodi-Tone. It is waiting, ready, willing, glad and anxious to have you try it on these fair terms, for it knows its power to restore health to the sick, strength to the weak, happiness to the miserable, hope to the hopeless.

## Bodi-Tone

does just what its name means—cures disease by toning all the body, and we want you to try a box at our risk and see what it will do for your body. Bodi-Tone is a small, round tablet, that is taken three times every day. Each box contains seventy-five of these tablets, enough for twenty-five days' use, and we send you the full box without a penny in advance, so that you can try it and learn what it is, so you can learn how it works in the body, how it cures stomach diseases by helping nature to tone every organ of the body. Tone is a little word, but it means a great deal, everything in health. When all the organs are doing their part, when each is acting in a perfectly natural way, when all the functions are healthy and performed with natural vigor, when the energy, strength and power of resistance to disease are all at a natural point, then the body is in proper tone. When disease has attacked any part, the tone of the entire physical body should be raised to the highest point, to make all the body help to cure. This is the power Bodi-Tone offers you to help you get new health.

## Not a Patent Medicine

Bodi-Tone is not a patent medicine, for its ingredients are not a secret. It contains Iron Phosphate, Gentian, Lithia, Chinese Rhubarb, Peruvian Bark, Nux Vomica, Oregon Grape Root, Cascara, Capsicum, Sarsaparilla and Golden Seal. Such valuable ingredients guarantee its merit.

When you use Bodi-Tone you know just what you are using, know it is good and safe and know you are taking the kind of medicine to provide relief for the body. It is a pure remedy that satisfies the most exacting. It contains no narcotics or habit-forming drugs, nothing that your own family doctor will not endorse and say is a good thing. It does not depend on killing pain with cocaine, opium, morphine, or other dangerous drugs. It does not excite the body with alcohol, but it tones the body and cures its disorders with remedies Nature intended to tone and cure the body when that power was given them. Thus, Iron gives life and energy to the Blood, Sarsaparilla drives out its impurities, Phosphate and Nux Vomica create new nerve energy and force, Lithia aids in the Kidneys, Gentian does invaluable work for the Stomach and Digestive forces, Chinese Rhubarb and Oregon Grape Root promote vigorous Liver activity, Peruvian Bark raises the tone of the entire system, Golden Seal soothes the inflamed membrane and checks Catarrhal discharges, Cascara gives the Bowels new life in a natural way, and Capsicum makes all more valuable by bettering their quick absorption into the blood. A remarkable combination that does wonderful work for the body's health.

## All For Health

Each ingredient Bodi-Tone contains adds a needed element from nature to the body. Each has work to do and does it well. We claim no credit for discovering the ingredients in Bodi-Tone, each of which has its own well-deserved place in the medical books of most of the civilized world. We simply claim the credit for the successful formula which we invented, for the way in which these valuable ingredients are combined for the proper use, for the curative force which thousands of sick have found in Bodi-Tone. Many of its ingredients are regularly prescribed by doctors, either separately or in combinations with such drugs as each doctor may favor, for there are wide differences of opinion among the doctors of various schools. The exact combination used in Bodi-Tone is what makes Bodi-Tone's success in curing disease, what makes it cure where good doctors have failed and gives Bodi-Tone the curative and restorative power that makes possible the remarkable cures experienced by Bodi-Tone users, cures which prove the difference between Bodi-Tone and common remedies. That is why we want to send you a box of Bodi-Tone on trial, as soon as you write for it, for we know you will find it different and superior.

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If you are tired of ceaseless doctor bills and wearied of continual dosing without results, you need Bodi-Tone right now. If your local doctor is doing you no real good, if you have given him a chance to do what he can and the ordinary medicinal combinations he used have failed, give this modern, scientific combination of special remedies a chance to show and prove what it can do for you. Its greatest triumphs have been among men and women with chronic ailments who had good physicians without lasting benefit, and for this reason all chronic sufferers are invited to try it at our risk.

Bodi-Tone offers its valuable services to you right now. If you are sick, if you need medicinal help, if your body is not in right, natural and normal tone, this is what Bodi-Tone is for, to help restore tone to the body, to restore health, vigor, vitality and strength.

If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your General System, the health-making ingredients in Bodi-Tone go right to work and keep on working day after day, producing results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone helps to eliminate the Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby preventing a continuance of Rheumatic poison and putting new activity into muscles, nerves and joints. Bodi-Tone should be used by all women suffering from any Female Ailment, for its toning properties have been found especially valuable in such ailments.

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Bodi-Tone makes the body right, with its maximum degree of strength, vigor and vitality, which it may not have possessed for years previous, even when in fair health. Read the following reports, send the coupon today and try Bodi-Tone immediately.

LONGTOWN, S. CAR.—I took Bodi-Tone for about two months and have derived untold benefit from it. I am in better health than I have had for ten years. I have taken medicine from five different doctors and I can't tell the difference between patent medicines for Constipation and Indigestion, but none of them gave me relief for more than a few days. I felt the effects of Bodi-Tone in three days, and the benefit stayed with me. My life had become a burden to me, but it has been a pleasure since I took the first box of Bodi-Tone. I cannot praise it enough, and wish all who are suffering as I was would take one box, for they would then know the happiness it has been to me. My return to health has really made a new woman of me and given me comfort in my old age.  
 MRS. M. J. WHITE.

ASBURY, N. J.—I was taken with Liver, Kidney and Bladder trouble in the fall of 1902, and the Kidney trouble caused Dropsy. I tried everything far and near, but nothing gave me more than temporary relief. I also took X-ray treatments for six months and was very much disappointed, as it was supposed to do wonders. Some months ago I learned of Bodi-Tone and sent for a box on 25 days' trial. Since I took the first box I have felt better than from anything I have tried in these seven years. I have now used three boxes of Bodi-Tone, and it is making me an entirely different man. I am six feet one and now weigh 220 pounds. I am sixty-five years of age and have been in the insurance business for 27 years, which has made me acquainted with many people. I intend to recommend Bodi-Tone to all as a genuine remedy, made from medicines which really benefit.  
 HENRY C. MOYLE.

GRAND LEDGE, MICH.—I have been afflicted over six years with Muscular Rheumatism in my arms. It finally settled in my back and the doctor called it Lumbago. Then a year ago my left knee swelled up so I could not get around and I suffered intense pains at times all winter. I could scarcely walk. I took patent medicines with no results. Then I saw the Bodi-Tone advertisement and sent for a box on trial. From that time on my improvement has been remarkable indeed. I can walk better than in years, although I have used only two boxes. My husband is taking it for General Debility and Stomach Disorders, with equally good results. We are 68 and 69 years old, and both of us feel so good since taking Bodi-Tone that we feel we cannot say enough in its behalf.  
 MRS. TAYLOR HANCE.

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# NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58—No. 21.

"Prove All Things; Hold Fast That Which is Good."

WHOLE No. 2884.

ROBERT A. MEEK, Editor.  
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, LA., THURSDAY, MAY 25, 1911.

CHAS. O. CHALMERS, Publisher.  
Office, No. 512 Camp St.

## Editorial

Every sermon should have some definite end in view. Aimless shooting seldom results in aught else than a waste of ammunition.

May we not as ministers learn valuable lessons from the politicians? Certainly their earnestness and unwearying industry are worthy of imitation. Their example in going out into the byways and remote interior to reach and interest men is also to be commended. But they have one habit that we hope our preachers will guard carefully against—that of saying the same thing every time they speak. Repetition from the hustings is tolerated and even applauded, but from the pulpit it soon produces empty pews and makes the work of the stewards more difficult.

Luke says that when Moses and Elias were with the Master on the Mount of the Transfiguration, they spoke of "exodon autou," his exodus, his departure, which he was about to accomplish in Jerusalem. Is not this the correct view of death? It is not man coming to an end, but passing on; not an annihilation, but a changing of the sphere of existence; not an unending repose in the dark tomb, but going home to the Father's house, or to the eternal abode of the lost. Well may every man ask himself the question, "To which of these dwelling-places will I make my journey, when the approaching hour of my exodus comes?"

In no service of the Church is more blessing and inspiration to be found than in the mid-week prayer meeting. Those who attend are generally persons who know God, and in the talks, songs, and prayers there is usually an informality and tone of spirituality that render them peculiarly quickening and helpful. Is your religious life unsatisfactory? If so, suppose you try going to this weekly gathering of the saints and see what it will do for you. If you will attend in the right spirit, there is no question but that it will enrich immeasurably your experience and inspire you to greater activity in the service of the Master. The "burning and shining lights" in our congregations are those who thus renew their strength and keep their souls aflame.

Tolstoi says: "The difference between poisons material and mental lies herein, that the majority of material poisons are repulsive to the taste, whereas mental poisons, in the shape of newspapers and trashy books, are frequently attractive—the more attractive, the more the taste is perverted." Wise words are these from the late Russian philosopher. Not only individuals, but nations, suffer from the subtle poison of a vicious literature. This more than anything else is the cause of the moral decadence of the French people and their waning influence among the powers of the globe. Good books are among the world's mightiest lifting forces, and evil ones are among the most vicious agencies of his Satanic majesty. The output of a country's press is a good interpretation of its present moral status, and is no mean prophecy of its future.

## COUNTRY CHURCHES NOT A FAILURE.

In an inquiry issued from the Drew Theological Seminary the following questions are asked: "Do you know of any conspicuously successful country churches in the United States? If you are the pastor of an aggressive country, that is, of a rural village or small town, church, tell us what you and your church are doing. What community problems have you faced and solved? How was it done." It is requested that all answers to these interrogations be sent to the Rev. George F. Wells, Room 512, Fifth Avenue, New York.

It is perhaps well enough for this investigation to be prosecuted, as good may come of it; but we are very much of the opinion that the best churches that can be found upon our soil are in the small towns and country. They may not be organized after the fashion of city congregations; they may have no institutional features—no night schools, sewing classes, nor free baths and clinics; but they have full pews at the preaching services, live Sunday schools and prayer meetings, the presence and power of God, and members with pure hearts and lives. Those connected with them still believe implicitly in the Bible, maintain family altars, and sing the sweet songs of Zion in their homes. They are the salt of the earth, the hope and conserving power of Christianity in this day when so many are running after new faiths and fads. From these congregations come most of the preachers who shine in our city pulpits, and the true and staunch laymen who support the Christian work in our great centers of population. The country church is the unshaken fortress of our holy religion, and should the cause of Christ ever perish from the face of the earth, it would doubtless be its last retreat.

But, of course, we do not mean that our country churches have attained unto a state of perfection, and that they do not need to concern themselves at all with new and modern methods of work. On the contrary, our rural people need to be wide awake and progressive. The churches in the interior would probably gain much by making themselves more largely centers of community life—by increasing their equipment in the way of better buildings, and enterprising features to knit the scattered population together socially and seeking to contribute to its development physically, intellectually, and industrially, as well as morally and spiritually. But let it not be thought for one moment that because they are not doing this to any considerable extent, they are a failure. The primary work of the Church is to lead men to Christ and build them up in him, and in the performance of this highest function, our country churches are outstripping our city churches.

The glory of the temple was not in its magnificent architecture, nor in its spacious appointments, nor in its splendid furnishings; but in the shekinah that symbolized the divine presence. So the church in which the Holy Spirit dwells has the one thing that is most essential; and if he is absent, no matter what else a congregation may have in the way of material possessions, enterprises, and charities, it is impotent to achieve its true mission. Our urban flocks need the simple faith and unfeigned obedience

of the rural Christians, more than the latter do their activity in humanitarian service. The true measure of a church's success is not what it does to minister to the bodily necessities of men, though that it is a work to be commended; but what it does to awaken a sense of spiritual need in perishing souls, and bring them under the cleansing touch and transforming power of God.

## WISE WORDS WELL SPOKEN.

Some weeks ago we wrote an editorial lamenting the fact that in many cases people are rushed into the Church without proper instruction, and without laying adequate emphasis on the obligations assumed and the importance of the step being taken. The following utterance from our honored Senior Bishop, A. W. Wilson, bears pertinently on this matter and is well worthy of being carefully pondered:

"We take people into the Church too easily these days. You have never impressed them with the heinousness of sin, that the only way to be saved is to be born again. We find a man living very decently in a community, and we say, 'You ought to be in the Church,' when really so far as being born again is concerned, there is many a heathen who could come in as well. What is the ground upon which a man should come? 'Ye must be born again'—not a work on the outside, but in the heart and in the life, accomplished by the Spirit of God. That is the ground of entrance. I do not hesitate to say that no man should come into the Church unless he has been born again or is earnestly seeking to be."

## SOME NEW BEATITUDES.

Of course, there are no beatitudes comparable to those spoken by our Lord in his wonderful Sermon on the Mount. Like many of the other statements that fell from his lips, in grandeur and depth of meaning they are unapproachable forever. But in the following set of man-made beatitudes, which first appeared in a bulletin issued by a Minneapolis church, there is contained not a little homely wisdom, which some doubtless would do well to lay to heart:

"Blessed are those who rise early Sunday morning, for they get to church on time.

"Blessed are those who get to church on time, for they arrive in the spirit of worship.

"Blessed are those who are never late, for they cause the minister and choir to love them.

"Blessed are those who, if they must be late, do not enter during the Scripture lesson and prayer.

"Blessed are those who come even at the eleventh hour, but church begins at a quarter before eleven."

Abraham Lincoln is reported to have said: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. God is indeed a help in the hour of trouble, and it is well for men to turn to him in supplication when burdens weigh heavily and problems perplex; but it is far better to seek his guidance daily, regardless of whether the clouds are lowering or the sun is shining. The lesson of human dependence, though hard to learn, is a needed and valuable one. The wise man recognizes the fact that he 'knows not what a day nor an hour may bring forth,' and asks the Heavenly Father to watch over him and direct his steps every moment of his earthly existence. The truth is, there is perhaps more peril to the soul in the season of prosperity than in the time of adversity."



# Christian Advocate.

Published for the Louisiana, Mississippi and North  
Mississippi Conferences, Methodist Episcopal  
Church, South.

## DIRECTIONS:

Correspondents will please direct all communications intended for the Editor to 612 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to folded manuscripts.

The printed label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if this date is not moved forward after three weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

## ADDRESS OF THE COMMISSION ON FEDERATION.

To the Methodists of the United States—Greeting:

At the first meeting of this Joint Commission of the Methodist Episcopal Church, South, the Methodist Protestant Church, and the Methodist Episcopal Church, held at Baltimore in December, 1910, the commissioners of the Methodist Episcopal Church in a written expression to the commission used the following language:

"It is our conviction that the time has come when it is due to our people as well as the interested public that the desirability and the practicability of organic union shall be discussed between us; and if the preponderance of judgment be found against either the desirability or practicability of organic union, that the reasons be clearly set before our Churches, in order that, being informed as to the same, they may the more intelligently judge the work of the commissioners and conform their own utterances and actions to the conditions as thus developed. We believe they have a right to this knowledge, and that we owe it to them to give them this opportunity to measure the difficulties, and, as far as possible, to remove them or adjust themselves to actual conditions."

Starting from this point the commission, after prayerful consideration, ordered that a subcommittee of nine, three from each Church, should be designated to take the whole matter under advisement and, after considering all the accessible facts, should report if possible a plan for the unification of the three Churches by reorganization.

This subcommittee met at Cincinnati, Ohio, in January, 1911, and after three days of conference, found itself able to make only tentative suggestions touching fundamental points as preliminary to a later and more final effort to constitute what might be termed a plan of reorganization in harmony with its instructions.

It was found that in matters of doctrine, ritual, and the main points of the Book of Discipline, the Churches are essentially agreed. The differences that are radical and difficult of adjustment have their root in historical and traditional divergences of conviction touching the essential principles of government. As to this, it was quickly perceived that the only possible adjustment was to be found on middle ground reached through mutual concessions.

The report of the subcommittee was brought before us at our present session held in the city of Chattanooga, Tenn., May 10-12, 1911, and has been weighed and discussed with the utmost care. As in duty bound, we shall make a full report of our conclusions, as far as we have been able to reach any conclusions, to the General Conferences. To satisfy, however, the just expectations of our own people, we issue this brief statement and address:

Our task has not been a light one. Many difficulties have emerged in the course of our sessions. Things that do not appear on the surface often become manifest on closer examination. This fact, however, has not appalled us. When a difficulty is once clearly seen, it is already partly conquered. In truth, we are greatly encouraged. The bare fact that it has been possible for us to engage in the discussion of the several issues that have arisen is much. The frank and candid spirit in which these discussions have been conducted is also a ground for congratulation. And the substantial agreements reached on some points furnish reasons for the anticipation that we may eventually be able to see eye to eye on others.

While our work is not in such a state of maturity as in the judgment of the commission would warrant us in making a detailed statement to the public even if we supposed that we had authority to do so, we yet do not hesitate to say, as we have intimated above, that we have made real and substantial progress, and that we close our present meeting with hope, holding ourselves open to receive any new light that may come to us in the future, and ready to convene again when it may be deemed expedient.

We wish it to be distinctly understood that what we have done is not, and does not pretend to be, of the nature of a definite plan of union, but is cast in the form of a series of suggestions to the General

Conferences such as may be helpful to them in reaching final conclusions.

We desire to express our devout thanks to Almighty God for the delightful fellowship that we have enjoyed with one another as we have sat together in heavenly places in Christ Jesus. We further, in conclusion, beg all the people called Methodists, and other Christian people, to lift up earnest prayers that Holy Spirit whose entrance giveth light, shall we not borrow the petition of the Psalmist and make it our own—

Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock: Thou that dwellest between the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh, stir up Thy strength, and come and save us.

## BISHOP CANDLER AT WHITWORTH COLLEGE.

The Bishop chose the following text: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith, which is in Jesus Christ." Timothy, ii. 14-15.

Among other things, the Bishop said: "I despise the parvenu religious which have just got here, that have no roots in the past, and a religion that has not a past has no future. These two things we may regard as fixed—the nature of God and the nature of man. Essential human nature is not changed with all the progress which is claimed for the race. We have made progress, and it is to be recognized and appraised at its true value; but the only religious progress that is possible to us is constantly increasing spiritual life, which we commonly describe by the term growth in grace. Progress has been made in science, but science can do nothing for us in this matter: it deals with the things outside of us, and not with the things within us, which are affected only by our relations to God. Whatever progress has been made in science or in any other field of material good, one thing is quite certain—there have been no new virtues discovered since Jesus Christ opened to us life and immortality in the gospel. We can never outgrow Christ, and nothing we can discover by investigation of things around us will bring us clearer light on the problems of life, duty and destiny than that which is revealed in the Holy Scriptures, and these truths thus revealed were the foundations of faith upon which men and women of God who have gone before us rested all their hopes for this world and the next.

"It is sometimes said to a man of simple faith: 'Your faith is only that which you have inherited from your parents.' Be it so? What of it? Did not the God of our fathers deal with our fathers, was he false to them, and were they deluded by him? If they knew God, what objection can be urged to their children walking in the ways of them who have gone before? It is notable and instructive that the theophanies of the Old Testament begin with the voice of God speaking to saintly souls, saying: 'I am the God of Abraham, of Isaac and of Jacob.' He would have them understand that he was not of yesterday, but of eternity; and that none of his manifestations to the fathers were delusive appearances. The old manifestations were true and were not to be despised and the God of Abraham, of Isaac and of Jacob is our God, is the same yesterday and forever.

"The writer of the Epistle to the Hebrews gives us to understand that the God of the earliest history of man is the same, and continues to deal with men through all the centuries: 'God who at sundry times and in divers manner spake in times past unto the fathers by the prophets, hath in these last days spoken to us by his son.' It is admitted that he spake to the prophets in imperfect portions of truth and with variant manifestations of himself, but while the revelations granted to them were thus fragmentary and looked to the perfect revelation of Christ, they were not false in any particular nor misleading, and when Jesus came he came not with iconoclastic hand to destroy what had gone before, but to fulfill it. In the Sermon on the Mount, which may be regarded in some sense as the constitution of his kingdom, he said: 'Think not that I have come to destroy the law and the prophets: I am not come to destroy, but to fulfill, for verily I say unto you, till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled.' That sermon is typical in this respect of all his subsequent teachings: whether instructing his followers or confounding his foes, he constantly appeals to the Old Testament Scriptures and the faith of the Hebrew fathers.

"Jesus may indeed be called, without irreverence or unfairness, the Great Conservative. He brought to men a salvation which was bound to be revolutionary of all the customs and institutions of an unregenerate race, which were tainted by the sin of them that set them up; nevertheless, he did not set aside any of the revelations which had been given to men before he appeared in the earth. His

apostles who came after him taught in the same manner: their appeal is ever to the ancient Scriptures transmitted from ancestral hands with pious care through the centuries which had gone before, and since the apostles there, has not been a great religious leader who has done enduring work among men who did not proceed in the same manner; none of them have been innovators, but renovators. Martin Luther never claimed to have discovered a new faith: he only claimed to have recovered the faith once for all delivered to the saints. In like manner John Wesley declared that he brought forth no new religion, but simply called the people to return to the old faith proclaimed in the homilies of the English Church and set forth by the apostles in the New Testament.

"Our need to-day is not a new religion nor a new theology, but a return to the God of our fathers. We well may sing out of fervent hearts the quaint refrain of some of our sainted plain people the old hymn, 'The Old-time Religion Is Good Enough For Me.' We may be sure that our hearts know, as our fathers knew before us, the old, old sorrows, and alas! the old, old sins, and for these griefs and sins we need the old, old salvation which is in Christ, the Lord. For my own part, I have found nothing better among the religions of men than the faith I learned at my mother's knee, nor will you find a better light to guide your feet through the maze of life than that which fell upon the way your godly parents trod."

During the preaching by the Bishop there were many hearty amens, and at one time it looked as if several of the preachers on the platform would give vent to an old-time Methodist shout.—New Orleans Picayune of May 15

## NOT TRUE OF THE BISHOPS.

In the Western Methodist of April 27, in an editorial on "The Vanderbilt University Lawsuit," there appeared the following utterance:

"The Bishops have presumably claimed everything that could be claimed, as they ought to have done; the Board has denied everything that could be denied, as they ought to have done. The Bishops claim the church-ownership of the University; the right of the General Conference fully to control the University; involving the right to name the trustees, as against the right of the Board to name its own successors in office; the right of the Bishops to exercise visitatorial powers; the strictly representative character of the trustees, as representing not themselves or any independent corporation. Some of these claims have in all efforts heretofore made for an adjustment been fully admitted. They are now for the first time denied. It is not to be taken as the settled judgment of the Board that they ought to be denied, nor as the settled judgment of any member of the Board. They are denied for the purposes of this suit, that the issue may be squarely and fully joined, and that all questions may be fully and finally settled."

To this extraordinary statement Bishop Hoss, in the Western Methodist of May 11, made the following reply:

"My Dear Dr. Anderson: Your editorial of last week on the Vanderbilt situation is before me, and has been carefully read. Suffer me to say that in spite of the very full information which you claim to possess, your views are somewhat awry. It may be true, as you intimate, that the trustees in their answer have simply followed the famous advice of Zach Chandler to 'the visiting statesmen' of 1876, and have 'claimed everything' in hope of getting something. But the Bishops have not gone one hair's breadth beyond their honest convictions. They are ready to swear to their bill, and to maintain it from their consciences. The trustees will be asked to take a similar course. It had as well be understood from this on that all mere fencing and maneuvering for position is out of order. The question to be decided is whether the Methodist Church has legal rights in Vanderbilt University, or, as the trustees affirm, is there simply by 'sufferance.' The General Conference has taken the former position and ordered the Bishops to sustain it by suit at law. The trustees—that is, a majority of them—have taken the latter, and are seeking to establish it. All disguises have been thrown off. The issue is sharp and simple. It may be an act of friendship to the trustees to say that they are not to be taken literally and honestly at their own word. I know, however, that I am speaking for the Bishops when I say that they do not wish any defense on that ground. What they have done they have done in all seriousness and earnestness. I think, however, that the constituency of the Western Methodist, which, in my judgment is on the side of the Church in this contest, is entitled to know the fact. Very respectfully, 'E. E. HOSS.'"

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## DR. POLK AND THE SOOCHOW MISSION.

At the meeting of the Board of Missions in Nashville last week considerable time was consumed in discussing the propriety of appointing a successor to Miss Polk, superintendent of the Woman's Hospital at Soochow, China. Incidentally, the matter of appointive power of the Bishops in the foreign field was also considered at length, and finally settled by the adoption of a resolution which made provision for the appointment of a committee to consider the matter and report at the next annual meeting of the Board. The discussion was precipitated by the offering of a resolution by Bishop Candler, making clear the authority vested in the Bishops to make appointments, and to remove men and women from the field. Bishop Murrell said the point was too fundamental to admit of consideration. Bishop Wilson sustained Bishop Candler's position, and cited a case in point which sustained the principle of the Bishops' appointive power in the foreign field. Bishop Wilson's position was that it is in the province of the boards to recommend the appointment, and wholly within the province of the Bishops to make the appointment; and that the board has no right to send a man to the foreign field without the appointment by the Bishop. Bishops Candler and Hoss spoke for the resolution, and General Secretary W. W. Pinson, Dr. John W. Moore, Bishop Hendrix, Dr. Ed. F. Cook, Miss Belle Bennett and others opposed it. While not opposing the principle involved, those opposing the motion took the ground that it was unnecessary.

With reference to Dr. Polk, it may be said that when the General Conference met in Asheville, N. C., 1910, it declined to grant women equal privileges with the men in church government. Miss Polk, who has been superintendent of the institution for fourteen years, withdrew from the Methodist Church. At this meeting a recommendation came from the Woman's Board that she be retained in her present capacity. Bishop Hoss took the position that having withdrawn from the Church on the grounds that the Church was not an organization to the principles of which she could subscribe, Dr. Polk could not be retained in her present capacity without violating the principles of equity upon which the board is constituted. Upon motion the board went into executive session in which a committee was appointed to act and make its report. The report of the committee, read by Bishop Murrell, chairman, brought on the discussion anew. The committee recommended that Dr. Polk be retained as an employee until such time as her successor might be found.

Bishop Hoss said:

"I do not intend to oppose the adoption of this report, but I wish the board to fully understand what action it is taking." Bishop Hoss said there was some doubt concerning Dr. Polk's ability, but he opposed retaining any one who is violently and publicly opposed to the Church. In the course of his remarks Bishop Hoss said:

"If you adopt this report you will introduce the principles of anarchy into your institution."

Bishop Wilson, who was presiding, heartily endorsed the sentiments expressed and opposed the adoption of the report.

Our own candid opinion is that if the views of Dr. Polk are at variance with the polity of the Church, to the extent that she cannot remain a member of it, a happy solution of the matter would be to appoint a successor at an early date, and let her continue her good work in connection with some other branch of the Church where the ecclesiastical atmosphere is more congenial.—Editorial in the Florida Christian Advocate.

## THE LOVE OF THE FATHER TO FALLEN MAN.

In the beginning, when all chaos vanished under the radiance of God's holy presence, there was projected the greatest of all great events of divine origin—the creation of the heavens and the earth. Six days were required to perform this wonderful feat, by his divine strength, and "on the seventh he rested from all his labors."

After the Almighty had created the fishes of the sea, the fowls of the air, the beasts of the field and all creeping things, he looked upon them and pronounced them good. But the work was not yet complete; there must be a husbandman to whom may be intrusted the authority and care of his vast earthly kingdoms. To us what a problem this would have seemed! Could man have conceived of a suitable master, save God himself? Not so with one so infinite and wise. The great exigency suggested the creation of a being in his own likeness.

What a great undertaking! So large was it that he appealed to the powers of the Trinity, and said: "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Thus was wrought out the great design which moved in such beautiful harmony with his divine purpose.

What a visitation of God's goodness, prompted cer-

tainly through the channel of his omniscience! As a nation prepares a palace for her king, so did the Almighty for the masterpiece of his creation. "And the Lord God planted a garden eastward in Eden; and there he put man, whom he had formed."

Beautiful, indeed, was this royal dwelling place of man, with its four rivers flowing out of its boundaries and its waving trees of every kind casting their shadows upon its holy ground, under the brightness of heavenly sunshine. All so peaceful; but still something is left undone. That happy expression upon the face of man loses its sweetness and assumes one of intense yearning, as he begins to wander through Eden in search of one in his likeness.

This manifestation of his solitude doubtless appealed to the keenest sympathies of our divine Father. "And the Lord God said, it is not good that man should be alone; I will make an helpmeet for him." What an appeal of man's great need to the heart of God! It was in response to this appeal that God caused a deep sleep to fall upon Adam, that he might create woman, bone of his bone and flesh of his flesh. What a finishing touch! The necessary auxiliary of man's future happiness while on earth! "Side by side with God, man first saw her. Only in the light of God is woman rightly seen."

The relationship of man and woman to Almighty God has its origin in their creation. Verily were they created in his likeness. But alas! There came the day when the darkness of sin fell in thick shadows over that bright and sweet communication in which they had hitherto lived and moved. Now it was that he must depart from his royal dwelling place into the lower valleys of sin, there to earn, by the sweat of his brow, his own living. Hand in hand the two children of disobedience marched into the broad arena of this sin-fraught world. But, thanks to God, not alone, for under the chastening of his hand his infinite love asserts itself in a blessed promise that "the seed of woman shall bruise the serpent's head." Oh, the future consequence of this blessed promise!

Like a star of glory, Jehovah has ever lighted up the pathway of his straying sheep, through all the trials and vicissitudes of the past ages. His light of deliverance penetrated the dark clouds of despondency, which overshadowed the Israelites at the Egyptian court, and his ever-abiding love was rekindled in the brilliancy of great demonstration on the bank of the Red Sea, when Moses with his rod of divine power divided its water for their final passage and the destruction of the hosts of Pharaoh.

Like a great river whose waters are composed of minute drops, each one having once been distinct from the other, are the innumerable hosts of humanity to-day. Though millions in number, they all had their origin from the first two created of God.

How inspiring is it to-day, as we look out upon a world of sunshine and hope and realize that the blessed promise of the Father to fallen man has long since been fulfilled. Thanks be to his great love, the darkness of those shadows before mentioned has been dispelled and the gleam of a Savior's brightness has shone out upon the sons of men for 1910 years. Yea, his kingdom has become one of righteousness, peace and joy in the Holy Ghost. Must we say good-by to those days in which our forefathers lived in faint hope under the sound of prophetic voice? "Yes," the multitudes shout from the platforms of all commercial and religious activity. "Let us join hand in hand," they say, "since all things have become new, and march under the 'In hoc signo vinces' banner, till we reach the upper rooms of glory, where is fulfilled the promise of the Father in the complete redemption of man."

Thanks be to God, death and hell have been overcome. No longer we grope in the darkness of despair, but through his death and suffering victory is ours. Glory, hallelulah to his name, now and evermore! Amen.

JOSEPH S. TERRY.

## WASTERS OF OTHER MEN'S TIME.

The New York Times has an editorial on "time-wasters and how to treat them." The theme was suggested by some of its correspondents, one of whom complained that people were constantly interfering with his business by demanding his attention upon matters that interested him little and concerned him not at all. Sometimes they do it by calling him up on the telephone; sometimes by coming to his office and talking to him directly, and "thus is his time wasted, his temper ruined and his natural inclination to be kind as well as courteous to everybody severely strained."

The Times says the picture this man draws is lamentably familiar to all whose leisure is limited by what they consider the necessity of earning their wages or attending to duties that seem to them important as well as personal. "It is easy enough," the writer observes, "in the case of persons whom we can refuse to see, or whose visits we can peremptorily end as soon as the irrelevancy or the fu-

tility thereof has become evident to ourselves. But so many persons there are with whom one cannot, or thinks he cannot, be harsh or even curt, who come as friends, because they are friends, whose need of advice or assistance of some sort is in a way a valid claim for part of the time of any human being." Some of them come and beam on you and "talk, and talk, and talk to you, and have such a good time, while you rage inwardly as the precious moments fly." The Times regards as "not least troublesome those who forget that conversation conducted within the hearing of a busy man disturbs him as much as if it were addressed directly to him—when it does not disturb him more." This point ought to be emphasized.

The writer concludes by saying: "There is not any remedy (for these woes). This waste must be endured until the slow rise in the general level of thoughtfulness and consideration for others renders their infliction impossible." This is equivalent, in our opinion, to never. A final sentence should set us all upon ascertaining whether we are guilty of robbing people of their time. It is this: "One other thing can be done—each of us with any appreciation of the evil can carefully refrain from doing ourselves the things we so hotly condemn when done by others."

On a certain occasion a personage of considerable intelligence called on the agents of the hook concern in their counting room. After talking one hour to the agents (whose letters for the morning were not opened nor any transaction begun), the caller gave no signs of relief, and it entered into the mind of the senior agent to state that doubtless the editor of the Christian Advocate would be pleased to receive a call. Thereupon the personage referred to came to the office. After one hour of steady talk, describing various experiences, without a break, came the words, "I hope I am not taking up too much of your time!"

"Not at all, not at all; it is very interesting."

One hour more the stream flowed on, only broken by, "Perhaps I am taking up your time." This time the reply was a little hesitating. "O no, what you are saying is very interesting." A half hour afterward came the same question, when this explosion took place: "Yes, you are taking up considerable of our time." Then came an apologetic tone, and this person departed. In such a way we have sometimes been made unable to finish a short letter begun early in the morning.

When Dr. McClintock was editor of the Methodist Review, he hung in his office: "Plenty of leisure for business, but no time for leisure." Lately we saw this: "Our time for talking politics is before 8 a. m.—and after 6 p. m."

Should we at any time stay long in any place during business hours, unless on business of importance to both parties, a reference to this article will abate the nuisance.—New York Christian Advocate.

## THE VIEW OF AN OUTSIDER.

The Methodist Church, South, is having as much trouble with educational institutions which desire to share the benefits of the Carnegie Fund as Northern Presbyterians are. A controversy, so earnest as to be almost acrimonious, has been going on concerning the control of Vanderbilt University, whose trustees, acknowledging the indisputable fact that the university was founded and is practically owned by the Methodist Church, yet have now arrived at very much the same position as that of Princeton University, namely, that they "have always cherished friendly relations with the Church." It would seem to be more open and honest, on the part of trustees of institutions which desire to come upon the Carnegie Fund, to acknowledge that they are taking their institutions from the control of the churches, in order to get the obvious advantages of the fund. Nothing is gained by pretense of being as "friendly to the Church" as ever. Let it be openly said that the Church does not provide for its teachers as the Carnegie Fund will provide for teachers in non-denominational colleges and that therefore the college slips out from under the control of the Church. That is the plain truth about the matter. And that is the foundation for the strong plea of Dr. Bryan's article, in the forthcoming "Princeton Review," for proper provision on the part of the Church for its teachers.—The Presbyterian.

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## Church News

The graduating class of the Ohio Wesleyan University numbers this year 126.

Rev. George C. Caves, the distinguished Baptist evangelist, began a meeting at Corinth, Miss., on May 14, holding his initial service in the First Methodist Church of that city.

The Presbyterians of the State of Texas are bestirring themselves to strengthen their educational institutions. It is reported that provision has been made for distributing \$250,000 among them within the next five years.

It is said that a campaign will soon be inaugurated to raise \$500,000 for the enlargement of the Y. M. C. A. work in Los Angeles. It is also stated that 10,000 of the 25,000 Bibles soon to be shipped to the Pacific Coast will be placed in the hotels and lodging houses of that city.

The Reformed Church, which began work in Oklahoma about ten years ago, has transferred its congregations in that State to the Southern Presbyterian Church, except one which preferred to go to the Northern Presbyterians. As a practical example of fraternity and federation, this action deserves commendation.

It is announced in the Baptist Record that the Alumni Association of Mississippi College, at Clinton, will make the Commencement this year the occasion of a home-coming for the old students and friends of that institution. Jennings Hall and the new Science Building are reported to be completed, adding largely to the equipment of the college and making much more attractive the general appearance of the campus.

From the New York Christian Advocate we take the following: "At Baltimore last Friday night (May 5) students from seven states contested for the oratorical prize of the Intercollegiate Peace Association. The winners were: First prize, Stanley H. Howe of Albion College, Michigan, subject, 'The Hope of Peace'; second prize, Wayne Calhoun of Illinois Wesleyan University, subject, 'War and the Man.' Both denominational schools—Methodist both—and Calhoun is a minister's son."

The Southern Baptist Convention, with 1200 delegates, met at Jacksonville, Fla., on May 17. Dr. E. C. Dargan, pastor of the First Baptist Church of Macon, Ga., was chosen president over Joshua Levering, who was proposed for re-election. The report of the board of trustees of the Theological Seminary at Louisville, Ky., showed that progress is being made in the campaign to secure \$1,000,000 endowment for that institution. Within the past four years \$750,000 of this amount has been obtained.

From the North Carolina Advocate we take the following: "The catalogue of Trinity College has been received and upon examination we find that 440 students have matriculated there during the current year. There are more students in the Freshman class now than there were in all the college departments fifteen years ago. In addition to the number now in college may be added about 160 in the Trinity Park School which makes the total students in the college and preparatory school reach 600. We rejoice in the prosperity of this great institution which promises to grow in power and influence with the years."

In 1870 there were 3254 young men in the Protestant seminaries of the United States; in 1895 there were 6615, an increase of more than 100 per cent. Then began a decrease in the number, and in 1902 it had run down to 4410. Last year the number was 7587, divided among the denominations as follows: Baptists, 1665; Methodists, 1188; Presbyterians, 1161; Lutherans, 1070; Campbellites, 675; Congregationalists, 510; Episcopalians, 424. The number of theological seminaries in the United States is 144, distributed as follows among the churches: Lutheran, 24; Presbyterian, 23; Methodist, 22; Baptist, 20; Episcopal, 16; Congregational, 10; Campbellite, 10; Reformed, 6; unspecified, 13.

During the recent meeting of the Bishops of the Methodist Episcopal Church at Winona, Minn., the largest churches in the city were filled by them on Sunday, April 30. One of them, however, failed to keep his appointment, as is shown by the following extract from the proceedings, taken from the New York Christian Advocate: "Bishop Walden had a unique experience on Sunday morning. He was to preach at the Free Baptist Church, but the chauffeur erred and set him down at the Dunkard Church. The pastors of both churches were out of town. While a crowded auditorium waited him at the first-named

church, the Bishop preached an excellent sermon to a surprised but appreciative congregation of Dunkards."

While the Joint Commission on Federation, which lately met in Chattanooga, was in session a great mass meeting was held on Sunday night. Mr. John A. Patten, chairman of the Book Committee of the Methodist Episcopal Church and a member of the Commission, presided and thus introduced the three speakers of the evening: "Bishop Earl Cranston—Soldier, minister, publisher, bishop in the Church of God, wise administrator, safe counsellor, trusted leader, great heart. Bishop E. E. Ross—Circuit and soldier-preacher, educator, editor, bishop in Christ's Church, tireless leader, aggressive fighter for civic righteousness, influential throughout Dixie and beyond. Thomas H. Lewis—Preacher of a fine gospel teacher of the young, chief pastor of his Zion, master of assemblies, prophet of the churches, Christian magician and worker of miracles."

### THE ABERDEEN DISTRICT CONFERENCE.

The Aberdeen District Conference was held at Calhoun City, May 4-11, Rev. J. H. Felts presiding. The actual attendance numbered only forty. It is but just to say that two things contributed to the small attendance. The seat of the conference was on the remotest rim of the district and the rains of April made the work of May imperative. The general tone of the conference was even better than a year ago.

The following items are among those worthy of special note: The music, led by Rev. J. S. Duke, was helpful to the point of inspiration. The devotional features were emphasized by men who came prepared. A testimony meeting reached high tide, evidencing unmistakable spirituality on the part of the members.

The Publishing House was represented by Rev. G. W. Bachman. No comment necessary. President J. R. Countiss of Grenada College was among his boyhood friends and preached a sermon on the Resurrection that will not be forgotten. Rev. W. M. Williams, the inimitable manager of the Orphans' Home, was at his best. Mrs. R. P. Neblett represented the work of the W. H. M. S. in the district. Her husband being secretary of the conference, the following note was dictated by the presiding elder: "Her address was clear, pointed, terse. At two points spontaneous applause came from the whole body of the conference. No more graceful or helpful address was heard on the floor."

The financial reports of the preachers were on a par with last year. All the work of the district seems to be going on without friction. Two new church buildings, the total cost being \$60,000, have been projected. Three houses of worship are being repaired. One parsonage overhauled and minor improvements of a like nature are going on in nearly every charge in the district. Ninety per cent of the appointments have Sunday schools—good, better and best.

The committee on Orphans' Home reported nineteen charges taking more or less regular collections for that institution. The other four do something each year. The new hospital enterprise was given a hearty welcome.

The presiding elder called for testimonies concerning the worth of the New Orleans Christian Advocate to the individual life. Among the many testimonials the following are worthy of special note: "I feel more religious after reading the Advocate."—R. P. Neblett.

"Thirty-six subscribers on the Montpelier Charge. Nearly doubled since the annual conference. No more helpful agency in my charge."—J. A. Poe.


"Ten years ago ten Advocates were taken in the Calhoun territory—to-day more than seventy-five."—R. P. Goar.

"No man can be a first-class Methodist without the Advocate."—W. J. Beasley.

Rev. W. S. Selman, Pittsboro, provoked the sharp criticism of a county paper in his advocacy of the church paper. Results: Good advertising and several new subscribers to the Advocate. Dr. C. B. Baker provoked applause by the following unique testimony: "When I kept school I could not do without my school journal—now as a dentist I cannot pull teeth without a dental journal; no more can I be a good Methodist without my conference paper." A letter from the Advocate editor was read to the conference. I have never known better advertising or more effective work for our church paper than this unusual procedure gave. The testimonials were too numerous to give further quotations. It was a splendid feature.

Our own Miss Elizabeth Kilpatrick was with us, and the chief attraction of the closing hour Thursday evening. While many of the delegates had gone home, she had a great hearing and left an impression that will abide long after her eloquent tongue and warm heart have ceased to give additional strength to her remarkable personality. Her work is worthy of all praise.

The following delegates were elected to the annual conference: Dr. C. B. Baker, Houston; R. A.



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Weaver, Tupelo; A. G. B. Spencer, Calhoun City, and W. J. Beasley, Woodland. Alternates, P. W. Shell and J. N. Flynn.

Dr. C. B. Baker was elected district lay leader; Rev. W. O. Wagoner, formerly of the Disciples Church, was licensed to preach and recommended to the annual conference for admission on trial. He was also appointed to the Shannon Charge. This vacancy was caused by the appointment of Dr. J. W. Boswell to a place on the editorial staff of our Sunday school periodical literature.

The preaching was done by J. R. Countiss, J. A. Poe, T. J. Durrett, J. T. Lockhart.

R. P. NEBLETT, Secretary.

### SEASHORE DIVINITY SCHOOL.

Louisiana Conference Collection.

Reported last week ..... \$22.50  
Since subscribed ..... 10.00

Total ..... \$32.50

A presiding elder, Rev. P. M. Brown, makes the above subscription and says that he is doing all in his power to secure the attendance of the undergraduate preachers on the Alexandria District. We are still very far from the goal in the way of subscriptions.

R. H. WYNN.

### THE BATON ROUGE DISTRICT PROSPERING.

Rev. C. C. Miller, presiding elder of the Baton Rouge District, made our office an appreciated visit last Thursday. He was in the city to witness the graduation of his son from the Tulane Law School. Brother Miller reports that the Baton Rouge District is making gratifying progress and that he is hopeful that the year will prove to be the best that the district has had since his connection with it. Nearly as many members have been received up to date as were taken in during the whole of last year. The recent revival at Baton Rouge was of the genuine, old-time type: men and women were convicted of sin, repented and were regenerated. The 258 members received at First Church were bona fide additions, none of them coming through the uniting of the First and Second Churches. On the contrary, the two churches were separated by the Bishop immediately after the annual conference at the request of the two boards, and upon the advice of the presiding elder and the two pastors. The general tone of the work among all of the charges is encouraging. Brother Bowman has had quite a number of accessions at Amite, though he has held no revival this year. Brother Walton has made a similar record at Hammond. At Wilson, Brother Sweeney had a splendid meeting and reports a number of accessions. Bishop Murrain will hold the district conference at Franklinton, June 16th, instead of 13th as heretofore announced. The opening sermon will be preached by Rev. T. J. Warlick. The editor of the Advocate has been extended a cordial invitation to be present, which he hopes to be able to accept.



## Secular News and Comment

The commercial travelers of Louisiana and Mississippi held their annual convention in New Orleans last week.

The Confederate reunion, which was held in Little Rock, Ark., last week, selected Macon, Ga., as the place of meeting in 1912.

Postmaster General Hitchcock has announced that postal savings banks will be opened at Hammond, La., and Biloxi, Miss., on June 19.

According to the report of the State fire marshal there were 2010 fires in Louisiana during 1910, and the losses amounted to \$2,153,895.

Henry L. Stimson, of New York, was sworn in as the new secretary of war on Monday of this week, succeeding former secretary Dickinson, of Nashville.

Recent investigations show that 10,300 persons in the United Kingdom have incomes exceeding \$25,000 a year. In 1910, they paid an income tax upon \$650,000,000.

On June 17 the government will begin to receive bids for the purchase of \$50,000,000 of the new Panama Canal three per cent bonds. These bonds will be free from taxation of any kind.

A steamer arrived at Baton Rouge last week to take 40,000 barrels of gas oil as a cargo for England. The Standard Oil Company will soon have its paraffin plant at Baton Rouge in operation.

The Wisconsin monument in the National Park at Vicksburg, Miss., costing \$130,000 was dedicated on Tuesday of this week. Governor McGovern of Wisconsin and other State officials, were present.

A statement has been issued to the effect that there are fifty per cent more unemployed and homeless people in New York this year than last. During the month of January, the municipal lodging house cared for 24,366 persons.

The Illinois Senate has passed a resolution requesting the Senate of the United States to reopen the Lorimer bribery case on the ground that new features have developed which make it plainly evident that Lorimer's election was secured by unfair means.

A considerable wheat crop will be grown in Mississippi this year. The experiment was tried successfully last year and the result was most satisfactory. Several small flouring mills have been erected and the home made flour is said to be of fine quality.

A peace agreement has been signed by the insurgents and the government of Mexico. The government concedes the demands that originated the revolution last November. President Diaz and Vice-President Corral will resign and the government will concentrate its attention on desired reforms.

The minister of War of France, Henri Maurice Berteaux, while watching the maneuvers from the ground, was instantly killed by the plunge of a monoplane to the earth, the driver of which had lost control of the machine. Several other persons were injured. The crowd had gathered to witness the start of the Paris to Madrid race.

Secretary of State Knox has drawn up a proposed arbitration treaty between the United States, England and France which is in advance of any agreement of the kind heretofore entered into. In former treaties, "questions of vital interest and national honor" have been excepted from the provisions of the treaty. In the present document these questions are specifically included. The treaty has been submitted to England and France and its confirmation is dependent upon their acceptance of its provisions.

For a long time it has been recognized that the early part of March was an unsuitable time for the inauguration of the president of the United States. In the latitude of Washington, the weather is frequently very severe at that time, and it is said that W. H. Harrison died as a result of the exposure he was compelled to undergo at his inauguration. To overcome this difficulty, a bill has been introduced in Congress proposing the last Thursday in April as inauguration day. The change involves a constitutional amendment, and the matter will have to be submitted to the States for their action.

Better to work and fall than to sleep one's life away.—Jerome K. Jerome.

### GREENVILLE DISTRICT CONFERENCE.

The forty-first session of the Greenville District Conference (North Mississippi), met in Rosedale, May 12, at 9 o'clock a. m. After the devotional services, conducted by Rev. W. S. Shipman, the presiding elder, Rev. W. W. Woollard, began the business session of the conference. Rev. Jas. T. McCafferty was elected secretary, and the pastors from the several charges in the district were called upon to give an account of the progress of the work in their respective charges.

The reports of the pastors showed the district to be in a very prosperous condition in every department of church work. Fourteen out of the eighteen charges in the district have paid both their home and foreign mission assessments in full, and the four other charges have made a very creditable showing on these two collections. Rev. J. W. Honnoli, who is now in the fiftieth year of his itineracy, leads the district in per cent of conference collections in hand. He has paid all of his conference collections in full, except the small amount of \$14.

Rev. H. M. Young and Rev. J. W. Honnoli received honorable mention by the conference president for their successful circulation of our conference organ, but in this particular field Rev. J. J. Garner led us all. This splendid pastor and preacher has the New Orleans Christian Advocate going into the home of almost every Methodist family on his charge.

Rev. H. M. Young of Coahoma is in the lead in the accession of members. This worthy pastor has received fifty-one members since conference, and about forty of these on profession of faith. Rev. W. S. Lagrone is easily in the lead in things pertaining to finance. He has raised since annual conference, to pay off his church debt and to meet current expenses, the magnificent sum of \$2750. Every other department of his church work is in fine shape.

Rev. J. J. Brooks moves along well with his work on the Gunnison Charge. Brother Brooks is the son of a preacher, and his son is a preacher. Rev. J. H. M. Brooks, the son, is now in Vanderbilt University, studying theology. We hope to have him at an early date take a place by the side of his worthy father in the work of the itineracy.

Rev. W. M. Langley, of Jonestown, is completing a new parsonage. Langley is a quiet young fellow, but he brings things to pass. A sweeter-spirited man does not walk among us. Rev. J. H. Smith of Boyle, Rev. W. L. Stormont of Shelby and Rev. J. A. Coleman of New Salem are doing splendid work in their respective fields. They are new men in the Delta, but they are moving forward like veterans. They have won both the confidence and the esteem of their people.

Rev. J. T. Lewis of Clarksdale, Rev. W. H. Mounger of Hollandale and Rev. J. H. Ingram of Glen Allen are among our younger men in point of service, but they are up with the best of them in the service. Lewis and Mounger preached once each during the conference. Both sermons received favorable comment. Ingram is the only fourth year man in the district. Fortunate will be the charge that gets Ingram for the next year.

Quite a number of our laymen attended the conference. Among them were Judge Percy Bell and Mr. J. D. Barbee, of Greenville; Messrs. J. E. Rather, J. T. Mathis and J. Cary Love of Leland; J. T. Poe and F. C. Williams of Boyle; P. B. Woollard of Cleveland; J. H. Sherard of Sherard, and H. D. Chaney of Rosedale. These brethren by their presence and by their interesting speeches insured the success of the conference. They are a tower of strength to their respective pastors.

Rev. W. M. Williams was with us in the interest of our Orphans' Home. Brother Williams is the right man in the right place. Rev. Hicks M. Ellis represented the Tri-State Hospital cause. This was the first time for Brother Ellis to come among us. We feel sure that he will have great success in the hospital enterprise. At the close of his speech it was announced that Brother J. H. Sherrard would give \$1000 to the Tri-State Hospital fund. The hospital and orphanage causes have a great friend in the person of this good man, whose head and heart are always in the right place. Mr. R. A. Weaver of Corinth honored us with his presence, and delivered an address on organized Bible class work, which greatly delighted all.

We found our conference host, Rev. T. M. Bradley, in high favor with his people. He has his work well in hand. His people love him and praise him. Every one went away feeling that Bradley and his people are ideal hosts. They ice-creamed us, they automobilized us, they entertained us, and Bradley was with us all along the route.

Presiding Elder Woollard presided over the conference with becoming grace and dignity. Now and then during the reports given in by pastors and laymen Brother Woollard would become so enthused by the splendid success of faithful workers that he could not refrain from giving them a few words of praise and at the same time expressing his gratitude for the great progress being made.

JAS. T. McCAFFERTY,  
Secretary.

### BISHOP KILGO MAKES APPOINTMENTS.

A note from Rev. J. T. Leggett, presiding elder of the Brookhaven District, states that in accordance with the request of the trustees of the projected Methodist Hospital at Memphis, Bishop Kilgo has appointed Rev. H. M. Ellis field agent for that enterprise, and has also provided for the church at Brookhaven by placing in charge of it Rev. J. M. Wyatt, of the North Mississippi Conference. We are informed that Brother Wyatt does not contemplate connecting himself with the Mississippi Conference, but will only serve the pastorate of which he has assumed control until next December, when he will ask for work in North Mississippi. For the past few years he has been in charge of the University Training School at Oxford, the buildings of which were recently destroyed by fire. We commend Brother and Sister Wyatt to the good people of Brookhaven, and assure them that they are in every way worthy of their confidence and esteem. Mrs. Wyatt is a sister of United States Senator Gore, of Oklahoma, and is one of the most brilliant women in the South.

### REV. H. D. ESTES DEAD.

We regret to announce the death of Rev. H. D. Estes, which occurred at his home in Calhoun City on May 17, in the 37th year of his age. He was a son of Captain H. H. Estes, of Greenwood, one of the best known Methodist laymen in North Mississippi, and a nephew of Judge L. H. Estes, of Memphis. He was never strong, and all of his life had to contend with a feeble constitution. In the opening years of his manhood, he joined the North Mississippi Conference and gave promise of much usefulness, but failing health forced him to lay down the work of the ministry and engage in a less confining and taxing occupation. Reared in a home where God was worshiped and honored, he was a Christian from childhood and kept the faith to the end. We extend to the bereaved widow, parents, and other grief-stricken relatives our most profound sympathy, and pray that the glorious truths of the gospel and grace divine may sustain them in this trying hour.

### OUR ROLL OF HONOR.

The following 32 charges report that all their officials are subscribers to the Advocate. These constitute our Honor Roll:

Mansfield, La., Rev. A. W. Turner, pastor.  
Bogalusa, La., Rev. J. M. Aiford, pastor.  
Tunica, Miss., Rev. J. W. Honnoli, pastor.  
Lumberton, Miss., Rev. T. W. Adams, pastor.  
Ruleville, Miss., Rev. O. L. Savage, pastor.  
Homewood, Miss., Rev. W. W. Graves, pastor.  
Houston, Miss., Rev. R. P. Neblett, pastor.  
Seventh Avenue, Meridian, Miss., Rev. J. A. Wells, pastor.  
Shaw and Merigold, Miss., Rev. L. A. McKeown, pastor.  
Moorhead, Miss., Rev. W. V. Shearer, pastor.  
Holly Springs Circuit, Miss., Rev. W. L. Broome, pastor.  
Lula and Lyon, Miss., Rev. J. J. Garner, pastor.  
Iuka, Miss., Rev. W. L. Graves, pastor.  
Utica, Miss., Rev. C. M. Crossly, pastor.  
Glen Allan, Miss., Rev. J. H. Ingram, pastor.  
Rosedale, Miss., Rev. T. M. Bradley, pastor.  
Coahoma, Miss., Rev. H. M. Young, pastor.  
Red Banks Circuit, Miss., Rev. E. Blizzard, pastor.  
Second Church, Columbus, Miss., Rev. W. C. Carlisle, pastor.  
Gunnison, Miss., Rev. J. J. Brooks, pastor.  
Montpelier, Miss., Rev. J. A. Poe, pastor.  
Mt. Olive, Miss., Rev. L. F. Aiford, pastor.  
Carrollton Avenue, New Orleans, Rev. J. G. Snelling, pastor.  
Coldwater, Miss., Rev. D. W. Babb, pastor.  
Slidell, La., Rev. T. V. Peters, pastor.  
Oakvale, Miss., Rev. H. K. McKee, pastor.  
Clarksdale, Miss., Rev. J. Tillery Lewis, pastor.  
Pearlington and Logtown, Miss., Rev. H. Mellard, pastor.  
Bayou Pierre, Miss., Rev. Jasper L. Smith, pastor.  
Mars Hill, Miss., Rev. Thos. L. Porter, pastor.  
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## Concerning Missions.

### MEETING OF THE MISSISSIPPI CONFERENCE HOME MISSION SOCIETY.

The annual conference of the Woman's Home Mission Society of the Mississippi Conference met at Brookhaven, May 14, with thirty-five delegates present. The first meeting of the conference was Tuesday evening. The devotional exercises were conducted by Rev. T. L. Lenz. The welcome address was to have been read by Mrs. A. B. Connelly, but as she was unable to be present, a most cordial and appropriate welcome was accorded us by Rev. H. M. Ellis, the resident pastor. We were made to feel that Brookhaven and its hospitable homes were at our service during our conference session. The welcome was responded to by Mrs. George Ellis, our second vice-president.

Wednesday morning the regular routine of business was commenced with the annual address of our president, Mrs. T. B. Holman, and the reports of our conference officers. Mrs. E. F. Lewis in her annual report said: "No routine statistics could express the labor of love, the patience in waiting, the lives made better and the burdens lifted by our faithful workers. Our district secretaries have been faithful in their labors. New auxiliaries have been organized at Bolton, Court Street, Hattiesburg (young people), Forest, Harpersville, Stallo, North Bend and Philadelphia, besides a number of prizes and children's societies. Parsonages have been helped to the amount of \$1200. There are 117 auxiliaries in the conference, having 2500 members. The amount of money sent to the conference treasurer for dues was \$3952. The amount contributed for local work was \$14,000, making a grand total of \$18,952."

After the business session Wednesday afternoon the piano and voice duets of Whitworth College gave a musical complement to the Home Mission Conference. Every number on the program was without exception artistically rendered and thoroughly enjoyed by the audience. The pupils showed beyond the shadow of a doubt that they are doing excellent work at our college at Whitworth.

Wednesday night interesting papers were read by Mrs. J. A. Gullett on "Is the South a Mission Field?" Mrs. A. C. Hazen on "Our Mountain People," Mrs. E. R. McQueen on "Rescue Work" and Mrs. S. E. Steep on "City Missions."

Thursday evening was devoted to the work of our deaconesses. Miss Sheider, our deaconess in Meridian, was present and gave a most interesting talk describing her work and life among the people of the mill district of Meridian. As Miss Long, the deaconess at Biloxi, was not able to be with us, Mrs. Fawcett of Gulfport read her report for the year. From the reading of this report and from the beautiful talk of Miss Sheider, all were impressed with the fact that these two are especially called of God to be his ambassadors, and we can hear him say to us as well as to them, "Inasmuch as ye have done it unto one of the least of these ye have done it unto me."

The important question of union was taken up Friday morning. Mrs. E. F. Lewis stated the plan of the Missionary Council in regard to the union of the Home and Foreign Mission Societies. At the close of her remarks she moved that the conference go into a committee of the whole to discuss the question. Many delegates reported the results of the union in their own churches, and all reported most favorable results. Mrs. Lipscomb, president of the Foreign Mission Society of the conference, who had been accorded the privileges of the floor, took part in this discussion.

Mrs. Lipscomb said, but she wished to speak next as a member of the Brookhaven auxiliary, in which the united work had been successfully operated. The results obtained had been most gratifying. The spirit of co-operation which had been developed brought a larger number to all the meetings. Where there had been an average attendance of twelve before the union, now on Monday afternoons, no matter what the object of the meeting, there were seldom fewer than twenty ladies and often more. They were no longer hindered from coming by the fear that if they got into a meeting of that society to which they did not belong, they would be urged to join something else. ALL the meetings were the meetings of ALL.

As president of the Foreign Mission Society she said that when this plan was first suggested, several years ago it seemed too ideal ever to be brought about, and it seemed marvelous that it had been so speedily accomplished. She believed the most promising feature of it was that the readiness with which it was entered upon by the women indicated just where the hearts of the women of Southern Methodism really are. Some had seemed to be for Home Missions and some for Foreign, as we have been saying; but now the truth is made clear that while we had been calling it by different names, it was after all the Master's cause which was evoking our efforts and prayers. She assured the conference that the executive committee of this conference would have hearty co-operation upon the part of that of the Foreign Society.

The report of the committee of the whole on the subject of union was as follows:

"We, your committee, recommend:  
First, that as early as practicable the auxiliary societies be united in the great work of world evangelization, provided, however, that no auxiliary be absorbed in any way.

Second, that a committee be appointed, preferably the executive committee of the conference so early as meet a similar committee from the Foreign Society of the Mississippi Conference, at the session of the Foreign Society soon to convene, to confer about the unification of the societies."

The conference adjourned to meet at Hattiesburg, Main Street Church, next year. The delegates departed, all feeling that they had had a very profitable session and that they were unable to express in words their appreciation for the entertainment and royal hospitality they had received at the hands of the Brookhaven people.

MRS. M. W. SWARTZ,  
Conference Press Superintendent,  
Mississippi College, Jackson, Miss.

### WOMAN'S MISSIONARY MEETING AT MONROE.

The joint annual meeting of the Woman's Home and Foreign Missionary Societies recently held in Monroe, marked an important event in the history of woman's work in Louisiana. About seventy delegates and visitors were present. This session opened and closed in the spirit of the blessed Master, because it was baptized with the prayer of consecration and service. Although our hearts were filled with sorrow that one whom we loved and whose counsel we prized was missing from our ranks, we rejoiced to know that she was ready when the call came. A beautiful and touching memorial service was held in her honor. Young, gifted, and lovely in person and character, the death of Mrs. Jno. M. Sandlin, of Minden, our third vice-president, brought to each one a sense of personal loss.

We had the pleasure of having with us, during the meeting, Miss Belle H. Bennett, of Kentucky, president of the Missionary Council, and also Miss Mabel Head, educational secretary of the Board of Missions. These two women—intellectual, cultured and refined—show in their lives the power of service wholly consecrated to God.

Our Orphanage, so dear to the hearts of our Louisiana women, was most ably presented by the honored and much-loved superintendent of this work, Rev. R. W. Vaughan.

A touching tribute was paid a noble woman in our Conference, Mrs. M. E. Carson, by Rev. T. S. Randle. Mrs. Carson, former secretary of the Monroe District, together with Mrs. T. S. Randle, organized the first Home Mission Society in the State, twenty-five years ago. Feeble health and advancing years have compelled Mrs. Carson to lay aside her loved work, but this writer can never forget her words of encouragement and labors of love all along the way.

The Conference feels indebted to the pastor, Rev. R. H. Wynn, and the presiding elder, Rev. S. S. Keener and their noble wives, for faithful and untiring help during the five days' session of this meeting. To Rev. N. E. Joyner for the spiritual uplift of his daily Bible readings on the "Kingdom of God," and the realistic "views" of scenes around St. Mark's and the missions in Mexico to Rev. Paul M. Brown and Rev. A. S. Lutz for their great sermons on missions and the deaconess movement in our Church; and last, but not least, we would extol the unfailing courtesy and kindness of the ladies of Monroe, and the beautiful reception given at the home of Dr. and Mrs. Keener in honor of the visiting delegates. We also had a ride to the famous salt well and bathing pool, the popular and fashionable resort of the city.

This mission meeting is historic in that it represented both Home and Foreign Societies for the first time in Louisiana. The following officers were elected for the year:

President, Mrs. E. R. Kennedy, Lafayette; first vice-president, Mrs. J. G. Snelling, New Orleans; second vice-president, Mrs. R. E. Bobbett, Natchitoches; third vice-president, Mrs. R. H. Wynn, Monroe; fourth vice-president, Mrs. S. A. Montgomery, New Orleans; corresponding secretary, the Home Department, Mrs. H. R. Singleton, 1556 White St., Shreveport; corresponding secretary for Foreign Department, Mrs. A. P. Holt, Crowley; treasurer, Mrs. J. J. Holmes, Minden.

The district secretaries are as follows:  
Monroe District, Mrs. S. S. Keener, Monroe; New Orleans District, Mrs. A. F. Godat, New Orleans; Shreveport District, Mrs. U. L. Millsaps, Shreveport; Lafayette District, Mrs. R. C. Holt, Rayne; Ruston District, Mrs. W. L. McKenzie, Homer; Alexandria District, Mrs. M. N. James, Boyce; Baton Rouge District, Mrs. B. E. Eskridge, St. Francisville.

In this new and broader adjustment of our work in Louisiana, we earnestly ask your prayers and co-operation. Good judgment, earnest effort and a firm reliance upon God for guidance at all times, will accomplish wonders. Let us ask for the wisdom that is from above—first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

MRS. E. R. KENNEDY.

### SOME COMMENDATORY WORDS.

Dear Dr. Meek: I have read with profound interest recent numbers of the Advocate. Your editorial some time ago on the importance of insisting on the proper instruction of those we take into the Church was full of wisdom, and I hope has been duly pondered. Your deliverance also on "Compunct Optimism" I read with great satisfaction. So long as our ministry is alert and we maintain our doctrinal integrity all will be well. The mighty reformation inaugurated by John Wesley was born of one doctrine—the witness of the Spirit.

I sometimes fear we are not giving enough heed to this doctrine. I was also much pleased with Brother Lipscomb's article on the management of the theological department of the Vanderbilt University. The article was both very able and timely.

But I find myself too nervous to write. I have been in the clutches of la grippe for about a month—quite sick some of the time. Nearly all my family have been sick.

Hoping that your health may be preserved and that the Advocate may continue to prosper, I am yours,

J. M. HUGGIN.

709 Court Ave., Memphis, Tenn.

### TO LOUISIANA LEAGUERS AND PASTORS.

My Dear Brother Meek: I am asking again for space in your paper to notify all Epworth Leaguers, the pastors and young people of Louisiana, that the coming State Epworth League Conference to be held in Ruston, La., June 21-23, will be of great importance to them, for the inspiration and information which they may carry to their local chapter or church where there is no League will be invaluable. The institutes in each department will be conducted by specialists. Problems peculiar to any locality will be dealt with by request. Rev. W. H. Coleman of Ruston requests that the names of delegates be sent to him as early as possible.

MRS. SUDIE J. LINGLE.

Shreveport, La.

### LET HELP BE GIVEN.

A recent number of the Nashville Christian Advocate had a very fine article by Dr. Hawley on "Bishop Galloway and the Race Problem." It is a splendid tribute to the Christian patriotism of our ascended leader. Also it is a trumpet call to our Church to continue to aid the colored people in our midst. Just now Mississippians have a good opportunity for effective help by sending contributions to Bishop E. Cottrell at Holly Springs. Let responses be general and generous.

J. R. BINGHAM.

### STRONG ENDORSEMENTS.

Rev. Jno. F. Foster, De Ridder, La., one of the strongest, sanest, and most conservative pastors in the Louisiana Conference, writes in the following high terms of "A MAN WANTED." Rev. Walter G. Harbin's powerful sermon to men only.

"I have read 'A MAN WANTED' with great pleasure, and feel that it should do good, handling, as it does, much needed to be discussed matters in so gentle and clear a manner. It closes with a strong appeal for manhood, and truth in living. May the printed sermon continue to do the work the delivered talk did in my charge!"

Rev. T. V. Peters, the progressive young pastor at Slidell, who has wrought so powerfully in that hard field, writes of "A MAN WANTED."

"I have read 'A MAN WANTED,' and find it a masterly discussion of the evils of the present day. I would recommend that every pastor secure a lot and place them in every home in his charge. I believe it would be a great blessing and help to the people."

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## The Home Circle

### THE FAMILY SEPARATION OF FOREIGN MISSIONARIES.

By Bishop Frank W. Warne of Southern Asia.  
The following is a child's poem which has just come to my hand and which will make clear the meaning of my heading. It was written by Helen Core, aged twelve, to her father, who has left her and the rest of his family at home and returned to India. The mother will return next year:

#### To My Missionary Father.

Off on the still night  
My thoughts do creep  
To the dear absent one  
Far over the deep—

Thoughts of the loved one  
Far, far away;  
When it is night here,  
To him it is day.

He is in India,  
My sweet native land;  
Land of deep rivers,  
And of mountains so grand.

Land where the west wind  
So often does blow;  
Land of rare roses,  
And luscious mangoes.

Why did he leave us,  
Our father so dear?  
Was it because there was  
No work for him here?

Was it for money  
He went far away?  
No, for in this land  
He got better pay.

Was it for pleasure,  
He went on the sea?  
No, for what is the pleasure,  
From loved ones to he?

No, 'twas for Jesus,  
He went far away;  
To give the poor heathen  
The light as of day

Jesus did call him;  
The call he obeyed;  
While his three children  
With mother have stayed.

Helena Core is one of the favorites among the children of our missionary homes. To appreciate fully what it costs, the reader must remember that Helena, now twelve, may not see "the father so dear" now "far over the deep" until she is twenty, nor he her. Heroes are not dead while such separations are in the Church, nor has self-sacrifice died out.

One of our missionaries, after years of absence, riding in the train nearing his home town, was accosted by a young man with the remark, "You are a stranger here?" The missionary replied "Yes," and told his story. The young man indifferently remarked, "I know your house; I will take you to it." The missionary gratefully accepted the proffered aid and only after he reached his home did he recognize that his guide was his own son.—New York Christian Advocate.

#### LITTLE BROWN DEEDS.

It is wonderful that a little brown seed carried over through the winter from last year, when planted, will spring up into a plant, covered with beautiful blossoms that later grow into fifty or a hundred little brown seeds as good and perfect as the one from which they sprang.

And deeds are quite as wonderful. Many a little brown deed, common and uninteresting and hard to do, if planted by love, springs up in the hearts of other people and yields scores of deeds as good and useful as the one planted.

In a little vacant store room beside the street, I saw one day a doctor working with a man who had been hurt on the railroad. The man was a tramp. The work the doctor did was common, hard, unpleasant medical work. But he did it for the love of the poor hurt wanderer. And as I watched the men standing around I saw that deed of the doctor's taking root in their hearts, and knew there were twenty generous men ready to help, where before there had been only three or four.

A young woman who was a member of a Sunday school class took her work and went one afternoon to visit a woman kept at home by sickness. The woman was poor and uninteresting. The visit was daily a common little brown deed. But other members of the class saw it, knew what it meant, and in

their hearts grew the plant of sympathy and helpfulness.

One day a hundred men stood around the smoldering ruins of a neighbor's home. The building was not insured and all the household goods had burned.

The crowd started to scatter, leaving the discouraged family disconsolately alone with the ashes of all their possessions. But one man stepped up to the neighbor and handed him ten dollars. It was a plain little brown deed. But some one else saw it, hesitated, thought a minute, then came up and did likewise. The spirit spread. The men came back and gathered around the neighbor. Somebody started a hat—and the gifts and promises were over a thousand dollars.

So it is; we never know what our little brown deeds are going to grow into. Indeed, we need think little about it. The main thing is to have that sympathy, that love for others, that purity of purpose which prompts us to coin our good wishes into solid deeds—little brown deeds, perhaps, plain and hard to do, but full of kernel—the kernel that springs up and bears generous fruit—thirty, sixty and a hundredfold.—William H. Hamby, in Kind Words.

#### SEWING ON A BUTTON.

"Marian," called mamma from her chamber, "will you sew the button on grandpa's coat, please? My head aches so I can't."

"Won't another time do?" answered a doleful voice from the depths of a book. "I've just come to the last chapter and it's so exciting!"

"No, dear," said mamma, "grandpa is going to town in a few minutes and must have his coat. He saved the button. It is in one of the pockets."

Marian often sewed on grandpa's buttons. She was proud of knowing how. Only, to-day, she would rather finish her story first. Reluctantly she got her workbag, threaded a big needle with coarse black thread, found the button in the pocket, and taking the coat in her pink gingham lap began to sew. But her head was still full of her story, as she took the first stitches. Then she came to herself with a start.

"Oh, dear!" she exclaimed in dismay. "I've sewed clear through the coat! And I've put the knot on the wrong side instead of on the right, under the button."

But she was so anxious to get back to her book that she would not stop to cut it off and begin over again. Through and through the four holes of the button, and way through the cloth to the wrong side, flashed the needle. Then she fastened the thread on the wrong side, too, in big stitches, and snipped it off.

"There!" she said, "it's on!"

But she had never sewed on one of grandpa's coat-buttons like that before. Not a stitch ought to have been visible on the wrong side any more than on the right. Marian knew that. "But it won't show," she assured herself.

"Thank you, my dear," said grandpa, as he hurried on the coat. "I don't believe every little girl can sew on a button as well as you can." And he rushed off to catch his train.

Marian sat down with her hook again. But she didn't enjoy the chapter as much as she expected. Grandpa's last words haunted her. She hadn't sewed on that button as well as she could.

"Captain!" a voice hailed grandpa on the city street. "We want to get your picture taken."

"What for?" demanded the captain, startled. "To put in the paper," explained his friend. "They are going to give a history of our regiment, Memorial Day, and your picture must go with that."

For grandpa had been the hero of his regiment. The captain objected. But the other prevailed, and he unwillingly foud himself before the photographer's camera. Just as he sat down he unbuttoned his coat and threw back the lapels. He felt more comfortable so.

"An excellent likeness," every one said, and Marian was eager to see the Memorial Day paper. There was the fine old face she knew so well, and there—

"Oh!" Marian caught her breath with a gasp. There were all those clumsy stitches for every one to see! "And I thought they wouldn't show," she sobbed; "because they were on the wrong side, I thought it wasn't any matter."

"It's all right," comforted grandpa, "I don't care about a few threads."

But Marian was not consoled. She cut grandpa's picture out of the paper and pinned it up where she could see it every day. And after that, when she felt like being careless about a thing because she thought it wasn't going to show, a look at those pictured stitches was enough.—Alice M. Farrington, in Sunday School Times.

#### SEASHORE COTTAGE CHEAP.

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#### "STAY UPON THY GOD."

Isalah 50:10.

I cannot see thy face, Lord,  
But thou dost hear my cry;  
I cling to thine assurance  
That thou art ever nigh.

I know that thou art faithful.  
I trust, hut cannot see,  
That still it is the right way,  
By which thou leadest me.

Though I may walk in darkness,  
In paths that have no light,  
This is the time to stay on thee,  
And lean upon thy might.

So as I follow on to know  
More of thy love and power,  
In every day of trial thou'll show,  
Thy goodness every hour.

Martha May Rogers.

In the choice of a dog or of a horse, we exercise the greatest care; we inquire into its pedigree, its training and disposition, and yet we too often leave the selection of our friends, which is of infinitely greater importance—by whom our whole life will be more or less influenced either for good or evil—almost to chance.—Sir John Lubbock.

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## Editorial.

### THE REPLY OF THE VANDERBILT BOARD OF TRUST.

(A continuation of the discussion appearing in part  
last week.)

In the last issue of the Advocate we pointed out that the published answer of the Vanderbilt Trustees to the bill filed by the Bishops is a remarkable document in that it shows that these gentlemen, or at least the leaders among them, without the slightest explanation, have shifted from the position that the University is owned by the Church, but held by an independent and self-perpetuating Board of Trust, to the contention that it is not a Methodist institution and was never designed to be. But this unexplained change of attitude and repudiation of former assurances is by no means the only remarkable thing in this rejoinder of the Trustees.

Another extraordinary feature is the cool assurance with which we are told that the Board only "received" the report of the Vanderbilt Commission and in no sense "accepted" it. Bishop Galloway, who was the author of the paper adopted when that report was disposed of, and who was incapable of making a misrepresentation of any kind, is reported to have said before the College of Bishops that he intended his resolutions to be "a full and frank acceptance of the findings of the Commission." At the General Conference at Asheville in May, 1910, Bishop Hendrix stated in a written document over his own signature that the Board intended in good faith both to accept and to be bound by that report, and that it would doubtless re-assert its position in even stronger language at its next meeting. And in the discussion that arose concerning this matter on the floor of the Conference, he further said: "A regular meeting will be held a month from now for the consideration of all these matters, and I have given assurance, based upon a conference with my colleagues here in the body, as to what the attitude of that Board has been, and what I doubt not it would be." Who were these Trustees on the ground with whom the Bishop conferred? Nearly half of the members of the Board were present, and as a side-light upon subsequent events, it would be most interesting to know the names of those with whom he counseled, and upon whose statements he predicated his assurance. Nor is this the only proof that at that time it was claimed by the Trustees that the Board had accepted the report of the Commission. Judge O'Rear in a formal letter to Bishop Hendrix, which the latter had read to the General Conference and which was printed in the Daily Advocate and was allowed to pass absolutely unchallenged, said: "As explained by you and Chancellor Kirkland, we now understand that the report was actually accepted by your Board in the full legal sense of acknowledging its authoritative declaration of the exact relation of the University to the Church, and the legal rights of the respective bodies." But notwithstanding all this, we are now bluntly told that the statement that the Board of Trust accepted and acquiesced in the findings of the Commission is untrue, and this denial is made above the names of Chancellor Kirkland, Dr. Winton, and others who were present at the General Conference and were fully informed as to what went on there.

What is the explanation of these contradictory statements as to what the Board of Trust did? Did Bishop Hendrix misunderstand and misrepresent the action of that body? If so, why did not some other member who was present rise from his seat and tell the Bishop that he was in error? Was it right for them to sit silently by and allow Bishop Hendrix unintentionally to mislead the General Conference? Or were the whole thirteen or fourteen who were present laboring under the same misconception as the Bishop, while only the absent ones had the correct idea of what had been done in the action dealing with the report of the Commission? And did

Judge O'Rear misconstrue Chancellor Kirkland's views and state them improperly? If he did, why was not correction made when his letter to the Bishop was read to the Conference and published as a part of its proceedings?

But is not some light thrown on this perplexing question by recalling the fact that the Bishop said, "The only point sought to be safeguarded is that the Board keep fully within their rights and duties under the laws of Tennessee?" We fail to see any relief from this source, because under their interpretation of the laws of Tennessee they were powerless to accept any of the findings of the Commission of any consequence. They could not concede the charter right of the Church to elect or confirm the trustees, or the visitatorial power of the Bishops, or even the ownership of the Church. Therefore, with the laws of Tennessee, as they construe them, invalidating practically all the conclusions of the Commission and making impossible their adoption, for the Trustees to have made the impression that in any real sense they had accepted them and were being bound by them, would have been untrue and misleading. And certainly no one would desire to register against Bishop Hendrix and Chancellor Kirkland such a charge as this. But how about the solution of the Western Methodist? May not this action of the Board be one of the things denied merely for the purposes of this lawsuit? As to this we do not know, since we are not an authority concerning this new school of moral philosophy, which holds that, though falsehood is ordinarily an abomination in the sight of the Lord, it may very properly be invoked in the time of legal trouble.

A third remarkable thing in this answer of the Trustees to the bill of injunction filed by the Bishops is the attempt to discredit in a document prepared for general circulation one of the opposing counsel. "Judge O'Rear's Conscience at the Asheville Conference," is written in the heading of one of the leading paragraphs, and in more than one place there is an implied intimation that he was guilty of an act of impropriety in his conduct as chairman of the Committee on Education, in view of the fact that he had also been chairman of the Vanderbilt Commission. Indeed, it seems to us that there is in some of the statements of the attorneys for the Board an insinuation that the motives by which Judge O'Rear was, in part at least, actuated, were born of an intellectual or legal pride to have his own judicial opinions recognized and made operative. Wherefore this turning aside from the discussion of the facts and principles of law involved to cast a slur at a distinguished lawyer on the other side of the case? Have the attorneys for the defense been informed that they are expected not only to win the pending lawsuit, but also to punish Judge O'Rear for the flaying he gave some of the Trustees who sought to interrupt and embarrass him on the floor of the General Conference? Is it the feeling of these gentlemen that without this sweet revenge any victory, no matter how sweeping, would be incomplete? Our advice in the matter has not been asked, but we venture to suggest to the lawyers of the Board that they would do well to confine their thrusts to the printed page, and not undertake to repeat them in court when the case is under argument. Should they do this, we fear that a worse fate will befall counsel than that which overtook their clients at Asheville. And we also beg to remark that if the attorneys for the defense desire to deliver a moral lecture to a lawyer who needs it, it is not necessary to go out of their own ranks to find him. Standing conspicuously among the names of the solicitors for the Board is that of J. C. Bradford, who in the famous Carmack murder case was so involved by the testimony of his own stenographer, that many thought, instead of being left free to work for the acquittal of his red-handed kinsmen, he deserved to be indicted along with them. Yet he now appears as the representative in court of the pious Christian gentlemen who constitute the Vanderbilt Board of Trust, and joins with his associates in slurring at a worthy Methodist layman who has long given his time and talents to the service of the Church and whose reputation is spotless.

It was our privilege to serve with Judge O'Rear on the Committee on Education at the last General Conference, and it affords us pleasure to state that from the beginning to the end of the session we did not hear him speak a word or see him do a thing which we think was deserving of criticism. On the contrary, his course throughout was mainly, high-minded, and thoroughly honorable. His selection for the chairmanship of the Committee was not a thing of design. It was suggested by no church leader hostile to Vanderbilt. At the first meeting we were at sea apparently as to the matter of organization, and Dr. Gross Alexander received the largest number of votes for the chairmanship on the first ballot. After his selection as head of the Committee, days elapsed before the most observing mind could tell toward which side of the brewing controversy Judge O'Rear leaned. The Vanderbilt men were actually claiming that his sympathies were with them. And when they thought that there was not the slightest hint that there was any impropriety in his being chairman of the Committee on Education. It was not until he sought to effect some sort of a compromise and was compelled to see how the Trustees and many of those who stood with them were dis-

posed to quibble and evade and confuse the issues at stake, that Judge O'Rear exerted his influence actively to protect what he conceived to be the interests of the Church. Had he done less, in our judgment, he would have failed to do his duty. He was at Asheville as one of the representatives of the Kentucky Conference and, in part, of the whole Church. The work of the Vanderbilt Commission, to which he had unselfishly and without pay given his time, had been performed, the report made, and the tribunal disbanded for more than three years. On that Commission he was only one of five. Had he allowed his former connection with that body to interfere with the obligation that he owed the constituency which had sent him to the General Conference, he would have displayed a censurable weakness. The insinuation, without a particle of proof, that he was governed in what he did by any feeling of personal or professional pride is contemptible. It reflects not upon him, but upon those who are small enough to make it.

Still another striking and strange thing in the answer of the Trustees is their misrepresentation of what took place while the General Conference was in session at Asheville. We cannot go into this question at length, but take for instance the following: "The most significant assessment ever made by the General Conference for the University was one of \$25,000, in May last, to prosecute this suit against the University." The assessment referred to was made for no such purpose. It was made at the request of Dr. Hammond, the secretary of the Board of Education, whose sympathies were wholly with the Trustees in the controversy. The words, "to be used at the discretion of the Board," should deceive no one. Dr. Hammond had asked that the assessment be thus made and in his request used that very expression, with a view of allowing the money to be applied to such educational institutions as might be considered most needy and deserving. The action taken clearly meant that it "was to be used at the discretion of the Board" for the purpose set forth in the report of the Secretary of Education. It is true that Judge O'Rear, having sometimes been absent from the committee meetings negotiating with the Vanderbilt Trustees and not fully understanding the matter, stated on the floor of the General Conference that this money might be needed in the lawsuit which seemed to be impending; but he was immediately corrected by Dr. A. V. Godby, a leading member of the Committee on Education. So this assessment out of which the attorneys for the defense have tried to make such a bugaboo was levied for a wholly different purpose than that for which they claim it was intended. The truth is, no such specific action by the General Conference was needed, for the reason that the Board had already been empowered to raise what funds might be necessary to maintain the rights of the Church in any litigation that might arise concerning Vanderbilt University.

Nor is it true that the Committee on Education and the General Conference desired the Vanderbilt Board of Trust to meet in Asheville with a view to demanding that they should do certain specific things, which had been pre-arranged. Specific propositions had been submitted to Bishop Hendrix and Chancellor Kirkland in the attempt to reach some agreement concerning the matters at issue, but it was not designed to limit the conference with the Trustees to these proposals. The action of the General Conference was a courteous request that the Board should be called "to confer with the Committee on Education concerning the important questions pertaining to the welfare of Vanderbilt University under consideration by this body." And in the deliberations of the Committee on Education the earnest hope was expressed that a heart-to-heart talk between its members and the Trustees would develop some solution of the difficulties which at a distance seemed impossible of adjustment. In other words, the effort to procure a consultation with the Vanderbilt Board was wholly in the interest of compromise and peace. But how our honest endeavors in that direction were met, is well known. The day of judgment could scarcely be more unwelcome to the sinner, than this proposed conference seemed to be to the representatives of Vanderbilt University. The very thought of it appeared to fill them with dismay and terror. As to why this was true, we, of course, have our opinion, but we will not now take the time or space to express it.

It is affirmed in the answer of the Trustees that no controversy was ever more needlessly begun and prosecuted than this. Entrenched in power as they were and moving steadily on toward a state of complete independence, it is not surprising that they should look with disfavor upon any movement to challenge their usurpations and check their progress toward their cherished goal. But so far as the Church is concerned the inauguration of this contest was a painful, but unavoidable necessity. The truth is, she had been too patient and forbearing with these gentlemen. She had trusted them to her detriment, far longer than they deserved. If she had resisted the encroachments of the Board years ago, before it had on it a potent non-Methodist element and was organized into a state of insurgency, she would have stood a far better chance to secure the recognition of her moral and what she conceives to be her legal rights.

But have we not by going into this contest to



secure unconceded claims, imperiled rights before undisputed? This statement is now heard in some quarters, but when analyzed there is nothing in it. What rights hitherto unchallenged have we thus jeopardized? The ownership of the Church? A title which could be so easily involved in doubt and uncertainty was not worth seeking to preserve; it could have had no solid legal basis. The right to confirm the trustees? If the views of the Board are correct, that concession was purely gratuitous and revocable at any time. A Methodist president of the Board? That had no other foundation than the capricious will of a body steadily becoming more disloyal. The right to patronize and support the University? We are told that we had no priority of claim to this privilege, and there is no danger of its being lost. For, whatever may be the outcome of the lawsuit, the institution will always be glad to receive Methodist money and have Methodist students. The truth is, if the litigation goes against us, in the light of that interpretation of the law, we will have lost nothing, so far as legal rights are concerned, because we had nothing to lose. We only seemed to have; we only thought we had. There could not possibly have been any gain in the continuation of this delusion.

When stripped of all confusion and looked at calmly and dispassionately, the cold fact is the Board had come to regard the connection of the Church with the University as existing only by sufferance, and was weary of the restrictions which her presence as a factor in its management imposed. The real issue that confronted the Church was whether she would quietly submit to be gradually eliminated from the government of the institution, or whether she would resist what she believes to be an assault upon her charter rights. After exhausting every possible hope of a peaceable settlement, reluctantly she took the latter course. Had she acted otherwise, she would have been untrue to herself, false to the sacred trust committed to her hands, and unmindful of the interests of her youth now living and those who are to come upon the stage of action in the decades of the future.

#### FORGING FORWARD AT SHREVEPORT.

Dr. G. E. Cameron is having great success in his pastorate at First Church, Shreveport. Recently he had a great revival which profoundly stirred the congregation and city, and added more than 170 names to the church register. The Sunday school has been modernized in its equipment and methods, and has more than doubled in size since he took charge last December. And now a movement is well under way to construct, using the same site, a new and commodious house of worship to cost \$100,000. Of this amount about \$75,000 has practically been pledged, \$55,000 being raised by the first effort made on Sunday, May 14. From this it would seem that Dr. Cameron is not only a polished and forceful orator, but also an organizer and a man of affairs. We congratulate both the pastor and people upon their great achievements for the Master.

#### PERSONAL AND OTHER NOTES.

Bishop Murrah will preach the Commencement sermon of Martha Washington College, at Abingdon, Va., next Sunday.

Rev. R. W. Vaughan, the manager, states that the Easter offerings for the Louisiana Orphanage, at Ruston, amounted to about \$1,600.

"The melancholy days have come" in the Advocate office—days of dearth, debt, and the passing postman. Help us, brethren; it is a long time until next October.

The annual address of the Natchez Institute was delivered on May 18, by Dr. A. F. Smith, of Jackson, Miss. That it was a fitting and eloquent message, scarcely needs to be said.

The Methodists of Natchitoches, La., are planning to construct a new house of worship. A committee to solicit contributions has been appointed, with Mr. J. T. Sandlin, as chairman.

Rev. W. H. Mounger, of Hollandale, Miss., is reported to have preached a sermon of remarkable strength and beauty at the recent session of the Greenville District Conference.

Mr. C. P. J. Mooney, editor of the Commercial Appeal, is slated to deliver the annual address of the Grenada Public School to-day. The Commencement sermon was preached last Sunday by Rev. W. W. Mitchell, our pastor in that city.

The Methodists at Robinsonville, Miss., have lately been improving their church property. They have fenced in their beautiful little house of worship and painted the fence. Though few in numbers, this is a choice flock.

We are sorry to learn that Rev. R. J. Harp, of Shreveport, one of the most beloved superannuates of the Louisiana Conference, has not been in good health of late. We hope that his indisposition will be of brief duration.

Rev. W. J. Newsom, of the Louisiana Conference, was united in marriage to Miss Edith Daisy Skillman, at Jackson, La., on May 17. Rev. J. M. Brown, officiating. We extend congratulations and pray that

heaven's richest blessings may rest upon the happy couple.

Rev. L. N. Hoffpauir is in his fourth year on the Lake Arthur charge, Louisiana Conference, and the work in every way is encouraging. The congregations are good, and the Sunday school is in fine condition. The second quarterly conference, recently held, was a delightful occasion.

In sending in his appointments for the third round, Rev. J. E. Thomas, presiding elder of the Columbus District, says: "The work under my supervision is moving on finely." With such a leader to set the pace, and a band of energetic pastors to keep step with him, this is not surprising.

Rev. A. Inman Townsley, the energetic pastor of the Methodist Church at Arcadia, La., is delivering a series of sermons on "Messages from Hebrew Prophets to the World To-day." He has our thanks for a copy of a neat folder announcing the series, which began on May 7, and will continue through June 18.

The press dispatches state that at the Winona District Conference, lately in session at Webb, Miss., \$1,000 was subscribed for the proposed Galloway Memorial at Millsaps College. The plan suggested is to have a home for young preachers on the campus, and to provide for them in connection with the college curriculum an abridged theological course.

We acknowledge the reception from Mrs. R. W. Hood, of West Point, Miss., of a check for \$2 for the Chinese famine sufferers—a contribution from the Junior Department of the Methodist Sunday school of that city. It has been forwarded to Mr. J. D. Hamilton, treasurer of our General Board of Missions, at Nashville, Tenn., who will see that it is properly applied.

Last Sunday was Children's Day at the Rayne Memorial Church of this city. The exercises are reported to have been unusually good, and Rev. R. W. Vaughan delivered an appropriate and interesting address. A creditable collection was taken for the Orphanage at Ruston. Brother Vaughan also occupied the pulpit at the evening hour, and delivered a most impressive discourse.

The following brethren have brought us under obligations by sending us recently lists of subscribers to be added to our files. We tender them our sincere thanks: Rev. R. Bradley, Rocky Springs, Miss.; Rev. R. H. Bamburg, Vernon, La.; Rev. R. P. Fikes, Richton, Miss.; Rev. G. D. Purcell, Harrisonburg, La.; Rev. R. A. Breland, Derby, Miss.; Rev. J. S. Purcell, Florence, Miss.

We make acknowledgement of a fine list of subscribers sent us by Rev. T. J. Durrett, of Buena Vista, Miss., on May 16. We regret to be informed that Brother R. S. Westbrook, of that community, is at present in ill health, and we trust that his condition will soon show marked improvement. We appreciate Brother Durrett's continued activity in behalf of the Conference organ.

We are informed that Rev. L. A. McKeown, of Shaw, Miss., continues to be indisposed, and was not able to be present at the recent session of the Greenville District Conference. The brethren missed him greatly. Speaking of Brother McKeown, Rev. J. W. Honnoll says: "I have been acquainted with him since he was eight years old, and I have never known a more faithful and useful man."

Rev. J. W. Honnoll, our beloved pastor at Tunica, Miss., was suddenly stricken with illness on May 19th, and hurried to Memphis, where he underwent an operation which he is said to have stood well for one of his advanced age. Brother Honnoll is more than seventy years old, but was never more effective in the work of the ministry than now. We are not informed as to the nature of his malady.

We regret to report the serious illness at Alexandria, of Rev. J. M. Johnson, one of the honored veterans of the itinerancy in Louisiana. His condition is said to be such as to awaken not a little anxiety on the part of his brethren and friends. Let prayer be made for this faithful servant of the Master, who in bygone days freely spent his strength to extend the boundaries of the divine kingdom.

Under date of the 17th inst., Rev. J. H. Felts, the hustling presiding elder of the Aberdeen District, writes: "Rev. W. O. Wagoner made a fine impression at Shannon last Sunday. I was with him there at the evening hour. The people are delighted with him. Not a service was missed by Dr. Boswell's appointment to editorial work. This is the way that Methodists do things. Glad I am a Methodist."

Dr. W. F. Tillett, Dean of the Theological Faculty of Vanderbilt University, requests us to state that all persons residing in Texas, or in Louisiana, west of the Mississippi river, who desire to attend the Vanderbilt Biblical Institute, June 21-28, can procure round-trip tickets to Nashville, Tenn., at the usual reduced summer rates. We trust that many of our ministers and Christian workers will find it possible to profit by the opportunity for instruction offered at this Institute. The program which has been arranged is certainly an excellent and most tempting one.

We regret to learn that Rev. M. A. Burns, our pastor on the Okolona Circuit, has lately had severe

affliction in his home. Sister Burns has had two serious attacks of pneumonia, but was thought to have passed the crisis when our last information was sent. We trust that ere this she is well on the way to a complete recovery, and that the blessing of good health may soon become the possession of every inmate of this stricken household.

In a personal note to the editor, Dr. John W. Boswell says: "I am quite well and will soon be at work filling my position in the Sunday School Department of the Church." He sends greetings and love to his friends in the Advocate office and throughout its patronizing territory. He may feel assured that he is pleasantly remembered in these parts, and that he will always have the interest and prayers of the Methodists of Louisiana and Mississippi.

The second quarterly conference of the Hornbeck charge, Louisiana Conference, was held at Holly Grove on May 10. The pastor, Rev. A. J. Bonnette, states that the presiding elder, Rev. H. R. Singleton, is in great favor with his people, and that the work of the charge is moving along well. Rev. S. S. Holladay was a visitor to the conference and preached a most excellent sermon. We extend our thanks to Brother Bonnette for his work in behalf of the Advocate.

We acknowledge our indebtedness to our young friend, Miss Lenore Woollard, of Cleveland, Miss., for an invitation to the twenty-sixth Commencement of the Industrial Institute and College, at Columbus, Miss., May 25-29. The Commencement sermon will be preached by Dr. F. P. Culver, of Birmingham, Ala., and the baccalaureate address will be delivered by President E. B. Craighead, of Tulane University. This institution is the pride of Mississippi, and one of the foremost industrial colleges in the South.

We are informed that on April 1, 1911, Mr. Rollo Curtin Ditto and Miss Ruth Moose were united in marriage at Manila, in the Philippine Islands. The bride is the daughter of Rev. J. M. Moose, of the North Mississippi Conference, who is a chaplain in the United States Army, and a granddaughter of Dr. J. W. Boswell, formerly editor of the New Orleans Christian Advocate. The groom is a lieutenant in the United States Army. We extend congratulations to the contracting parties, and wish them a happy and useful life.

Rev. Hilary Westbrook, of DeSoto, Miss., requests us to state that the second quarterly conference of his charge will be held at Manassah Church, June 3 and 4. In addition to the presiding elder, Rev. W. H. Lewis, the Conference Secretary of Missions, Rev. G. H. Galloway, is scheduled to be present. The business session of the conference will be held Saturday afternoon, and Brother Galloway will preach in the morning and evening of both days. Dinner will be served on the ground, and everybody is cordially invited to attend.

A letter from that faithful worker, Rev. R. P. Goar, brings us an appreciated list of seven subscribers from the Pittsboro charge, North Mississippi Conference. Brother Felts thinks that the testimony meeting concerning the New Orleans Christian Advocate at the recent session of the Aberdeen District Conference helped to produce this good result. No doubt that service quickened the general interest in the Conference organ, but we give the chief credit to the worthy pastor. When Brother Goar wrote, Brother Felts had just been with him in his second quarterly conference. He says the only objection that the preachers in that district have to their presiding elder is that he can beat them preaching.

A prospectus of the Alexander Collegiate Institute, of Jacksonville, Texas, states that Rev. F. A. Downs, A.B., has accepted the position of principal of that institution. This is the college of which Dr. John M. Barcus has lately accepted the presidency. Brother Downs was transferred from the Pacific to the Louisiana Conference by Bishop Murrah last December, and stationed at Noel Memorial Church, Shreveport, where his service has been of a high order. He is a man of scholarship, possesses superior pulpit and platform ability, and no doubt will meet fully every requirement of the new work to which he has been called. We regret to see Brother Downs leave Louisiana, but we wish him large success in the educational field. The Methodists of the Lone Star State are to be congratulated upon having added to their ranks this capable minister.

Rev. H. B. Watkins informs us that Mrs. B. F. Goza, of Magnolia, Miss., died suddenly at her home in that town on Thursday morning, May 18. Her health was thought to be as good as usual, and her decease, due to heart failure, was wholly unexpected. She was formerly Miss Helen Inez Wooten, of Copiah County, and was married to Brother Goza in 1887. The Magnolia Gazette says of her: "She was a consistent and devout Christian, having become a member of the Methodist Church in her girlhood, and her whole life was a shining example to all with whom she came in contact." The obsequies were conducted by the pastor, Rev. H. B. Watkins; the presiding elder, Rev. J. T. Leggett, and Rev. A. F. Laird, pastor of the Presbyterian Church, of Magnolia. We deeply sympathize with the bereaved husband, and pray that the Heavenly Father may comfort him and all others who have been touched by this sorrow.



# ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION AT RICHMOND, VA.

By Rev. E. G. B. Mann, D. D.

The board convened in the lecture room of Centenary Church, Richmond, Va., Thursday morning, April 27, and held three sessions every day for three successive days. The members are:

Mr. T. L. Jefferson, Rev. E. G. B. Mann, D. D., Mr. J. Adger Stewart, Rev. W. F. McMurry, D. D., Rev. Sam R. Hay, D. D., Rev. H. B. Johnson, D. D., Rev. J. B. Cochran, D. D., Bishop W. B. Murrah, D. D., Rev. Paul H. Linn, D. D., Bishop Joseph S. Key, D. D., Bishop E. R. Hendrix, D. D., Rev. Nelson B. Henry, D. D., Rev. W. W. Pinson, D. D., Bishop W. R. Lambuth, D. D., Bishop James Atkins, D. D., Bishop A. W. Wilson, D. D., Bishop E. E. Hoss, D. D., Bishop J. H. McCoy, D. D., Bishop Collins Denny, D. D., Bishop R. G. Waterhouse, D. D., Bishop O. P. Fitzgerald, D. D., Rev. R. E. Stackhouse, D. D., Rev. W. J. Young, D. D., Rev. M. J. Cofer, D. D., Dr. R. B. Gilbert, Rev. W. L. Sherrill, D. D., Rev. T. W. Lewis, D. D., Mr. D. L. Coon, Rev. F. N. Parker, D. D., Rev. N. L. Linebaugh, D. D., Bishop W. A. Candler, D. D., Mr. T. S. Garrison, Rev. E. H. Mowre, D. D., Bishop John C. Kilge, D. D., Rev. Henry Trawick, D. D., Bishop H. C. Morrison, D. D., Rev. James Thomas, D. D., Bishop E. D. Mouzon, D. D., Rev. L. W. Moore, D. D., and Mr. P. H. Tapp.

All members were in attendance except Bishops Fitzgerald, Key, Mouzon and Dr. Pinson. Rev. Jno. M. Moore, D. D., sat in place of the latter.

Mr. T. L. Jefferson, the model president, was in the chair, and Dr. McMurry, with competent assistants, took care of things at the secretary's table.

The report of the general secretary, Dr. W. F. McMurry, showed that the year just closed had been the best in the history of our Church Extension work. The receipts of the General Board on assessment account for the year ending March 31, 1911, were \$81,945.60 as compared with total receipts of \$70,538.33 for the preceding year. An increase of \$11,406.77, or more than fifteen per cent, represents a substantial gain for the first year of the present quadrennium. The total receipts on assessments, General and Conference Boards, were \$172,753.22, an increase of \$16,378.10 as compared with the figures for the preceding year. The Loan Fund capital was increased by donations of \$30,590.83 during the year; principal repaid on loans, \$64,446.73, and interest collected, \$2,664.24. Total loans to churches for the year just closed were \$101,819.

The twenty-ninth year of our Church Extension work closed March 31, and the report of the general secretary, giving a summary of the work of these years, gives some idea of the results achieved and of the service rendered the Church. Receipts on assessments have been \$2,111,214.45; on specials, \$112,221.20; contributions to Loan Fund, \$273,339.40; interest earned on loans, \$106,772.14. The present Loan Fund capital is \$380,111.60, while during the twenty-nine years past the amount loaned to churches has been \$1,077,162.03. During the period from 1882 to 1911 churches have been aided by donations to the amount of \$1,965,903.08. With financial aid given to 3062 churches to the amount of \$3,043,065.11, it will be seen what a large part our Church Extension work has had in the building of the houses of worship of our Church. The number of churches aided is almost one-half the number of houses of worship now owned by the Methodist Episcopal Church, South.

Dr. David Morton deserves continuous praise for projecting the Church Extension work, and guiding it for twenty years successfully. Then Dr. P. H. Whisner served ably as secretary and was succeeded by the present incumbent, who is a master in executive ability, able in public speech and tireless in labor for the Church. The other secretaries always protested against the Church Extension cause being pushed down to the foot of the benevolent column by the conferences, but Dr. McMurry has simply compelled the whole Church to rank this great work at the front along with missions and is getting a hearing for it at the representative public gatherings and in the Church press. A prominent pastor in the Virginia Conference said: "I had supposed that the Board of Church Extension was originally organized for pioneering, and that if it ever had an important mission that mission had already been fulfilled, but since watching the deliberations of the board in its session just closed I am convinced that it has a greater work to do in the future than in the past, and I shall hereafter put Foreign Missions, Home Missions and Church Extension before my congregations as the three most important claims on their attention and liberality." This cause will impress all thoughtful people that way when they are brought face to face with it.

The Board of Church Extension is doing a great missionary work for the Church. It would be well for the people everywhere to understand that the purpose of the board is mainly to do mission work, both foreign and domestic, and not to pay the debts of pretentious and ambitious congregations, which

build more expensive edifices than their funds and their own liberality will support, and then call loudly to the Extension Board to save them from humiliation and ruin.

Mission churches in cities, poor mountain countries, great new territories like the far West, foreign mission fields and all such places, where the people need encouragement in the midst of their struggles and burdens, are the places where the Board of Church Extension is intended to be most helpful.

It is only in very exceptional cases where the board can be induced to help pay for a building that is to cost more than \$25,000.

The primary purpose of having the annual meeting in Richmond this year was to bring prominently before the Virginia Conference the Granbery Memorial Loan Fund, as Bishop Jno. C. Granbery, in whose memory this fund is to be raised, was a Virginian. It is believed that the visit of the board there will bear fruit.

The pulpits of Richmond Methodist Churches, and those of nearby cities, were occupied on Sunday, April 30, by the Bishops and other members of the board.

Forceful addresses on missions and Church extension were made in Centenary Church during afternoons and evenings of the week by Bishops Wilson, Hendrix, Lambuth, Hoss, Candler and Waterhouse. Bishop Kilgo spoke also one evening on our proposed Washington City Church building.

The board adopted the following resolution with reference to Eastern Kentucky:

"Eastern Kentucky presents a situation that must be responded to by our board, but since all the money at the board's disposal has been appropriated, rather than been recommended for appropriation, we respectfully recommend that the appropriation committee go over their recommendations and make such changes as will enable the board to donate \$5,000.00 and loan \$5,000.00 to Eastern Kentucky, the same to be expended under direction of the presiding elders of the districts, the Home Mission secretary, Mr. J. C. C. Mayo, and the secretary of this board."

The following also was adopted: "We recommend that the proposal of the brethren in Baltimore, concerning the Alphaeus W. Wilson Church, be adopted, the amount to be borrowed and the use made of it, including approval of all plans, be left for determination to the Bishop in charge, the secretary of this board and the presiding elder of the Baltimore district."

The board took liberal and encouraging action toward the work in Seattle, Arizona, Oklahoma and other important places. I have not the list of loans and donations made at hand, but remember that the board re-affirmed and made new donations to the amount of about \$100,000.00 and loans of an equal amount, or more. The following important resolutions were also adopted:

"Resolved, that we hereby tender Bishops Hendrix and Key our sincere congratulations upon the completion of twenty-five years of noble and influential service in the general superintendency, and do at the same time express our heart-felt wishes that they long be spared to their families and to our beloved Church."

"Resolved, that we greatly appreciate the uniform kindness of the pastor of Centenary Church, Rev. J. N. Latham, and others who did so much to care for our every need during our sessions; that we acknowledge our indebtedness to Rev. James Cannon, D. D., for the elaborate and accurate reports he gave of our proceedings through the columns of his clean, progressive, truth-uttering paper, 'The Richmond Virginian'; that we shall ever hold in grateful remembrance the Hon. John P. Branch, the first citizen of Richmond, who paid us the distinguished honor of becoming our host at Jefferson Hotel, Saturday noon; that we acknowledge ourselves largely indebted to business men of the city for the delightful, refreshing automobile ride they gave us on Saturday afternoon, thus giving us an opportunity we otherwise should not have had—that of seeing many of the historic places in this historic old city."

"Resolved, that the corresponding secretary be directed to convey to the various conference boards of Church Extension the request from this board that they arrange for a Loan Fund service during the sessions of their respective conferences."

"Resolved, that the secretary be requested to confer with the secretaries of the Board of Missions, and of the other boards, for the purpose of preparing an official envelope that shall put this board on an equal footing with the other boards in the matter of the collections."

Report of Special Committee on Representative Church in Washington, D. C.

"We recommend that the work of building be begun by the commission as soon as it has secured a hundred and twenty-five thousand dollars in available subscriptions, and when the Mt. Vernon Place Church has secured at least \$25,000 in addition to the value of their present church property, and the subscription of the Baltimore Conference shall have

reached two-thirds of the \$25,000 promised by that body, provided that no contract shall be let until the means are in hand to meet it, so that no debt shall at any time be incurred beyond the resources available to meet it.

"And we recommend further that the Bishops give the commission and its soliciting secretary their active assistance in presenting the cause to our preachers and people, soliciting subscriptions as in their discretion may seem best either publicly or privately."

"We have approved the methods hitherto employed by the commission and secretary in the prosecution of the campaign and we advise that they continue to press the cause with all zeal, soliciting gifts both privately and publicly as opportunity may be afforded, and we request our pastors throughout the connection to give to the secretary, Rev. Geo. S. Sexton, D. D., their cordial co-operation. We further recommend that the commission be authorized to secure the help of such ministers and laymen as they may see fit to assist the secretary in representing this cause in their respective conferences."

The members of the board made a special visit to Washington City to look into the situation of our Church in that important center, and to further the great enterprise of erecting a representative church building in the nation's capital.

A large crowd gathered in Mt. Vernon Place Church on the evening of April 26 to hear the matter discussed by Bishops Candler, Hoss and Kilgo. The next day at a banquet General Julian S. Carr of Durham, N. C., made an earnest and eloquent plea for the immediate construction of a representative Southern Methodist Cathedral in Washington.

Rev. Geo. S. Sexton, D. D., who has general charge of this denominational enterprise, was on hand at the meetings in Richmond and Washington and is working actively for the success of this great project.

Lexington, Ky.

## CHRISTIAN COLLEGES VS. CARNEGIE FOUNDATION.

In the "Princeton Review" for April, just published, the Rev. Dr. William S. Plumer Bryan, pastor of the Church of the Covenant, Chicago, arraigns the Carnegie Foundation for its attempt to regulate educational courses in colleges, whose professors its money assists; criticizes the president of the Foundation, Dr. Henry S. Pritchett, at one time head of the Massachusetts Institute of Technology, for unorthodoxy in regard to prayer and for declarations that Protestant Churches are failing, and calls for the creation of a new Foundation by educational interests of all Protestant bodies, making it possible to cut loose from the Carnegie Foundation. The latter Foundation pensions college professors upon age or infirmity, or both, but lays down stipulations as to courses of study, handling of funds, and especially control by religious bodies. The Chicago pastor declares in his article that many Presbyterian college trustees have gone to the limit in facing both ways—Presbyterian in order to command Presbyterian support and not Presbyterian in order to get into the Foundation benefits. He quotes President Schurman of Cornell, a Foundation trustee, as admitting the dangerous tendency involved. He recognizes the right of Mr. Andrew Carnegie to set up any sort of Foundation he pleases, but appeals to Presbyterian and other institutions to render themselves no longer influenced by it.

The statements concerning President Pritchett of the Foundation amount to an attack. The Chicago pastor quotes from President Pritchett's writings to show that in effect he denies the resurrection of Christ and almost everything else of a supernatural character in religion, and asks if he should dictate to Christian colleges, wherein are trained candidates for the Christian ministry. He also quotes the Foundation's head as saying Protestantism is failing because its ministry is not well educated, while Catholicism succeeds for the opposite reason. The Rev. Dr. Bryan replies that Protestantism is not failing, and he gives government statistics to prove it is not. Finally he recites the small sums with which Harvard, Yale and Princeton universities started, and the large sums now going to them and to other educational causes. He calls for a Christian College fund of \$10,000,000, which he says can be secured, and which will render the Carnegie Fund needless for the Christian institutions. Christian education, especially higher education, is attracting wide discussion just now, and the Rev. Dr. Bryan's article is therefore creating wide discussion.—Church News Association.

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## Tidings From the Field

### Bayou Chicot, La.:

The new parish of Evangeline Sunday School Association was organized at the Methodist Church of Chicot on May 12th, with a full corps of officers; as follows: C. T. Thompson, president; U. C. Wooley, first vice-president; Henry Galt, second vice-president; Alice A. Edwards, secretary; P. W. Stair, missionary; Miss Lydia Thompson, temperance department; Miss Eva Singleton, home department; Eugene Griffith, executive. Very interesting talks were made by Mr. Baker, state president; Mr. T. V. Ellzey, the state secretary; Mr. Sentell, president of the Avoyelles Association, and Mrs. Anna Lyon of LeCompte. The leading people of the place were present and gave these earnest workers a warm welcome. One of the most pleasant features of the day was the bountiful dinner served in picnic fashion in a grove of grand old oaks near the church.

A SUBSCRIBER.

May 14, 1911.

### Bayou La Chute, La.:

This being my second year on the La Chute Charge, I gladly accept the opportunity of giving our interested readers an account of the work here. The charge is a three-point circuit, composed of La Chute, Atkins and Taylortown. The white population is very small, composed of owners of plantations and their assistants. Forty or fifty people at church is a large congregation, and comprises a large percentage of the population near any one church. As the custom has been to have only a morning service at each place, I have accepted the opportunity of preaching in the afternoon and the evening at three other places, namely: Loggy Bayou, Westdale and Tiger. At these points we have no church, but use the school house, and the congregations are equally as large, if not larger, at these new points than at the regular ones. Though our population is small, we have four flourishing Sunday schools, with prospects for two more. At La Chute, where we have had no Sunday school for years because there were few children to attend, one was organized the first Sunday in March, and not only are the children interested, but the adult population are finding it to be of great profit and pleasure. During the first week in May, under the gracious ministry of Rev. A. W. Turner of Mansfield, La., our people at La Chute were helped very much and promised to live nearer to Christ and endeavor to be more useful. It is a great pleasure to live among the people here. They are good neighbors in every sense of the word and have many beautiful traits of character. They are very kind, yet unassuming; very generous, yet never boastful. Some of them are wealthy, yet humble and gracious. Though I sometimes grieve because I think the people not as expressive as they ought to be in public prayer and testimony, yet when we judge them by uprightness of life and the fruits of the Spirit manifested in their lives, such as love, joy, peace, gentleness, patience and meekness, we necessarily conclude that God is with them indeed. I have never loved a people better and am therefore very desir-

ous that we have as successful a revival at each place as the one we all enjoyed at La Chute. Thanking you very much, kind editor, for the valuable paper you are giving us and trusting that I shall soon complete my work of getting the Advocate into every Methodist home on my charge, I am, yours fraternally,

C. M. MORRIS, P. C.

### REVIVAL AT LOGTOWN.

Dear Brother Meek: We closed a ten-days' revival at Logtown, Miss., last Tuesday night, in which great interest was manifested and much good accomplished. Some said nothing like it had ever taken place before in the history of the town. It was, indeed, a season of refreshing from the presence of the Lord—a feast of spiritual things for the town, for which much good will and brotherly kindness was expressed. Forty-three persons united with the Church on profession of faith, and nine went to the Baptist denomination. Twenty family altars were erected, and several persons said they "had the happiest home in the world." The preaching was done by Rev. D. E. Kelley, who held his audiences spell-bound by beautiful imagery and practical application of the truth. He is unsparing in the denunciation of sin, but most pathetic and tender in persuading the sinner to trust the Savior. Brother John Kelley contributed much to the success of the meeting by conducting the singing and assisting in the services. God is without a doubt using these two men. We cannot speak too highly of their work. We also appreciated the assistance of the pastor of the local Baptist Church and his congregation, who were untiring in their efforts to promote the glory of God and the salvation of souls. Cordially yours,

H. MELLARD, P. C.

### A WORD TO THE WORKERS.

Dear Brother Meek: Please allow me to say through the Advocate that I am again Press Superintendent of the Louisiana Conference Woman's Missionary Council. Auxiliaries will please report to me the names of Press Superintendents that I may send them literature. We trust that all auxiliaries will unite, following the example of the Board and State.

The meeting at Monroe was the best in our history. Miss Bennett and Miss Head won all hearts and convinced all heads. We have one president, one treasurer, one recording secretary and two corresponding secretaries, with four vice presidents. One district secretary in each district will carry on the work of both departments, Home and Foreign. No doubt some of us will be slow to accommodate ourselves to the new order of things, but when once we get it fixed in our minds and hearts, we will be delighted to show the world how good and pleasant it is for sisters to dwell together in unity.

We are asking all Christians to join us in special prayer that right may win in Caddo parish. In Shreveport especially, on the last Sunday in this month. "His arm is not shortened that it cannot save."

(MRS.) ALICE CARY McKINNEY.

**Why Cough** Ask your doctor about coughs. Ask him if your own is necessary. If not, then why cough? Does he recommend Ayer's Cherry Pectoral? Ask him, and let his answer be final.

J. C. Ayer Co., Lowell, Mass.

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## Epworth League Department.

(Edited by Rev. R. B. Watkins, Magnolia, Miss., to whom all communications intended for this Department should be addressed.)

Get your Leaguers to do some strictly original work for their meetings. One original sentence may be worth a paragraph borrowed from another.

The musical faculty of Whitworth College gave a recital at Magnolia, Miss., on the 23rd inst., under the auspices of the League. This chapter is making the first contribution to the pipe organ fund.

Too many Leagues do nothing but meet. Meeting is essential, but the very self-respect of a League demands their doing something tangible for the cause, and be able to say, "we did this!"

The Leagues at Capitol Street, Jackson, are wide awake. The Juniors have 36 members, and are superintended by Mrs. J. R. Jones, and Miss Inez Gilleylan is president. They have raised \$40 for the new church since February. The seniors have 25 members. Walter Ridgeway is president.

### May 28: The Proof of Faith.

(Jas. ii, 14-17; 1 John iii, 16-18.)

Hymn: "O Jesus, I have promised to serve thee to the end."

Prayer for that depth of consecration that will enable us to bring others to Christ.

Sub-topics: 1. Jesus Christ the Revelation of the Father's Love. 2. Eternal Life for Whosoever. 3. The Proof of Faith. 4. The Evidence of Love.

Hymn 411.

### Local Charities.

The greatest evidence of love of God is not, as some have thought, the giving of money (material things), not the interest in the heathen or needy at home, not sympathy for the lost, wayward, and outcast, not loyalty to the Church and its departments, but is rather our willingness to serve our fellow-men, to be used any and everywhere to win them to Christ. Many will give money who will not speak to a lost soul; many will help send the gospel who will not carry it to places they could easily reach; many feel in a way a deep interest in missions who have not spoken of Christ to those of their own household or to their neighbors. We are not in this world to be ministered unto, but to minister, and the Lord is letting us live where there are many opportunities for personal work and many channels through which we may help all those whom we may not touch.

It should never be forgotten that the underlying principle of this Charity and Help Department is love—love for God first, then for our fellows. The department should have mottoes that will keep this foundation clearly before the members of the whole League. The strength of this work in this line depends largely upon its organization. Little can be accomplished without system. The person at the head of the work should be persistent, faithful, loving, yet forceful, alert, and capable of co-operation and suggestion. The leader and the committee should be chosen because of something more than mere goodness. Nowhere will efficiency or the lack of it be more apparent.—Epworth Era.

### HOW TO BE HAPPY.

Try to add to the happiness of some one else.

Cast thy burden on the Lord. Bear ye one another's burdens. Godliness with contentment is great gain.

Adapt yourself to circumstances. Trust to no future however pleasant and let the dead past bury the dead. Don't be a busybody, but be always busy.

Think twice ere you speak once. Do unto others as you would have them do unto you.

Be thankful for small blessings and larger ones in proportion.

If you can't find a bright side, make one.

Don't make a mountain out of a molehill.—Sister Susan.

### LEAGUE CONFERENCE AT WEST POINT.

To North Mississippi Leaguers:

Please send the names of all who will attend the League Conference at West Point to Rev. T. H. Dorsey. Do it now. You may have other names to send later, but send the names of all who have decided to go, both delegates and visitors, at once. Please do not neglect this for the sake of our host. Consider his convenience this much. J. H. HOLDER.

Okolona, Miss., May 16, 1911.

Program of the North Mississippi Epworth League Conference, West Point, Miss., June 13-15.

Tuesday—8 p. m., reception by West Point Leaguers; short addresses.

Wednesday—6 a. m., Quiet Hour conducted by Rev. V. C. Curtis; 8:30, Devotional conducted by Rev. S. L. Pope; 9, Message from the Conference President; 9, Announcements; 9:15, Brief Reports from District Secretaries; 9:40, The Devotional Meeting—Personal Preparations of the Leader, by Miss Nora Evans; Preparation of the Program for the Devotional Meeting, by Mrs. T. H. Dorsey; Conducting a Devotional Meeting, by Prof. J. R. Brinson; 10:20, Open Conference on the Devotional Work, conducted by Miss Nora Evans; 11, Music and Address, "Fishers of Men," Dr. F. S. Parker.

Wednesday afternoon—2:30, Devotional, conducted by Rev. S. L. Pope; 2:50, "Servant of All" (Sec. Dept.) by Miss Esther Hall. "Ministry of Flowers and Song" by Miss Mary Stokes. "If ye know these things, happy are ye if ye do them," Rev. J. H. Felts. 3:30, Round Table Discussion of the Help Department, led by Miss Hall. 4, The Life and Work of the Junior League, Mrs. Theresa Cavin. Problems of the Junior League Work, Mrs. C. M. Murray. Round Table Discussion of the Junior League Work, led by Mrs. Cavin.

Wednesday evening—8, Devotional, led by Rev. S. L. Pope. Address, "The Mission of the League," Dr. H. C. Henderson.

Thursday morning—6, Quiet hour, conducted by Rev. W. L. Graves; 8:30, Devotional, led by Rev. S. L. Pope; 9, The Boy's League, Mr. W. H. Carter; 9:20, The Fourth Department and Its Work, Mr. V. H. Stephenson; 9:35, "Am I My Brother's Keeper?" (Indiv. Resp.) Rev. W. L. Duren; 9:45, Mission Study, Rev. J. T. Lewis; 10, Round Table Discussion of Missions, led by Mr. V. H. Stephenson; 10:30, How our Leagues may best advance the Cause of Missions—Our Special, Rev. J. R. Countiss; 11, Our Pledge; 11:20, Address, Christian Education, Prof. D. C. Hull.

Thursday afternoon—2:30, Devotional, led by Rev. S. L. Pope; 2:45, Our League's Literary Work, Miss May D. Williams; The League Social, by Mrs. R. P. Neblett—Discussion; The League Library, Prof. E. F. Puckett—Discussion; General Round Table Discussion, led by Miss Williams; 4, The Business Meeting—Financing the League, Rev. J. B. Randolph; 4:15, The Election of Officers, Selection of place of meeting next year; Membership Campaign, Rev. R. P. Neblett—Discussion. Business.

Thursday evening—8, Devotional, led by Rev. S. L. Pope; 8:30, Installation of Officers; 8:45, Origin, History, and Future of the Epworth League—Bishop McCoy; My Personal Testimony; League Benediction. Good-bye.

Signed: J. H. Holder, J. B. Randolph, W. T. Boswell, W. E. Kennedy.

### LOUISIANA CONFERENCE.

#### Monroe Dist.—Second Round.

Bonita ..... May 27, 28  
Tallulah ..... June 3, 4  
Oakridge ..... June 10, 11  
Collinston ..... June 11, 12  
Downsville, at Douglas ..... June 17, 18  
Calhoun ..... June 24, 25  
Brooklyn, at Hickory Spr. July 1, 2  
Florence ..... July 8, 9

S. S. KEENER, P. E.

#### Shreveport District—Second Round.

Bon Ami ..... May 21, 22  
DeRidder ..... May 24, 25  
Grand Cane Mis., at Bethel May 27, 28  
Grand Cane, at Keithville May 28, 29  
Greenwood, at Kingston May 30

H. R. SINGLETON.

#### Lafayette Dist.—Second Round.

Lake Arthur ..... May 20-2  
Lake Charles ..... May 21-22  
Indian Bayou ..... May 27-28  
Rayne ..... May 28-29

J. E. DENSON, P. E.

#### Ruston Dist.—Second Round.

Boyd Mission, at Ashland ..... May 19  
Bienville, at Saline ..... May 20, 21  
Lisbon, at Harmony ..... May 27, 28  
Houghton, at Alberta ..... June 11  
Arcadia ..... June 17, 18  
Lanesville, at ..... June 21  
Cotton Valley, at C. V. June 24  
Minden ..... June 25, 26

R. W. TUCKER, P. E.

#### Baton Rouge Dist.—Second Round.

Amite City ..... May 21, 22  
Kentwood ..... May 28, 29  
Port Vincent, at Port V. June 3, 4  
St. Francisville, at Star H. June 10, 11  
New Roads, at Cottonwood June 13  
Dist. Conf., at Franklinton June 13, 15

C. C. MILLER, P. E.

#### Alexandria Dist.—Second Round.

Marksville, at Marksville May 23, 24  
Selma ..... May 31  
Tioga, at Pleas. Grove June 3, 4  
Fullerton and Oakdale, at Spring Hill ..... June 10, 11  
Colfax, at Montgomery June 14  
Melville, at Woodside June 13, 19  
Glenmora, at Forest Hill June 25, 26  
Opelousas ..... June 28

PAUL M. BROWN, P. E.

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### CALENDAR.

#### District Conferences.

Lafayette District Conference, at Lake Charles, May 24.

Winona District Conference, at Webb, Miss., May 17-19.

Corinth District Conference, at Myrtle, May 16-18.

Newton District Conference, at Union, July 26-30.

Hattiesburg District Conference, at Richton, Miss., July 11-14.

Aberdeen District Conference, at Calhoun City, May 9-11.

Meridian District Conference, at Lauderdale, May 29-June 2.

Greenville District Conference, at Rosedale, Miss., May 11-14.

Baton Rouge District Conference, at Franklinton, La., June 13-15.

#### Sunday School.

Thirteenth International Convention, San Francisco, Cal., June 20-27.

#### College Commencements.

Whitworth Female College, Brookhaven, Miss., May 14-16.

Millsaps College, Jackson, June 2-6.

Centenary College, Shreveport, June 4.

Woman's Home Mission Society.

Annual Meeting, W. H. M. S., North Mississippi Conference, at Iuka, Miss., May 20-24.

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### She Stayed in Bed.

Ingram, Texas.—"Ever since I became a woman," writes Mrs. E. M. Evans, of this place, "I suffered from womanly troubles. Last fall I got so bad I had to stay in bed for nearly a week every month. Since I have taken Cardui I feel better than I have for years." You can rely on Cardui. It acts on the womanly organs and helps the system to regain its normal state of health in a natural way. Prepared especially for women, it prevents womanly pains by acting on the cause, and builds up womanly strength in a natural way. Purely vegetable. Mild, but certain in action. Try it.

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**RAYNE, LA.**

I have often thought of sending to the Advocate some statements of the work at Rayne, but have never before gotten my own consent to do so. This is my third year in this charge. The people have been kind to their pastor during these three years and have made him feel that there are many pleasant things in the life of a Methodist itinerant. The church in Rayne has a membership of less than one hundred, but these are well organized and are doing good work in many respects. The W. H. M. Society is an old organization in the church and is active and working well. The ladies conduct a Reading Circle in connection with the W. H. M. Society. They have studied many helpful books and have also made this Circle take the place of many undesirable social organizations that are found among the ladies in other communities. The Sunday school is well organized and is doing good work. We have a band of faithful officers and teachers. Our new superintendent, Brother R. C. Holt, Jr., took the school in the beginning of this year and has been active in advancing its interests. The school is organized from the Cradle Roll to the Home Department. The total membership of the school is about 110, and this where the church membership is about 90. There are 72 members in the main school, with 9 officers and teachers. The number of members of the school has not been the same all through this year. When one is absent four Sundays in succession we drop his name. The largest number that have been absent this year was on the first Sunday in January—44. There was an attendance of 24 on this day. The rain was pouring almost all day and the superintendent came to the church expecting to find about half a dozen children. The best attendance was on March 12, when there were 69 present, and only 6 absent. Our absentees will average about 20 and most of these are adults. We have four children in the school who will have to be present only three more Sundays in order to complete two full years of regular attendance without having missed a single Sunday. There are others that have been present for eighteen, fifteen, twelve, and nine months without having had a single absence placed against them. We use the button system giving these out every three months, and then at the end of the year we give one of Marion Lawrence's Robert Raikes Diplomas. In the beginners' and the primary classes of the school, we use the graded lessons. We have not yet thought it advisable to introduce any of the other graded lessons.

We have just closed a revival meeting here in which Brother Harbin did the preaching. There were a number of additions and some reclamations. The church has been revived and the people are much nearer God than when he came. We had fine congregations while he was here, and the interest was good. As he always does, Brother Harbin preached clear, strong sermons, rebuking sin and calling on the people to get right with God. There were Roman Catholics who attended some of the services that had not been in a Protestant Church for years, if they had ever been in one before. Methodism means more in the community at large. Brother Harbin's address to men on Sunday afternoon during the meeting has made a lasting impression on some of the men of the town. This address was heard by Roman Catholics as well as by Protestants. The majority of the men in the congregation, Protestants and Catholics alike, gave their hands to the preacher, thus endorsing what he had said and signifying their purpose to live a better life. The need of this church since I have been connected with it has been a deeper spiritual life. These meetings have quickened the life of the church and it is my prayer that God may keep this people near to him. The ladies will carry on a prayer meeting for themselves, meeting each week at some home in the community.

Sometime ago we organized an Intermediate League. A Senior League would have been impossible because of the fact that there are not enough adult young people to run it and look after it. The younger children are looked after in the Sunday school and the Brigade of the W. H. M. Society. These young people in the Intermediate League have taken hold, and they are doing good work. They have become very much interested. Some pastor who will be here in a few years from now may be able to have a Senior League again.

The Bethel Church, from the Indian Bayou charge, has been added to this charge this year. I preach there two afternoons in each month. The congregations have been good there and the pastor has been given a hearty welcome. Recently we have organized a Sunday school that has a large membership, but we have had difficulty in securing enough teachers. I am planning for a meeting there at some time during August.

W. L. DOSS, JR., P. C.

May 13, 1911.

**PLAN OF EPISCOPAL VISITATION.**

1. Bishop A. W. Wilson—Virginia, Salisbury, Md., November 1; North Georgia, St. James, Augusta, Ga., November 15; Alabama, Pensacola, Fla., December 6.
2. Bishop E. R. Hendrix—Denver, Walsenburg, Col., August 31; Mexican Border Mission, Saltillo, Mexico, February 1; Central Mexico Mission, Guadalajara, Feb. 8; Northwest Mexican Mission, Torreon, February 22.
3. Bishop W. A. Candler—Holston, Morristown, September 27; Tennessee, Columbia, October 18; Memphis, Madison Heights, Memphis, November 16; Cuban Mission, January 11-13.
4. Bishop H. C. Morrison—Western Virginia, Louisa, Ky., September 6; Illinois, Worden, Ill., September 21; South Georgia, Bainbridge, Ga., November 29.
5. Bishop E. E. Hoss—Western North Carolina, Broad Street, Statesville, N. C., November 8; North Carolina, Kingston, N. C., November 22; North Alabama, Florence, Ala., November 29; Florida, Gainesville, Fla., December 13.
6. Bishop James Atkins—New Mexico, Tucumcari, N. M., October 4; West Texas, San Marcos, Tex., October 18; Northwest Texas, Plainview, Tex., November 1; Central Texas, Polytechnic Station, Fort Worth, Tex., November 8.
7. Bishop Collins Denny—Missouri, Columbia, Mo., August 30; Southwest Missouri, Marshall, Mo., September 13; St. Louis, Kirkwood, Mo., September 27; East Oklahoma, Okmulgee, Okla., November 15; West Oklahoma, Mangum, Okla., November 22.
8. Bishop John C. Kilgo—Kentucky, Richmond, Ky., September 13; North Mississippi, Macon, Miss., November 29; South Carolina, Bennettsville, S. C., November 22; Mississippi, Central Church, Meridian, December 6.
9. Bishop W. B. Murrah—Japan, Mission, Arima, Japan, August 31; Korean Mission, Wonsan, Korea, September 21; China Mission, Shanghai, China, October 12; Baltimore, Roanoke, Va., March 27.
10. Bishop W. R. Lambuth—Brazil, Petropolis, Brazil, July 20; South Brazil, Urugayana, Brazil, August 17; African Mission, September 30.
11. Bishop R. G. Waterhouse—Montana, Missoula, Mont., August 24; East Columbia, Heppner, Ore., August 31; Columbia, Roseburg, Ore., September 14; Pacific, Sacramento, Cal., October 18; Los Angeles, San Diego, Cal., November 1.
12. Bishop E. D. Mouzon—German Mission, San Antonio, Tex., November 2; North Texas, Gainesville, Tex., November 15; Texas, Marlin, Tex., November 22; Louisiana, Parker Memorial, New Orleans, La., December 6.
13. Bishop James H. McCoy—Louisville, Greenville, Ky., September 27; Arkansas, Booneville, Ark., November 22; Little Rock, Fordyce, Ark., November 15; White River, Blytheville, Ark., December 6.

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## Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

On Friday night, April 28, 1911, MR. E. B. HINTON was called away from his earthly home, and by his prayers before death we judge that he is asleep now in Jesus, "that blessed sleep from which none ever wake to weep." Mr. Hinton was born and reared here and lived to be 34 years of age. He was married to Miss Annie West and three children were born to them, all of whom survive him. He also leaves a mother and several other relatives and friends. He united with the M. E. Church, South, about seven years ago, during a meeting conducted by Rev. P. M. Brown and the Rev. Mr. Bass, at White Chapel, La., where he was also laid to rest. The Rev. Mr. Freeman of Bunkie conducted the burial services.

#### MARY TANNER.

On the morning of January 2 the death angel visited the home of Mr. J. R. Cupit and took from it his faithful companion, MRS. ALICE CUPIT. The deceased was born March 4, 1860, and was married to J. R. Cupit, January 27, 1876. She was the mother of seven children, four of whom preceded her to the grave. The deceased had been a sufferer for many years, but was a good, kind and loving mother and companion. She joined the Baptist Church while young, but united with the M. E. Church, South, some years later, and continued faithfully therein till death. Her death was very sudden and was a severe shock to her loved ones and friends. While we mourn her loss, we take comfort from the fact that she said she was ready to go when the Lord called her. Thank God for living witnesses to a personal Savior! 'Tis happy to think when our loved ones depart that we may meet them some day if we give God our hearts. May God help us to so live that we shall meet them on the other shore! One who loved her.

CECIL FLOWERS.

On the 23rd of April, 1911, at his home in Cockrum, De Soto County, Miss., WILLIAM BEN DUNCAN, aged 56 years, passed over the river of death, to his heavenly reward. He was a man of strong character and convictions; he bore his afflictions for more than a year without a murmur, and for the sake of his true, devoted wife was always cheerful and uncomplaining. Even to the last, on account of his cheerfulness, his friends could not realize that the end was so near. In a gentle sleep he passed from life unto death. Mr. Duncan had the strongest conception of the rights of others and was a true and lasting friend, never failing to respond to the call of duty. He was a good citizen; his word was his bond, and all who knew him knew this to be one of his chief characteristics. He was a devout Christian; he served as steward of the M. E. Church, South, for a number of years. He leaves a heart-

broken wife, dutiful son and a host of friends to feel the pangs of separation, but he left behind the assurance that "All is well."

#### A FRIEND.

On March 19, 1911, the death knell sounded forth its doleful claims at Muddy Springs again, this time calling Brother JAMES A. CARTER, at the age of 43 years. Brother Carter was born November 14, 1867, seven miles west of Magnolia, Miss. His mother dying in his infancy, he was reared by his grandparents. In 1882, during the pastorate of Rev. J. T. Nicholson, at the age of 15, he joined the Muddy Springs Methodist Episcopal Church, South, and on November 7, 1889, he led Miss Sallie Spinks to the altar and was joined in holy wedlock by the venerable Rev. J. W. Sandell. For twenty-one years these hearts beat in unison; but alas! the inevitable separation came. Medical science and trained nurses tried to stay the last enemy, but all that human strength could do availed nothing. The writer talked with him before the end came, and he said: "I am trusting in Christ." Thank God for a Savior that forsakes not in such an hour! In the passing of Brother Carter the Church lost a faithful and energetic member, the community a generous and useful neighbor and the home a kind husband and thoughtful father. May the God of the fatherless guide and sustain the bereaved home! The father, a brother, a sister, wife, two sons and one baby daughter are yet to follow him. May their reunion be one of eternal bliss! "Be ye ready." "Watch and pray."

J. LOYD DECELL, P. C.

#### MEMORIAL RESOLUTIONS.

Resolutions of the Woman's Home Mission Society of the M. E. Church, South, at Many, La.

Resolved, That whereas our Heavenly Father in his wisdom, a wisdom beyond our human understanding, has removed from time to eternity the spirit of our sister and co-worker, MRS. LEE SMITH MIDDLETON, wife of Dr. J. M. Middleton, we, the members of the W. H. M. Society, realize that in her death our auxiliary has sustained an irreparable loss. She has been a member and the third vice-president since its organization, eight years ago, and has been to each member personally a source of help and inspiration. God in his mercy has dealt kindly with us and has protected the membership of this auxiliary against the grim reaper Death, for Sister Middleton has been the first called.

Resolved, That to the bereaved family, the members individually extend their sympathy and commend them to the Father above, "who doeth all things well."

Resolved, That we shall cherish the memory of her faithful, forceful life and strive to emulate the example of her devotion and consecration.

Resolved, That a copy shall be sent to the hereaved family, mother and three sisters, also to the Sabine Banner, the Christian Advocate and the Missionary Voice, and that a copy shall be recorded on the minutes of this society. Signed:

MRS. M. J. RUST,  
MRS. J. G. BROWN,  
MRS. S. L. CARROLL,  
MRS. W. G. CALDWELL,  
Committee.

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## The Sunday School.

### A GOOD WORK FOR ADULT CLASSES.

Upon organization of her Bible class recently, Mrs. Nelson of Mooringsport asked what good work she could provide for her class, and it was suggested that they educate a preacher. Whereupon a canvass was made and the fifteen members of her class each subscribed 50 cents per month for this good work, and Rev. F. R. Power, their own pastor, who is striving for an education in Centenary College, was named as the beneficiary. They expect soon to double their membership and to enlist them all in this good work. Our Bible classes can do no better work than to educate worthy boys and girls, thus giving many who are hindered by poverty the opportunity to reach the goal of a noble ambition in cultured manhood and womanhood. Our Centenary and Mansfield Colleges stand ready to co-operate in this good work.

The present president of the Chapell Hill Female College in Texas was literally "picked up" in New Orleans by the Second Methodist Church Epworth League during the writer's pastorate and by them carried through Centenary College. When did ever a few dollars invested by these Christian workers yield such returns? Let us make this a special work of our organized classes.

P. O. LOWREY.

### NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The Rev. Charles Stelzle says, "Shirkers, jerkers and workers." This is the classification which takes us all in, and every man knows to which class he belongs.

Of San Francisco's population of 416,000, less than 15,000 are connected with any Protestant Church. Surely the great International Sunday School Association must have been divinely sent to these people with their half-Latin, cosmopolitan Sabbath, and it is to be hoped great good will result from the week's stay of this militant body of workers.

Quite a number of district conferences will be held this month of May, and the presiding elders have prepared attractive and helpful programs and are alive to every problem and need of their districts. They need the enthusiastic help and co-operation of every worker in their parts of God's great vineyard.

A row of fence posts placed along the road will remain the same for years, but a row of trees planted in the same place will grow and hence change every day, because they are living. Are you a fence-row set of teachers, or are you a living-row group to help your superintendent and Sunday school on to higher and better success?

"That which is most likely to help the most people is something which has helped one person most." Do not hunt for a method to suit a universal need of mankind, but one that has helped one person do a certain piece of work successfully and upliftingly. That one bit of seemingly useless personal experience may be the very cornerstone upon which a similar struggling soul may build his house on a rock.

Rev. T. G. Adair writes from the Booneville Circuit that the whole country is alive to and interested in Sunday school work and that he is planning for fine Children's Day celebrations all over his pastorate. Many such reports come in and bring joy and gladness to the hearts of those who would like to see every charge in the great North Mississippi Conference celebrate this beautiful and helpful occasion.

In New York a series of lectures has lately been delivered answering affirmatively the question, "Is Man Incurably Religious?" The audience was allowed to ask questions, and every one coming from the lips of that cosmopolitan throng was a serious one—not a note of flippancy or irreverence was sounded. Now, if man is incurably religious, shall we not help bring him back to his divine estate, as it were, break down the inconsistencies that are in his way and lead him to that for which he has such infinite desire? After all else is said, the best evidences of Christianity are the noble, unselfish characters it produces. This great Sunday school movement is developing, building and adorning just such characters by the study of God's Word and by the following in the footsteps of the great and loving Christ.

Dr. Trumbull says: "Life is full of desert, useless periods, made so by our waiting and waiting till we feel like doing things." The very tragedy of sterility has fallen upon those persons who could have been most easily inspired, because they waited for the divine afflatus to come and take possession of them. Dr. Johnson said he never felt like work, but he drove himself to the most magnificent heights

of intellectual attainment. Teacher and friend, don't wait for an inspiration to organize your men's and women's classes; organize and work manfully, then full inspiration will come and impel to noble action. The plodding, work-a-day tortoise is still winning the race over the hare that waited. Every Sabbath that dawns on such labor undone, reckons men and women lost to the Church and heaven at last by your waiting for an inspired hour. These words are to be found at the end of John Elliot's Indian grammar: "Let us not sit down and wait for miracles; up and be doing and the Lord be with thee. Prayer and pains through faith in Jesus Christ will do anything." These maxims are fine food for thought for the civilized American, as well as for the poor Indian.

### The Monthly Council.

When? Once a month. Not too often to lose popularity.

Where? In a home. This insures social features, good attendance and a whole evening. If held in the church they would "shave the hour" at both ends.

Who? Officers, teachers, leader-pupils, guests.

How? By private invitation. No public announcement. List made up by the cabinet (the officers of the school), and invitations sent out by the hostess.

### A Standard Methodist Sunday School.

"Not as though I had already attained, either were already perfect; but follow after." Phil. 3:12.

1. Growing in interest, efficiency and attendance.
2. Attendance punctual and regular.
3. Teacher training class.
4. Teachers' meeting, or workers' council.
5. Methodist literature.
6. The Sunday school graded:
  1. Beginners—3 to 6 years of age.
  2. Primary—6 to 9 years.
  3. Junior—9 to 12 years.
  4. Intermediate—12 to 16 years.
  5. Senior—16 to 20 years.
  6. Adult—Over 20.
  7. Cradle Roll—0 to 3 years of age.
  8. Home study department.
  9. Young men's "organized" classes.
  10. Young women's "organized" classes.
  11. House visitation each year.
  12. Children's Day, with collection.
  13. The Sunday school a Missionary Society.
  14. Decision Day, conversions.
  15. Rally Day, with collection.
  16. Birthday offerings for Sunday school loan fund.
  17. Bibles in class.

Seventy-five per cent is good, 90 per cent is high, 100 per cent perfect. Bring your school up to the highest point possible.

### Let Home Worship and Teaching Be Kept Up.

Parents must not overlook the valuable help the Home Department Quarterly is providing to aid in family prayer. "The Home Altar" lessons are so arranged that an appropriate scripture is always ready, selected with care, meeting the needs of variety, pointedness, instruction and devotion. Why should it be a burden for the father to hold the members of his family for a few minutes at the breakfast table, open his Bible and read one of these "home readings," and lead in a few sentences of prayer and have all join in the "Lord's Prayer" in conclusion? In this way he can teach his children reverent faith in God, respect for their parents and each other's rights, feed their spiritual natures and in many ways "nurture them in the Lord." If the father, the divinely ordained head of the house, "just can't" do this, then for the sake of her children the mother should do it. Should she fall and neither can "lead in prayer," then

let them resort to written prayers such as are found in "Aid and Guide to Family Worship," always concluding with the Lord's Prayer in concert. This heritage of a fixed habit of worship, taught by consistent parents by precept and example, will be valued by their children in after life more than their teaching them literature or successful business methods.

One of the possible evils of the Sunday school is the neglect of family prayer and religious teaching in the home, which was instituted before the Church and has a mission which cannot be supplanted by any department of the Church. The Creator, according to every natural and divine law, as well as by specific command, put the first obligation of child teaching and training upon parents, and churches and schools are only supplemental to aid the parents in this all-important work. Then if the family altar and the Sunday evening Bible lesson are disintegrating and becoming obsolete on account of the aid the Sunday school gives, a better understanding of the home and the Sunday school is imperative. The working of the parents' department and an occasional meeting of the parents for counsel with the Sunday school workers, would no doubt go far towards a more effective religious training of our children. In the meantime, let our parents not neglect to teach their children to pray, read Bible stories, learn to fear, love and serve God, respect and revere the Church and honor her ministers.—P. O. Lowrey.

Prosperity is not without many fears and disasters; and adversity is not without comforts and hopes. We see in needleworks and embroidery, it is more pleasing to have a lively work upon a sad and solemn ground, than to have a dark and melancholy work upon a lightsome ground; judge therefore of the pleasure of the heart by the pleasure of the eye. Certainly virtue is like precious odors, most fragrant where they are incensed or crushed; for prosperity doth best discover vice, but adversity doth best discover virtue.—Bacon.

### A REMARKABLE WOMAN.

Old age, after all, is not a thing to be looked forward to with fear and trembling, as the majority of us are inclined to do; that is, if old age is to deal as leniently with us as it has with Mrs. Francis E. Bowers, of Laneville, Texas.

While Mrs. Bowers is a remarkable woman, and unusually well preserved, there is no reason why every body should not be equally so. Mrs. Bowers is now in her seventy-sixth year, is the mother of eleven children, the oldest being fifty-odd years of age and the youngest thirty. She does all of her own house work, washing and ironing, works her own garden and flowers and attends to her chickens; can sew with a fine needle without glasses and walks three miles a day. Mrs. Bowers attributes her present remarkable good health to the use of W. H. Bull's Herbs and Iron and justly so, because it is the very best blood purifier in the world to-day, and has been for the past thirty years. W. H. Bull's Herbs and Iron makes pure blood, invigorates the nerves, restores all organs to normal health, insures proper digestion, creates a hearty appetite, is laxative in its effect, and can be had from your druggist in 50c and \$1.00 size bottles.

Get a \$1.00 bottle of W. H. Bull's Herbs and Iron, and if you can't see any improvement in your general health after using two-thirds of it, return the remainder to your druggist and he will refund your money on the whole bottle. If your druggist can't supply you, send his name and \$1.00 to the W. H. Bull Medicine Co., St. Louis, Mo., and they will send you a bottle direct with the same guarantee of results.



# NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58—No. 22.

"Prove All Things; Hold Fast That Which is Good."

WHOLE No. 2885.

ROBERT A. MEEK, Editor.  
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, LA., THURSDAY, JUNE 1, 1911.

CHAS. O. CHALMERS, Publisher.  
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## THE JOY IN HEAVEN.

The Bible is a happy book; it is set to the key of the "Te Deum;" it is glad with Glorias, and joyful with Jubilates. The hallelujahs of heaven drop down upon its pages. But its divinest beauty is not this revelation of celestial gladness, but in the fact that heaven's highest rapture is born out of earth's victories.

God rejoices. The God of the Bible is not impassive, like heathen deities; he has an emotional life of infinite tenderness and sympathy, which touches all his universe, and is touched by it. He knows the rapture of making; at the end of each day of creative toil he sang his chant of gladness: "It is very good." And in redeeming the world God "renews his ancient rapture." It is the husbandman's joy as he sings the songs of harvest home; the shepherd's joy as he pipes to safe-folded flocks; the father's joy over the returning wanderer.

Angels rejoice; they are in perfect sympathy with God. They joined the creative chorus as "the morning stars sang together." They are deeply interested in redemption, singing a herald song for the incarnate God; following his life of pain with loving ministry, and circling his grave with shining messengers of heaven's interest. Heaven is nearer to us than we think. We need only the opened vision, and the air about us would glow with glory, and be tremulous with triumph. Earth's joy is poor; we lack greatness of heart and brain enough to measure the might of the pain and love which has redeemed us. If we want full gladness, we must call the angels in.

It is a social joy. God wants our sympathy, and cries, "Rejoice with me!" He sings the solo of gladness and invites us to join the chorus. The Father calls to his servants: "Let us eat and be merry." There is community in all highest joy; it always breaks away from its solitude to share its ecstasy with others.

Salvation is the highest source of God's joy. His sight takes in all glories, and he rejoices in all his works; he is glad in bending a rainbow against a cloud, or painting a sunset in the western sky, or tinting a rose in the madness and riot of June. But he knows a higher than his delight as a maker, even the recovery of his lost ones, and in this he calls for sympathetic songs, while

"Wondering angels 'round him throng  
And swell the chorus of his praise."

What we regard the greatest events of earth are not those which most interest celestial beings. We are jubilant over the advance of science, the progress of art, the achievements of statesmanship, the triumphs of war, the reform of old abuse. No doubt God and the angels rejoice in many of these. Whenever goodness triumphs, or a noble cause gains a victory, their shout answers earth's fidelity and progress. But how often does this world rejoice over smaller things than these? We hold jubilee over the petty triumphs of selfishness, and sing over poor plans while heaven weeps. And are we not all too indifferent to that which is the beatitude of the skies?

The joy of heaven is excited by one of earth's sorrows, the pain of repentance. The tears of the penitent are the wine of angels—

"Tears that sweeter far  
Than the world's mad laughter are."

It is the pang of soul-birth; it is the heir claiming his inheritance. And so they do not wait for the moment of pardon to begin the song, but strike up the happy strain on the first news that a soul has turned his back on sin and his face toward the Father. This is the "joy in heaven," "the joy in the presence of the angels"—joy in the eternal throne, joy among the heavenly hosts, a joy which at last meeting human hearts swallows up all other felicities.

Shall not the divine and angelic example teach us the value of the human soul, the tragedy of its loss, the glory of its redemption? Shall we not add to the happiness of heaven, and help to make God glad? This we may do by the surrender of our own lives, and by becoming partners of the Son of God in his work of saving the world. Every falling tear of sympathy, every word of kindly help, and every faithful service, shall help to swell the symphony of the divine bliss, which heaven and earth sing together.—Northwestern Christian Advocate.

## THE PRESENT CONFLICT.

(Initial editorial by Dr. D. S. Kennedy, who has just been made editor of the Presbyterian of Philadelphia, one of the ablest religious weeklies published in the United States.—Editor of Advocate.)

As the present editor of the Presbyterian takes up his work, he finds the pages of the exchanges and the minds of contemporaries increasingly concerned in the discussion of vital questions which at this time center around the ordination of certain young men, around the New York Presbytery and Union Seminary. The localizing of the questions is not now the most urgent matter, but by far more pressing is a clear setting forth of the questions under discussion.

The present conflict does not arise out of some difference concerning methods of administration; nor out of a difference as to the best statement of acknowledged truth; it is not the contention between Calvinism and Arminianism; nor even the opposition of Protestantism and Catholicism. The real root of the modern conflict is farther back and deeper down than any of these. It is the renewal of the old primitive conflict between cultured heathenism and historic Christianity.

Heathenism endeavored to discover God and comprehend the universe through philosophy. God was not discovered. "In the wisdom of God the world by wisdom knew not God." Philosophy did bring forth some strong systems, but the very strength and irreconcilability of these systems led to skepticism. And it would be well, in connection with the modern revival of interest in philosophy, to remember that while within bounds, philosophy is of good service, yet, unaided and unguided by a higher light, philosophy is essentially skeptical. Nor

was the interest of the cultured heathen in philosophy simply dreamy and speculative, it was emphatically practical. It sought to solve the problems of religion and morals, the family and society, labor and wealth, education and amusement. But in every one of these, heathen philosophy failed.

Over against all this came Christ. He came not to show how to discover God, but to reveal God to man, for he himself was God manifest in the flesh. He came to give truth not by philosophy, but by testimony; and the testimony was recorded and is still available. In him truth was self-evident, he was "the light of the world"—"The Sun of Righteousness." He came not to culture man, but to save him through a vicarious atonement, through the regeneration of the spirit, and through the resurrection of the body. He provides for the perfect man the hope of a perfect environment in the creation of a new heaven and of a new earth. For the life that now is, he supplies man with a guide which leads to the highest attainable peace, purity and prosperity in every department and along every line. Where Christ has been received into any soul or community, he has not failed in a single particular, but has always given more than has been asked or expected.

In the present disquietude of the Church, these two primitive elements have met. There is an effort to blend and harmonize the two. This is impossible. Christ or heathenism, never both. Every man or church living in this century must make a decision. The failure of either to decide means decay. There must be a line-up. Each must stand for Christ or for cultured heathenism. If heathenism prevail then prepare to receive the results which history shows heathenism always gives. If Christ be accepted, then be ready for those blessings for time and eternity which have been experienced in every clime and age in which Christ has been received and crowned.

In a recent public address, Mr. W. J. Bryan, who is a Presbyterian, said: "The doctrine of election is the only doctrine of the Church to which I belong that has bothered me. As some one has explained, that election is simply this: 'God is voting for you and the devil is voting against you, and whichever way you vote carries the election.'" That is rather a quaint way of putting it, but it about sizes up the situation. This statement of Mr. Bryan reminds us of the story told some years ago concerning Senator Zeb Vance and an old North Carolina negro. Though not a member of the Church, Mr. Vance had strong Presbyterian leanings. Meeting the venerable darkey, who also was of that faith, the Senator said, "Uncle, do you believe in election and reprobation?" "I don't know as I recognizes de name, sah," said the negro. "Do you believe," continued the statesman, "that some men were made to be saved, and some to be lost?" "Yes, sah; I believes dat; dat's de gospel," was the ready response. "Well, take my case," said the Senator, "do you think I am one of the elect?" The old darkey, who was not unfamiliar with Mr. Vance's life and relations to the Church, hesitated for a moment as if struggling with a desire to be polite, but finally blurted out: "I tell you how 'tis, Marse Zeb. I's ben libbing in dis world ny on to sebenty years, and I nebber yit heard of anybody bein' lected thout he was a candidate."



[illegible]

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BY THE SUTHERLANDS

So much is said of the great femininity, the intellectual, sensitive and the artistic career and high character of the great Shakespeare that we are likely to overlook that his family was half Italian group - the women folk. These were, however, the primary factors in his development and achievement. For they formed the family background to the life, that made and kept him strong.

Naturally the first  
is the mother. Ma-  
ried and having three  
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New Scots (Irish) G-  
entry, admirable in a  
time in love and lo-  
ve," she was called  
Rosemary, Roseford,  
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ford in her native place. Digwell,  
of which her father was the  
thirty-six years of age when  
William, her youngest son, was born. Naturally  
than his three other brothers  
was taken by his parents on  
frequent, in Cambridge. Lon-  
don etc.

On one of these journeys, when he was but four, his mother took him to visit Hannah More, the author, who gave him a copy of her "Sacred Dramas" as a souvenir.

It was at his mother's knee that the boy Gladstone received his first impulse towards the religious life; and going to church constantly in her company he acquired those habits of practical attendance on religious observances which were a vital part of his life and character.

Gladsone was devoted to his mother. When at school in York and in Oxford, he wrote her frankly and fully and regularly long letters glowing with filial love and respect. When she became very ill in 1863, and he was an active politician, he never permitted anything to interfere with his daily, devoted attendance at her bedside. He read the Bible to her; told her the interesting news about levers and drawing rooms; about the great dinner at Sir Robert Peel's, and all the rest of his business and recreation. She passed away soon after the age of sixty-two, and Gladsone, crushed by his first great sorrow, but sustained by the Christian hope, wrote to a college friend:

"How deeply and thoroughly her character was imbued with love; with what strong and searching processes of bodily affliction she was assimilated in mind and heart to her Redeemer; how, above all other things, she sighed for the advancement of his Kingdom on earth; how few mortals suffered more pain or more faithfully recognized it as one of the instruments by which God is pleased to forward that restoring process for which we are placed on earth."

Gladstone's godmother, when he was christened in the parish Church of St Peter, Liverpool, was his elder sister, Anne, then just seven years old. Of deeply religious character, she contributed to her youngest brother's religious training. "She died a perfect saint in the beginning of the year 1829," records Gladstone. "In her later years she lived in close relations with me, and I must have been much worse but for her."

To his younger sister, Helen, who died in 1880, Gladstone was always a devoted brother, and his tender affection and care were warmly reciprocated and appreciated by Helen. The ties of kindred were strong in the Gladstone family, who were a beautiful example of sustained attachment and family unity, even though differences of opinion might divide them in thought.

It was in 1839, when he was nearly thirty, that Gladstone united his fortunes with those of Miss Catherine Glynnne, the lovely daughter of Lady Glynnne of Harwarden Castle. The union was singularly happy, for the two were thoroughly as one in purpose and spirit. Hers was a tender, wisely ministry, unremitting through more than sixty years of an exceptionally happy married life.

"There never could have been a wife more absolutely devoted to her husband and to his cause than Mrs. Gladstone," testifies a close friend. "There was something unspcakably touching, even to mere and casual observers like myself, in the tender care

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That the first respondent, Susan, Thelma's mother, said that he knew that all outside business in the bar would be out of the way at the end of the week when he closed the business of the home.

She stated that she possessed a very fine diamond ring with a large diamond. She possessed a very large diamond ring. She also possessed a very large diamond ring.

Grandsons; with was not only a mother with and  
natural home-maker, but she was also an active  
philanthropist. Through her kind offices, was  
shown in charitable enterprises such as the Ho-  
ward Hospital, the Home for the Aged and  
other institutions for which she somehow found  
the needed means.

There were three daughters as well as three sons born to the Gaudinows. One of these named Catherine for her mother, passed away in childhood. The eldest daughter, Agnes, married the Rev. Mr. Whipple, and Mary, the second daughter, became Mrs. Harry Drew. The loss of the children brought a new happiness into the life of the great survivor.

A glimpse of the well-known old studio is given by the appreciative daughter, Mary, who had been my ally, and whose father, in a letter to her friend, Lucy Waterford, "Yesterday my father was saying he did not believe he would be alive now if he had not kept his Sundays quite apart from his ordinary, and especially his political life. Not only because of the pure refreshment it has always been to him, but to hold things on that day, but because it has enabled him to learn more of religious subjects than perhaps any other mortal, and so has given him that firm and spacious ground which has enabled and emboldened all his actions through life."

The devoted wife of Gladstone was spared to continue her ministry to him until the very end of his long life, for she survived him by two years. Through his weary months of suffering from an incurable disease she was at his bedside. She held his hand as he drew his last breath. And during the last working days in Westminster Abbey she sat a "solitary and pathetic figure" at the head of the grave which later opened to receive her own honored remains.

Of his wife Gladstone said at their fifteenth wedding anniversary: "It would not be possible to value in words the value of the gifts which the bounty of Providence has conferred upon me through her."

And Lord Rosebery, in his eloquent public tribute to the great Premier at the memorial service, graciously and fittingly made reference to the one who for sixty years shared all the sorrows and all the joys of Mr. Gladstone's life, who received his confidence and every aspiration, who shared his triumphs with him and cheered him under his defeats; who by her tender vigilance, I firmly believe, sustained and prolonged his years."—Western Christian Advocate.

NO SUCH THING AS LOCAL OPTION.

By Prof. E. H. Randle, LL. D.

Local option in the sale of whiskies is monopoly and nothing more. The wagon and buggy factories in Memphis would be delighted if all other places in Tennessee should prohibit the manufacture and sale of buggies and wagons. Suppose Shelby County should vote dry and Memphis should go wet, what benefit would prohibition be to the county? The whole county would be wet. It would be stopping up the cracks and opening the bung—not only for Shelby County, but for fifty to one hundred miles around. Of course the further away from Memphis the less would be the mischief-workings of whiskey.

If there was any way to prohibit the sale of whiskey to any but in Memphis and to prohibit it from being carried out of the city, then prohibition in Shelby County outside of Memphis might be enforced: but there is no such thing as local option. There is local monopoly.

Worse than that, there is local imposition of a nuisance on the unwilling citizens of a city and on those without the city, against their protesting vote. "But no man need buy or drink whiskey unless he wants to, and it's an outrage to prevent a man from eating and drinking what he wants to—it is sumptuary." See a man staggering home to meet a wife with haggard face and streaming eyes, and see his ragged children, sickly looking for want of enough wholesome food, running to hide from him—an outrage to prevent him from drinking—sumptuary is that? An outrage to prevent wolves from coming into a man's family and eating up the children's food? A sumptuary law to prevent a man from ruining his family and selling half his life and his capacity to make a living to the devil and the whiskey man for whiskey?

The saloons are the great Gehenna into which army after army of the youth of the world are continually plunging. If the saloonkeeper would open his eyes fully to the results of his work and not repent he would be willing to clip a seraph's wings and let it fall into perdition for a dollar.

When we see thousands struggling to quit the vicious habit—paying out thousands and thousands in winter expenditures and even then many of them failing to find relief—we are forced to believe that the vicious habit is involuntary. The drunkard begs the State to help him, saying that he is helpless. Is it not the duty of the State to help the many tens of thousands of her citizens thus pleading for their lives and their families?

Prisonism is no statutory law. But the saloon-keeper said: "Am I my brother's keeper?" Cain asked this question once after murdering his brother. The whiskey man continues murdering his brothers and saying he is not his brother's keeper—that he is only a saloonkeeper. But his brother's blood cries to God, and when there will some day be a reckoning.

## THE RURAL PROBLEM AGAIN.

Dr. Det. C. V. Brenhaupt.

"Of course all young ministers allow their minds to be taken out into water that is deep in weighing the articles that appear in our church papers, and before they realize that there are those who have passed solemnly deposits beyond them in our work for the Master, and who are more fitted to handle these questions, they muse while the fire burns."

But speaking of the rural problem, wouldn't you like to see the forces that we have in our towns and cities turned loose in the rural districts for four years and see the results of their work? I do not say this in jest or sarcasm. But what would the cities and towns do? That's the question. One of the things that makes the rural problem so difficult is that the calls for the best missionary workers are in the cities; the calls for the expenditure of the greater part of our missionary money is in the cities; the place for all the church institutions is in the cities; hence the place where our greatest men, measured by ability, are to be found is in the cities.

The young man is admitted on trial to our conference, and while he is attending school we put him in the country, that the farmers may contribute to his support while he attends school; and while they are putting him through school he practices preaching on them. And when he has finished, polished, passed muster, if he shows real ability the crying demands of the city call him from among us and his time and talents away from the rural problem and another recruit takes his place, or some sweet-spirited man who has joined the conference when it was too late for him to go to school and finish. And they take up the rural problem where the unpolished jewel who proved his unusual ability in making good in the rural district has had to leave off and answer the call to our cities.

As one of the beginners, practically, in our conference, I have wondered if the success of our forefathers in Methodism is not to be attributed to some extent to the fact that the call of the city in other days had not so far overshadowed the country as to stop some of the best men from doing mighty works for the Master in the country.

If I may be allowed to say so, the time has come when the country with its public school and Sunday school systems demands an educated man at the head of the church. There are educated laymen and women in most of our rural churches at this time, and young men of the more prosperous families are going from the country to colleges. I, as an uneducated probationer, have been made to quail when I looked out over my country congregations with my morsel of spiritual food and realized that there were those in the pews who could feed me spiritually and intellectually, and have cried out to God because of my inability to "feed the sheep" and the multitude as some of our city pastors could do.

I think one of the greatest drawbacks to our rural towns is that too often when we ought to go to our pulpits with meat, because of our lack of training we have nothing but milk to give.

There is much faith in the country, and some insight to the things that the Master would have us to do, but is not there a lack of tutored faith and trained insight and a capacity for handling judiciously the difficult problems which must there be met? And will not this be the case so long as our most capable men are taken from us for the city church?

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## BISHOP HENDRIX'S SILVER JUBILEE.

Comparatively few men serve as active Methodist Bishops for twenty-five years. That distinction belongs to Eugene Russell Hendrix. We have had no wiser administrator, nor one whose ministry was more fruitful of good.

As preacher, legislator and executive, he has made a deep impression on our Zion. The good influence of his noble life has extended far beyond the domain of Southern Methodism, blessing all churches and the nations of the earth. He has scarcely yet reached the zenith of his powers. May his bow abide in strength for many years to come!

It was a very fitting thing that Missouri Methodists should properly celebrate the 25th anniversary of his election to the Episcopate, May 18, 1911. Representative men of all churches and of the nation joined in honoring this dutiful son and honored leader of our Church. On the handsome loving cup presented to him were engraved these lines:

"How modest, kindly, all accomplished, wise,  
With what sublime repression of himself,  
And in what limits, and how tenderly;  
Not swaying to this faction or to that;  
Not making his high place the lawless perch  
Of wing'd ambitions, nor a vantage ground  
For pleasure; but through all this tract of years  
Wearing the white flower of a blameless life.

Not a great while after he was made a Bishop, Mrs. Bingham and I had the pleasure of hearing him preach at Greenwood, Miss. The sermon was one of the greatest that the heart and brain of a good and great man could produce, and it made a profound impression on all. Going forward at the conclusion of the service to thank the preacher, we said to him: "We love devotedly Bishop Galloway, but have room in our affections for you." With deep emotion he replied: "I take to my heart all who love Bishop Galloway." During all the years of their superintendency these two Bishops were as David and Jonathan. How many times have I heard Bishop Galloway in my home and in his home as he opened his heart to me about the great things of Zion, frequently beyond the midnight hour, pay the tribute of appreciation, affection and approval of his noble nature to his faithful friend! To me and to many they were always model Methodist Bishops.

Because of Bishop Galloway's friendship for me, the committee in charge of the recent celebration honored me with an invitation to be present. Because of my reverence for the memory of my great friend, to my heart the greatest personality of all time, (God bless that memory forever), and because of my affection for Bishop Hendrix, I meant to be present and made every preparation thereto, but at the last moment surrendered that great desire of my heart in order to enjoy the pleasure and perform the duty of membership in the Winona District Conference. I shall always regret that the dates conflicted. World-wide Methodism has no more majestic man, nor more devoted son than Bishop Hendrix.

J. R. BINGHAM.

## HELP NEEDED FOR A WORTHY CAUSE.

At a recent meeting of the Board of Trustees of the Mississippi Conference Training School, the president of the board was requested to write a letter to the New Orleans Christian Advocate anent the need of help for ministerial education, and this article is in response to that request.

In Matthew 9:38, the Master commands, "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

This praying is to be done, not only with the lips, but with the hands as well. We are not only to ask the Lord to call men into the ministry, but we are to help the men he calls to prepare themselves for efficient labor. Whenever the Lord calls a man to preach who is not able to prepare himself to preach, he thrusts upon the Church the responsibility of helping him prepare.

Never in the history of the Church has there been such a demand for an educated ministry as now, for never have the Goliaths of evil, which the ministry must meet, been so strong and so multitudinous as now. The Church must help worthy young men whom the Lord calls to prepare to successfully combat with the evils of this age, and this we are trying to do at Montrose. We have there a secondary school unique in its character, there being none other like it in the states of Mississippi, Alabama or Louisiana. Our president, Rev. W. W. Moore, is not only a practical educator, but a wise leader, and his influence on any boy can but make him a better man. He has associated with him a strong corps of teachers, every one of them being a graduate of some reputable college. The curriculum maintained and the character of work done make our school to rank first among the secondary schools in the Southern Educational Association. Then we not only have a high curriculum for general instruction, but we give special work in Bible and missionary bibliography.

We have reduced expense to the minimum. Board, including light, fuel, beds, etc., can be had in private homes, where all the convenience and ease

of home life are enjoyed, for ten dollars per scholastic month. Tuition is thirty dollars per session, and matriculation and incidentals six dollars per session. We give ministerial students their tuition, and then we have a provision by which poor boys may pay part of their board by doing chores, and also have arrangements for a boy and his sister, or several boys, if they prefer, to rent rooms very cheap and do light housekeeping.

We had during the session that has just closed eight ministerial students. We were glad to have them and hope to have a greater number next year than we had this year, but Brother Moore, our worthy president, is not really able to give so much in this way to the Church he is serving so faithfully. We have no endowment, and no source of revenue except tuition, and we believe there are individuals, congregations, Sunday schools, missionary societies, etc., that will gladly pay all or part of the tuition of a young preacher and help in this great work we are trying to do.

Would it not be a good plan for the charge from which a young preacher comes to pay all or at least part of his tuition? And then have we not individuals who would like to make an investment that will pay, some thirty, some sixty, and some even one hundred per cent?

If so, here is the place to invest. Just send us your name and we will assign to you a young preacher whose tuition you may pay, and we will send you monthly reports of his work, that you may know the success of your investment.

Now we don't want to be misunderstood. Don't let any young man preparing for the ministry, who purposes coming to Montrose, hesitate one moment to come because of this article. We want you, and we will give you your tuition and do all we can for you, whether the Church helps or doesn't help, but we believe the Church is ready to help and is only waiting for an avenue for service to open, and the purpose of this article is to direct the attention of the Church to this "effectual door" now open. Who will be the first to enter?

Let those interested write Rev. W. W. Moore, Montrose, Miss., or the undersigned.

T. J. O'NEIL,  
Newton, Miss.

## A BOOK WORTHY OF THE WIDEST READING.

My Dear Dr. Ivey: Permit me to express my appreciation of your leading editorial in a recent issue of the Christian Advocate, in which you discuss "The Life of Joshua Soule," by Rev. H. M. Du Bose, D. D., just from the press of our Publishing House.

It is one of the "Methodist Founders' Series," and it is safe to say that no volume of that interesting series will attract so much attention and be read with greater profit. It will surely be studied with care by thousands of our people, and its perusal will increase the great veneration which they have always felt for Bishop Soule, and it will deepen their devotion to our Methodism.

Dr. Du Bose has treated his subject in the graceful and vivacious style which characterizes all his writings. In addition to this charm, the volume has a source of further interest in two marked facts: (1) It is the only life of Bishop Soule which has been published, and Bishop Soule was the most heroic and conspicuous figure in a period of American history that was crowded with events of far-reaching influence. (2) It contains some letters of historic importance never before published. I desire to call especial attention to the intensely interesting letters found in Chapter XIV.

I write this notice of the book not for the purpose of complimenting Dr. Du Bose on the excellent work he has done, and not to advertise a volume in order to increase its sales. My purpose is to bring to the attention of all our people a book which all of them should procure and read without delay. I wish that they may share with me the pleasure and instruction which I have derived from it. Yours truly,

W. A. CANDLER.

—From the Nashville Christian Advocate

## COMMENDS THEM HIGHLY.

Dear Dr. Meek: I read a few days ago the timely article from Dr. T. B. Holloman, under the caption "A History With a History." I have the two published volumes of Jones' History of the Methodist Church in Mississippi. I have owned these books about eighteen months and I have read them through from lid to lid three times. I want to say that, leaving the Holy Bible out, I have never read anything in all my life that has been such great food for my soul. Every Methodist preacher in the South ought to read them. The account of the life and death of the sainted Tobias Gibson and Richmond Nolly alone is worth ten times the price of the books. No man can ever have the highest appreciation of the Methodist Church until he knows something of how its banners were planted in the wilderness. I have read Combeare and Howson's life of St. Paul about ten times. St. Paul was a hero, but he did not far ex-

ceed Learner Blackman, Elisha Boardman and many others of their day.

I get from Dr. Holloman's article the fact that volume No. 3 of this history is yet in manuscript and cannot be gotten out till enough of volumes Nos. 1 and 2 are sold to pay for the publication. It is a reproach to us that this matter has been delayed so long. These books can be bought from Rev. G. W. Bachman or from the Publishing House. No preacher who will buy and read them will ever regret the price paid for them. I hope to see volume No. 3 in print ere long.

W. B. WILLIAMS.

Mt. Pleasant, Miss.

## A NOTE FROM DR. SHIVERS.

Dear Brother Meek: Some observations noted during my stay of some months in the West impel me to write you concerning them, hoping that what I may say may be instrumental in persuading you to write an editorial in the Advocate along the lines discussed. I am forcibly impressed with the fact that many of our Southern Methodists are not loyal to the Southern Church when they come to live in the West. That our Church in the West is one of the smallest in number and weakest financially there can be no doubt. In some instances the salaries paid are so meager that the ministers sent us are not as able and experienced as those of other congregations. However, in the true spirit of loyalty to both God and the Church, they cannot be surpassed anywhere.

It has occurred to me that the Methodist press should occasionally call attention to the need of the work in this section, and especially to suggest to our ministers throughout the South that they note particularly Methodist families coming West and advise them to immediately affiliate with the Southern Church. They ought also by all means to write the minister in the locality to which the family moves of their coming, so that he can at once come into contact with them—a duty our ministers in the West will attend to promptly and with fidelity. Your consideration of this matter will certainly be appreciated. I wish you could come West and take in the situation. We are delighted with our home in Colorado Springs. I am fast getting on my feet physically. My family are well. With best wishes, I am,

Very truly your friend,

M. O. SHIVERS.

Colorado Springs, Colo.

## SEA SHORE DISTRICT CONFERENCE.

The Sea Shore District Conference met in regular session at Long Beach Wednesday and Thursday, May 10th and 11th, with Rev. W. B. Jones, the presiding elder, in the chair. Every pastor was present save one; about twenty-five laymen were in attendance, and every local preacher in the district, except one, was either present in person, by written report, or accounted for by valid excuse. This was such an unusual occurrence as to call forth favorable comment. Rev. M. L. Burton, one of the managers of the Orphans' Home in Jackson, was with us and represented that institution, also Professor Swartz of Millsaps College, who spoke of the fine session just closing and the prospects of the college for the future.

The various interests of the district were considered. Since conference 258 persons have been received into the church and 93 infants have been baptized. Collections are in fair condition, but reports show much educational work yet needs to be done in this particular.

Satisfactory action was had in regard to the Sea Shore Camp Ground School and other matters of local interest. The committee on civic righteousness presented a strong report, containing a memorial to the annual conference looking ultimately to legislative action on several matters of vital moment to our Christian civilization. The causes of education, missions, Sunday schools and the Woman's Missionary Societies were each carefully considered, addresses being made by representatives of these departments of work. The pulpit was filled by F. R. Hill, Jr., R. S. Gale, B. F. Lewis and Robert Seiby. Lumberton was selected as the place of meeting for the next conference.

The following were selected delegates to the annual conference: T. M. Evans, E. E. O'Neil, J. H. Miner, S. A. Tomlinson. Long Beach entertained the delegates and visitors elegantly and a resolution of thanks for their hospitality was most cordially voted them.

B. F. LEWIS, Secretary.

Geo. W. Riehl.

Aug. Rauxet, Jr.

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## Church News

Dr. E. Parker Jackson sailed for England on May 24, where it is said he will take a house for the summer just out of London and enjoy a much needed rest.

Bishop Collins lately preached the Commencement sermon for the University of North Carolina last Sunday. He will perform a similar service for Millsaps College next Sunday, and also deliver the annual address on Tuesday, June 6.

The Central Methodist Advocate states that Dr. Geo. E. Barton, who has the campaign in hand, reports that of the \$275,000 fund at the minimum it is raised for the representative Southern Methodist Church in Washington City, more than \$100,000 has been subscribed.

In August, 1910, the Rev. Wallace G. McTear, a Methodist minister in Indiana, is bravely attempting to rescue a young lady from drowning her life over life. The College Board Commission, as a recognition of this brave act, has presented the widow of the deceased young pastor with a bronze medal and a life pension of \$50 a month.

Two Christian Science churches in the Northwest have recently proclaimed their independence of the Mother Church at Boston—the Fourth Church of Minneapolis, and the Second Church of Duluth. They claim that since Mrs. Eddy's death the faith is not being set forth in purity at headquarters by those who have succeeded the fallen leader in authority.

Rev. E. E. Till, who was formerly pastor of the Baptist Church at Kewauqua and Greenwood, Minn., and who about two years ago was called to the First Baptist Church of Pine Bluff, Ark., has accepted a call to the pastorate of the First Baptist Church at Paducah, Ky. Mr. Till is a native of Maryland, Minn., and a young minister of much promise.

The Christians of Australia are anxious to have the Chapman-Alexander evangelistic forces to operate in that country again this summer, and have forwarded Mr. Chapman \$10,000 to defray the traveling expenses of the party. Their meetings there last year were unusually successful, and they left behind a great reputation. It is said, however, that many of the leading ministers of Australia question the wisdom of having them to return so soon.

The struggle between the new Government and the Roman Catholic Church in Portugal seems to be increasing in intensity. The Church authorities contend that the action taken is not in reality a separation of Church and State, but the confiscation of ecclesiastical property and a trampling under foot of the inalienable rights of the clergy as a part of the nation's citizenship. Some think that a counter revolution and the re-establishment of the overthrown monarchy are now quite within the range of possibilities.

The General Assembly of the Southern Presbyterian Church, lately in session at Louisville, Ky., took action withdrawing from the Federal Council of the Churches of Christ in the United States. No reason was assigned for this secession, but it is reported that the cause of it is the disposition of the Council to interfere too much with political matters. The General Assembly also decided to merge its two missionary periodicals—The Home Mission Herald and The Missionary. The women were refused places on the Executive Committee of Foreign Missions.

Rev. George William Walker, D.D., president of Paine Institute at Augusta, Ga., died on May 18. He was a graduate of W. F. College, and was at one time a member of the South Carolina Conference. He had been connected for many years with the institution of which he was the head when the rumors came, and his work for the colored people of Georgia and the South was of a most superior kind and far-reaching in influence. He was born in Augusta, Ga., Feb. 11, 1845, and was in the sixty-fourth year of his age. With a number of our preachers as honorary pall-bearers, he was borne to his grave by colored men, and the funeral sermon was preached by Bishop W. A. Candler.

The following from the Northwestern Christian Advocate of May 24, is both interesting and suggestive: "A recent census of church attendance in Aberdeen, Scotland, disclosed that of the children attending Sunday Schools in the Established Church 14.7 per cent attended also public worship; in the United Free Church the percentage was 19.6. In Scotland, and very likely in other Protestant countries, the Roman Catholics are much in advance of other religious bodies. Statistics show that the percentage of Roman Catholic children under twelve in total attendance at church is 30.5 per cent; in the Episcopal church it is 22.2; in the Congregational Church it is 18.62; in the United Free Church it is 18.56; in the Baptist it is 15.3; and in the Church

of Scotland 14. There are no figures of the attendance at Sunday Schools of Roman Catholics, Episcopalians, Congregationalists, and Baptists. It is becoming more and more evident that in regard to the children is the most serious threat against the life of the Church."

A vast amount of work in the way of improvement is now going on at Trinity College, North Carolina. The grounds are being beautified and made more attractive, and the street car line through the campus will be removed, thus adding slightly more than 27 acres to the magnificent site of this institution, which in all will embrace 164 acres. Work on the new main building is being pushed. The structure will be of white pressed brick and one of the handsomest in the South. The athletic field is also receiving much attention, and the 1,000 pound ball contained in it is now being cast and made ready at Troy, New York. No college in the South has promise of a brighter future than Trinity.

The ninth conference of the World Student Federation was held at Robert College, Constantinople, April 24-25, with 304 delegates from 27 countries in attendance. It was presided over by Dr. Earl Fries, of Stockholm. The proceedings were conducted chiefly in the English language, though there were addresses in French and German. Dr. John R. Mott, the General Secretary of the Movement, reported the present strength of the organization to be 1,100 associations, with a total membership of 141,000. This is an increase within the past two years of 101 in the number of associations, and 11,000 in the number of members. Robert College, the host of the conference, was founded in 1862 by Christopher Kinschlag, Robert, a New York merchant, and a descendant of the French Huguenots. Its first president was Dr. Cyrus Hamlin. It has now an attendance of between 400 and 500 students, mostly Americans. The number of Turks enrolled is said to be about 50.

We are indebted to the Rev. Claude M. Simpson, pastor of the Westport Methodist Church of Kansas City, for the following account of the reception recently given Bishop Hendrix in commemoration of the twenty-fifth anniversary of his election to the episcopacy: "Seven hundred people gathered at the Central Methodist Church at Eleventh street and the Paseo last night to do honor to Rev. Eugene Russell Hendrix, Bishop of the Methodist Episcopal Church, South, to whom a reception was tendered for the twenty-fifth anniversary of his election. After a hymn and prayer by Rev. Joseph King of Nevada, Mo., a large number of congratulatory letters were read by Dr. H. M. Dobbs, from men of various walks in life, expressing their friendship and admiration for Bishop Hendrix. Among them were letters from President Taft, Charles W. Fairbanks, W. J. Bryan, Bishops of the Methodist Church, presidents of many of the leading educational institutions of the United States and England, and from representatives of all the leading Protestant denominations and from the Roman Catholic clergy. Over 500 letters and telegrams were received by Bishop Hendrix. Rev. S. H. Wainwright, presiding elder of the district of St. Louis, of the Methodist Church, extended the greetings of that city. Rev. S. P. Crease, presiding elder of the St. Joseph District; Rev. C. B. Spencer, representing the Federal Council of the Churches of Christ in America, and the Kansas City Ministerial Alliance; Prof. Clarence A. Waldo, formerly of Wesleyan University, now of Washington University, and Judge John J. Phillips, on behalf of the laity, brought messages of good will and friendship. Rev. J. C. Morris, of Kansas City, presented Bishop Hendrix with a beautiful silver loving cup."

### A WORD TO THE ADVOCATE OF THE HIGHER CRITICS IN THE WESTERN METHODIST

By Rev. T. H. Lipscomb, B.D.

Since the name of the "Methodist Inquirer" who took exceptions to the unsigned rhetorical flourish in defense of the higher critics in the Western Methodist of March 20th, is essential, it seems, to the author's giving a reason for the faith that is in him; and even though it is not yet apparent who is the author of the article in question (no name was attached, and the paper has several editors), I, without hesitation or pride or shame, confess myself to be the anonymous, not "pseudonymous," writer in the New Orleans Christian Advocate who believes that it is incumbent upon the anonymous writer in the Western Methodist, either to make good or retract the charges which he makes against a large majority of the ministry of our Church, and the claims which he makes for the higher critics as being so greatly our benefactors. Incidentally, it might be consistent in him to let his own name be known.

So I ask him again, under my own signature, humble as it is, "What are some of those 'traditions which all sincere men know are unworthy of belief,' which we and our fathers have held, and which we are shielding from the light of truth?" We recognize this as a very severe indictment of our Church and ministry which he who makes it ought, as a just and truthful man, either to prove or to withdraw.



Tis often said  
to make a sale  
It's just as  
good as  
**LUZIANNE**  
Let no such  
argument pre-  
vail, to wean  
you from  
your time-tried  
friend, **LUZIANNE**  
COFFEE

2. What are some of those discoveries for which we are so greatly indebted to the higher critics, and which have made so much more luminous God's Word?

3. What are the names of some of these critics to whom we owe so much? for surely it is but right that the Church should know the names of those whom it is neglecting, but whom it should delight to honor.

If our brother will kindly answer these three simple questions, I am sure Dr. Meek will gladly give him all the space he desires in the Advocate for the purpose, and he may thereby do much toward enlightening the Church, and bringing honor to those who deserve honor.

But we would suggest to our brother that he be careful in the selection of these critical brethren, lest it be found that they are already known by the Church in their true relation: the Church being not so blind and unmindful of its benefactors as he imagines. For instance, he may well beware of Dr. William Adams Brown, perhaps the most distinguished higher critic in America to-day, to whose teachers in our Review we seriously objected in a recent article, for the secular press has just announced (as doubtless he noticed) that, far from recognizing him as a benefactor, the Northern Presbyterian Church, to which he belongs, through its General Assembly, feels impelled to try him for heresy, subverting the very foundations of the faith.

However, choice in this matter we leave entirely with our distinguished contemporary, and await with interest the information requested, which surely our brother, as a sincere man, cannot refuse to grant. If he finds, though, on further consideration, that there was more rhetoric than sober truth in his article, the nobler thing to do is to admit it, and henceforth remember his motto: "Speak thou the things that become sound doctrine."

Lexington, Miss.

### AN AMAZING STATEMENT.

"Tell him that Jesus came to save sinners and that he loves all men and that every one who calls upon the sweet name of Jesus and is truly sorry for his sins shall be saved by his most holy promise."

These words form a paragraph in an article in the Sacred Heart Review (Boston), by Dr. William Thornton Parker, entitled "When No Priest Is at Hand," which appeared in the issue for April 15th.

This piece of instruction, "As to what a lay person may do for the dying in case no priest can be procured," contains the very essence of vital, evangelical truth. Any Roman Catholic who after reading it takes the trouble to think it over for five minutes can see that the whole foundation for the pretensions of the Vatican Church to be the sole channel of grace and salvation for him are swept away at a stroke; and that if he applies the advice to his own case there is no need for him to wear for another hour the yoke of bondage to a hierarchy controlled by an alien Curia headed by an Italian Pope, or to pay out another dollar of his good money to any man to act as an intermediary between God and himself.

If Dr. Parker's statement is true, and is good to tell a man when he is dying, it is equally true and equally good to tell him when he is in good health, but if all the priests of Rome were to preach this glorious truth from their pulpits, their occupation as confessors would soon be gone. Their people would confess their sins to Christ instead of to them—New York Weekly Witness.



## Secular News and Comment

The bicentennial of the founding of the city of Mobile, Ala., was celebrated on May 27.

The total export and import business of the port of Pascagoula, Miss., for 1910 was \$7,772,293.

Coney Island, the famous pleasure resort of New York, suffered a disastrous fire on May 27. The loss is estimated at between \$2,000,000 and \$3,000,000.

Washington Artillery, the famous military organization of New Orleans, celebrated the fiftieth anniversary of its departure for the front in the Civil War on Saturday last.

The American typewriter has its victories abroad as well as at home. The value of the machines exported in 1908 was \$6,318,219. This had increased in 1910 to \$8,848,464. Great Britain and Germany have been the largest buyers.

The truck growers of Crystal Springs, Miss., signaled the opening of the tomato season by shipping, on May 23, forty-two carloads of that popular vegetable to the various markets of the country. In addition, ten carloads of cabbage, beans, beets and carrots were shipped.

The question of home rule for Ireland is agitating all of England, preceding the fall campaign. For the discussion of this question, pro and con, 5,000 meetings have been arranged and hundreds of speakers have volunteered their services. This is one of the liveliest issues in English politics.

A hot wave passed over the country last week which broke all temperature records for the month of May. Many prostrations and deaths were reported from various sections. In Jackson, Miss., on Saturday a temperature of 98 degrees was recorded. At the same time, in Canada, heavy snow storms were reported.

On Monday the Supreme Court of the United States rendered a decision holding that the American Tobacco Company is a combination in restraint of trade, and ordering its dissolution within six months. This decision, coming so soon after that concerning the Standard Oil case, gives hope that the anti-trust legislation is at last to be made effective.

Dr. Stanford E. Chaille, who for more than fifty years was the dean of the medical faculty of Tulane University, died at his residence in this city last Saturday. He was one of the most widely known physicians in the South, and had been the medical preceptor of thousands who are now practicing their profession throughout the country. He was born in Natchez, Miss., July 9, 1830.

The following news item records an event so out of the ordinary that it is reproduced here for what it is worth: "Lewis Ely, who graduated from the Franklin High School, at Franklin, Pa., had the remarkable record of never having missed even a half day during the thirteen years of his school career. He was publicly commended by the school officials." We confess we should like to see a picture of the boy.

For the first time in the history of the service, the deficit in the Postoffice Department has been wiped out, according to the statement of Postmaster General Hitchcock, and there is a \$7,000,000 surplus in the treasury to the department's credit. This prosperous condition is said to have been brought about by reforms in the financial system. If this showing continues, the time is not far off, perhaps, when we shall have a one-cent letter rate.

From reports that have come from authoritative sources, there is every reason to believe that Russia and Japan contemplate further territorial aggression on China. It is said to be Japan's intention to extend her border line to include Southern Manchuria, and Russia, it is said, will respond by claiming Northern Manchuria. If these plans carry, China will be deprived of a large section of its most valuable territory. This may result in international complications, the end of which cannot be foreseen.

The revolution in Mexico has apparently come to an end. President Diaz has resigned and fled the country. Madero has renounced his title as provisional president, and Senor De La Barra is recognized as the sole executive of the country. Diaz has been the dictator practically of Mexico for thirty years, and in many respects is the most remarkable personality that country has produced. He has, however, lost his hold upon the people. He left Mexico City secretly to avoid personal violence. He is supposed to be bound for Spain, where he will make his future home.

President Taft has refused to pardon Chas. W.

Morse, of New York, and John R. Walsh, of Chicago. These two men were prominent bankers who were convicted of misusing the funds of their institutions. Because of their prominence their trial attracted much attention, and their conviction was counted a great victory for the federal banking laws. Great influence was brought to bear to secure their pardon. In denying the applications the president took the position that the laws must be upheld when they affect the rich man even more than when they affect the poor. All right-thinking people agree with him, at least in the position that the laws should be enforced against the rich and the poor.

A recent compilation of figures gives the bank deposits for twelve of the largest Southern cities, on Jan. 7 of this year. The table was published by the Birmingham Age-Herald, and is as follows:

New Orleans, La.	\$90,409,000
Louisville, Ky.	50,353,000
Richmond, Va.	41,393,000
Memphis, Tenn.	41,012,000
Houston, Tex.	33,541,000
Atlanta, Ga.	30,716,000
Dallas, Tex.	28,696,000
Nashville, Tenn.	23,088,000
Birmingham, Ala.	21,077,000
Savannah, Ga.	18,405,000
Charleston, S. C.	17,729,000
Norfolk, Va.	16,346,000

An analysis of the table by the New Orleans Item shows that Houston, Tex., has the largest deposits per capita of population, \$430, while Birmingham, Ala., comes last with \$160. New Orleans, La., is seventh with \$267. It is evident from these figures that there is plenty of money in the South available for the development of its material resources, and this, in all probability, means that we are entering upon an era of great prosperity. Of course, the bank deposits do not represent, by a large measure, the total amount of capital which can be enlisted in business enterprises.

### A VISIT TO CENTENARY COLLEGE.

I never peep into a school or college without getting inspiration and a fuller view of life. The well-kept campus, with its towering trees, green sward and sweet-smelling flowers always prepares me for the better things to look for on the inside of the class rooms. And where is there a man with a heart so cold as not to be warmed into a glow of enthusiasm at the inspiring sight of the student body at the chapel exercise? The spacious chapel, with the walls adorned with a portrait of a McTyeire, a Doggett, or a Galloway; the eager upturned faces of scores of young men and women; the lusty singing, the reverent reading of the Scripture lesson and the uniting a daily petition to the Father of all, closing with the simple and eloquent words His Son taught us to use, all conspire to make the scene one never to be forgotten.

But what am I trying to say? Simply this, and nothing more, that I have never been more favorably impressed with a visit to one of the colleges of our Methodism than with my recent visit to the Centenary College at Shreveport. Will you permit me to say just a word about what the college is doing for Louisiana Methodism? Did you know that it is educating and training more than a score of choice young men for future pastors, presiding elders and Bishops? Did you know that the college has the heartiest support, not only of the Methodists, but of the citizens of Shreveport? They believe in the school. They love it. They are supporting it. A prominent Baptist said to me with great pride: "I send my boy to Centenary."

And I am informed by Rev. F. R. Hill, the president, that the people of Shreveport have given in cash and in real estate more than \$140,000 to the founding and maintenance of the college! Think of it—this is generosity, isn't it? But what have we done? I mean, we Methodists all over the State of Louisiana? We have given less than \$10,000. This is not as liberal a support as it should be. We can do better, and we will do more—we must do more. The pressing need at present is another new building. The school has outgrown its equipment in less than three years in Shreveport—think of it—a phenomenal growth!

If we had made diligent search throughout our Southland, we could not have found a better man as president than the one we have. He is not only a good fit, but a man who magnifies any office he is called to fill, whether it be pastor of a great metropolitan church, or the oversight of a struggling college. If I had been blessed with the tutorial care of such a man as the president of Centenary College, when I was preparing for the highest office ever given to mortals, I would have been thrice happy and blessed. Dr. Hill is acquainted with the infinite details of the pastorate, and knows how to impart such information to others in the finest manner. The bond of union that exists between the president and pupils is permanent and beautiful. The "Rascallions" and "the Old Man" understand each other perfectly, and love each other devotedly. The

"rascallions" know that they are in school for hard work and not to "play society," not to "advertize dry goods," so they never try to "cut classes," or bring up some other flimsy excuse.

The approaching commencement will doubtless be one of the most brilliant and inspiring ever held by the college. The program for all the exercises is a rich treat. The baccalaureate sermon will be preached by Rev. Nicholas E. Joyner, B. D., of New Orleans, the Y. M. C. A. sermon by Rev. Albert S. Lutz, B. D., of Homer, La., and the address before the Alumni Association will be delivered by that eminent jurist, Judge Murff.

A. INMAN TOWNSLEY.

### WOMAN'S HOME MISSION MEETING.

The Woman's Home Mission Society of the North Mississippi Conference began the celebration of its twentieth anniversary in the beautiful and historic town of Iuka, May 20, at 8 p. m. The homes of this cultured town were thrown wide open to the delegates and visitors, and no effort was spared by these good people to make the stay among them delightful. An excellent program had been prepared by the able president, Mrs. W. W. Scales, Jr., of Starkville, Miss., and it was carried out with increasing interest from beginning to end.

The Conference was fortunate to have present during its session Miss Daisy Davies, of Atlanta, Ga., Field Secretary of the Woman's Missionary Council, who brought a most inspiring message; Miss Bessie Kilpatrick, of Corinth, Field Secretary of the North Mississippi Sunday School Board, whom it is always a delight to hear; Miss Mary DeBardeleben, of the Nashville Training School, who has chosen to give her services to the negro women of the South, and who thrilled her audience as she told of her call to this work; Miss Helen Gibson, the consecrated deaconess of Kingdom House, St. Louis, who gave an insight into the overcrowded slums of that great city; and last, but not least, our own Scholarship girl, Miss Junius Meek, who has recently been graduated from the Scarritt Bible and Training School, Kansas City, Mo. All of these and many others, too numerous to mention, added to the success and interest of the meeting, and every one felt glad to be there.

One subject of vital interest to the Conference was that of unification, and it was thought that the time had not come for such a union.

The report of the corresponding secretary, Mrs. Walter Campbell, of Winona, showed good work along all lines. Every district had held its annual meeting. Columbus was the banner district and Corinth the banner auxiliary.

Mrs. W. W. Wilburn, of Lexington, noted for the accuracy of her work, gave a gratifying report. The total collections for the year were \$23,298.94, being an increase over last year of \$3,351.03.

The need of the hour is for trained workers, and it is high time that we should be up and doing when there are 50,000,000 in the United States without any church relationship at all, when foreigners are coming to our shores by the hundreds of thousands, when there are 74 Buddhist temples in the United States, and when two-thirds of the idols used in the world are manufactured in America. The Conference was glad to receive two applications for scholarships, both of these young ladies coming from Corinth.

The Conference adjourned at noon Monday to meet next year at Macon.

The following officers were elected for the ensuing year: Mrs. W. W. Scales, Jr., president; Mrs. L. C. Short, first vice-president; Mrs. Walter Trotter, second vice-president; Mrs. C. B. Vance, third vice-president; Mrs. Walter Campbell, corresponding secretary; Mrs. R. P. Neblett, recording secretary; Mrs. W. W. Wilburn, treasurer; Mrs. S. D. Gwinn, auditor; Mrs. Susie Thompson, Superintendent Department of Supplies; Mrs. O. W. Bradley, Superintendent Department of Press.

District Secretaries: Aberdeen, Mrs. D. A. Saunders; Corinth, Miss Mattie Reynolds; Durant, Mrs. F. L. Lucas; Greenville, Mrs. Chas. Clark; Oxford, Mrs. Chifton Smith; Sardis, Mrs. J. V. Sanford; Winona, Mrs. Alma Arnold.

A VISITOR.

### TO MY FRIENDS.

Forced by failing health to surrender my charge at St. Martinville, I am going to a higher latitude for recuperation. Till July 1, my postoffice address will be Benton, La. After July 1st, address me at Arizona, La.

J. A. PARKER.

**W. W. Carre Co. Ltd**  
Manufacturer of **Lumber**  
Exporter of  
NEW ORLEANS, LA.



## Concerning Missions.

### WINONA DISTRICT CONFERENCE.

The social feature of the recent session was all that could be desired, being rendered doubly delightful by the fine hospitality of the choice people of that goodly Delta town.

The intellectual and religious quality was of the best, aided by the helpful sermon of Rev. W. G. Burke, on Tuesday evening, promoted by the scholarly and powerful sermon by Bishop Murray Wednesday morning, and equally great one Wednesday evening, reaching a climax in the address by Hon. Thomas B. King Thursday morning, followed by a free will offering of \$125.75 for the new house of worship at Lumbert.

Reports from the pastors revealed a healthy and growing spiritual state of the Church and an era of great church building. Reports are building a ten thousand dollar house of worship, while Iota Beta will soon begin a twenty thousand dollar one. Longview has just completed a thousand dollar one, which is a great achievement. A score more are being built and in contemplation for the near future. Miss Kilpatrick won all hearts for herself and the work of Sunday schools.

J. T. Lewis' address was so strong in thought, felicitous in expression and powerful in delivery that he had the undivided attention of the large congregation, despite repeated interruptions by harking for lay delegates to the annual conference. The Board of Missions sent to us the right man in Brother Lewis. And the same is true of the Board of Church Extension and W. S. Lagrone.

President Countess made a telling presentation of Grenada College, its accomplishments and its needs. Dr. Swartz pleased the Conference and helped the school by his advocacy of the interests of Millsaps College.

Brother Ellis profoundly impressed the audience in his speech for the proposed hospital in Memphis. Brother Williams sustained his reputation as being the right man in charge of the Orphans' Home.

J. J. Beck, J. R. Bingham, P. E. Pegues and W. T. Johnson were elected lay delegates to the Annual Conference, with R. Thayer and M. C. Smith for reserve delegates.

The next session will be held at Kilmichael.

The man most responsible for the condition of the district and the success of the conference is Rev. E. S. Lewis, of whom the conference said: "The four years' ministry of Rev. E. S. Lewis as presiding elder of this district has been fruitful of so much good that we are constrained to give expression to our gratitude to the Great Head of the Church for the labors of his servant among us. The devotion of Brother Lewis to the work, his brotherly bearing toward the workers, watchful oversight, tender, sympathetic and wise administration, have left nothing to be desired. We love him and we tell him so. We pray the Father's blessing on him and on all who are dear to his heart."

The conference adopted the following memorial: "The fame of Charles B. Galloway is secure and will grow more lustrous with the passing years. The two hundred thousand dollar school property in Arkansas (Galloway College); the quarter of a million dollar hospital being provided in Nashville, Tenn., (the Galloway Memorial Hospital); the hundred thousand dollar house of worship assured at Jackson, Miss., (the Galloway Memorial Church), attest the affection of the people for him, and the reverence in which his honored name is held. His greatest monuments are the lives of individuals who were helped by him. Nothing we can do will add to the glory of his great career as preacher, editor, bishop, patriot, and, greatest of all, as friend. But we owe it to ourselves to give every possible expression to our appreciation of his great life of unselfish service. We will not be content till there shall be a suitable memorial to him in connection with Millsaps College, which he served with such self-denying labors, untiring zeal and conspicuous ability. Such a memorial will be singularly appropriate."

"Therefore, resolved, that the Winona District Conference memorialize the Board of Trustees of said college to begin a movement looking to that end, either in the erection of a building or the establishment of an endowment of such proportions as will be a worthy expression of Mississippi's love for him who was her foremost and most useful citizen. We are assured that large gifts are awaiting such a worthy enterprise. It should also be projected so as to allow many small gifts, so that all may share in this tribute of affectionate devotion."

"We suggest that each presiding elder's district in the State contribute one thousand dollars. The Winona District claims the privilege and hereby exercises it, of subscribing the first one thousand dollars, which is ready on demand."

The signers of the memorial and all who voted for it gladly guarantee the amount pledged to be ready the instant the money is called for. The conference adjourned at 5 p. m., Thursday, and all will be glad when we go again to Webb. And

next time it is hoped that there will be a sufficient number of delegates to satisfy the large hospitality of that substantial town.

Jerome J. Baird was granted license to preach and was recommended to the annual conference for admission on trial into the traveling connection. Thos. L. Porter was also recommended for admission on trial.

F. D. Alexander was recommended for deacon's orders.

J. R. BINGHAM,  
Secretary.

### THE WOMAN'S MISSIONARY COUNCIL.

By Rev. Theo. Copeland, D. D.

Many thoughtful persons have regarded with grave apprehension the recently enacted laws affecting the autonomy of our Woman's Missionary Societies. These consecrated, enterprising people were doing such excellent work in their own way that the idea of changing or molesting their methods and their machinery was considered rather hazardous.

After a year of transition and readjustment they are about to find their bearings, and are preparing for fresh conflicts and greater victories.

The first annual session of the Woman's Missionary Council of the M. E. Church, South, was held in St. Louis, April 19-23. An elaborate program had been arranged covering the entire field of woman's work.

The various topics were thoroughly discussed, throwing needed light on many different problems. The children's work, young people's work, mission study and Christian stewardship, social service, deaconess and city mission work, educational institutions—these and other subjects passed under review, were ably exploited and led to the projecting of larger plans.

The addresses by missionaries, deaconesses and field workers added much to the interest of the occasion. Miss Bennett, the president of the council, and Miss Davies, field worker, are superior women, eminently qualified for the responsible places which they occupy.

The presence of Dr. Pinson and his wise words of counsel and commendation were duly appreciated. Dr. John M. Moore, a former pastor of the city, and Brother Jorner of New Orleans, honored the council with their presence. Bishop Mouzon was here a part of the time, and preached at Centenary Church, to the delight and edification of a large audience. The annual sermon at St. John's by Bishop Hendrix was up to the Bishop's highest level, bringing strength and comfort to many hearts.

One of the most impressive services of the occasion was the consecration of twenty deaconesses by Bishop Hendrix. It left a deep impression on the entire body. Equally touching and beautiful was the solemn consecration of the foreign missionaries.

Since the organization of the Woman's Foreign Missionary Society, in 1878, the women of our church have wrought wisely and well. Their far-reaching policy, their wise administration and their energetic labors have silenced the sneers of critics and challenged the admiration of the Christian world. These, together with the noble band of Home Mission workers, have stood in the forefront of the battle, sacrificing pleasure and social position that they might hasten the conquest of the world for Christ. Their periodicals have been edited with marked ability, their plans have been wisely laid and faithfully executed, their success has been phenomenal. When the problem of the unification of their forces is settled every barrier will have been removed and the present quadrennium will witness a new epoch in their achievements.

The presence of these godly women was a benediction to St. Louis Methodism, and will add to the forces that make for righteousness in this great city. Let us hope that the time has passed when any pastor in our church will refuse to encourage or co-operate with the women in their noble work.

St. Louis, Mo.

### LITTLE BOBBIE'S PA.

By William F. Kirk.

(A good example for most modern poets.)

Wife, sed Pa, wen he calm hoam last nite, here is a chanst for me to get famous.

What, said Ma, agenn? I thought you was famous alreddy.

Well, sed Pa, I wasn't ever so famous as I am going to be now. Look at this ad in the Sunday paper. It says that the Sunday editor will pay a thousand dollars for a pome as good as anything Lord Byron ever rote.

I see, sed Ma. The Sunday editor doesent want much, does he? Why doesent he make it a thousand dollars & fifteen cents. There are no Byrons now, sed Ma.

There is going to be a Byron now, sed Pa. He stands befoar you this minnit. Watch his smoa.

Do you mean, sed Ma, that you are going to try for that prize? That is jest what I mean, sed Pa. Nothing moar, or less. I have a sort of "hunch" that I am the Byron of the age, & the thousand will cum in mitey handy, too, sed Pa.

You doant look like Byron, sed Ma. Byron was tall & cleen cut, like Jim Corbett, or Allan Sangree, sed Ma. You look moar like Charley Sumerville, only he is hansum.

Then Pa got mad and sed he wasent going to read Ma the poem he had rote wich was to be the Byron poem of the age, but I took hold of his sleeve wen he was going out of the room & asked him to read it.

Let me go, Bobbie, sed Pa. Yes Bobbie, sed Ma, let him go. But I didnt let Pa go & this is the Byron poem wich he read:

I have not loved the world, or the world me. I walk through Broadway full of scorn and gloom, Let all the actors bright and happy be.

Sad I was born and sad I face my doom. What do I care for peepul gay, & placid? All of my joints is full of kinks and acid.

Well, wife, sed Pa, how do you like it as far as it has went? Did Byron ever rite anything moar gloomy, and grand?

He never roat anything sadder, sed Ma. I wish the laundry wud cum, so I can get a nice clean handkerchief & cry into it. How does the rest of it go? Then Pa kep on reesiting:

I stood in Venice, near Los Angeles, Watching the shellfish in their childish play, But what are un-essenshul things like these?

I never felt as gloomy as to-day. Roll on, thou dark & deep blue oshun, roll!

I wish I had the horse my father stole. Grand, sed Ma. You are a reel poet. You are all that you claim for yourself, the Byron of to-day.

Give me a kiss, Byron, sed Ma. Wen do you git the thousand dollars?

I wish you wud stop kidding me, sed Pa. I never thought much of my work but this poem of mine is going to get the gravy as sure as you live. There is three moar verses of it, but I guess I wont reesite them to you as long as you malk fun of evvery-thing I do.

Lissen, husband, sed Ma, you remind me a whole lot of Meyer Cohen. You doant realize that you are zetting oald. There was a time, sed Ma, wen you & Mister Cohen was full of ability. I herd him sing onst, twenty years ago, wen they called him the golden-voiced baritone of the Pacific slope. The other day, sed Ma, I herd him singing a ballad at a benefit, & it sounded like a rusty cowbell on a cow that has quit giving milk. You are the salm, sed Ma, you are kidding yureself that you are still rung. The only peepul that stay yung till thay die, sed Ma, is peepul that realize thay are getting oald.

Then Pa tore up his Byron poem.—New Orleans Item.

### POLITICS AND RELIGION.

It is not often that the relation between a man's religion and his politics is expressed as clearly as it was by Rev. E. W. Smith of Louisville recently, before the Presbyterian Assembly, which convened in that city, on "The Mission of the Southern Presbyterian Church."

"A man may attend church twice every Sunday, but if he lack the loving heart that makes him the natural protector of the weak, the poor, the defenseless, against injustice and oppression, he is not a good man. He may teach in the Sunday school and be a paragon of household virtue, but if he be at peace with the enemies of Christ's kingdom, living contentedly amid flagrant social and industrial abuses and public corruption, he is not a good man. And the Church cannot afford to look on or label him as such. So doing she degrades her standard, abdicates her moral primacy, alienates her natural following, and hides that light which Christ gave her to be the light of the world under a domestic and ecclesiastical bushel."

Any man that lives contentedly amid flagrant social and industrial abuses and political corruption is neither good citizen nor good man.—New Orleans Item.

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## The Home Circle

### "WHAT'S IN A NAME?"

Her parents named her "Marguerite,"  
And friends and kinsfolk said, "How sweet!"  
But here I will relate to you  
What happened as she upward grew.

Her older sister called her "Meg";  
Her teasing brother called her "Peg";  
Her girlish chums to "Daisy" took;  
Plain "Maggie" satisfied the cook.

And "Madge" she was to her papa;  
And "Mergie" to her fond mamma;  
And "Peggie" in her grandma's voice;  
And "Magpie" as her grandpa's choice.

With "Margery" her teacher's word,  
While "Rita" she herself preferred—  
Now, in this list with names replete,  
Pray, what became of "Marguerite"?

—American Motherhood.

### EXERCISE HELPS.

"I can't do this sum," said Hal. "I've tried and tried, and I can't get the answer."

"How many times have you tried it?" asked his mamma.

"Three times."

"Well, you go out and ride your tricycle around the house ten times, as fast as you can, and then come in and try three times more."

Out dashed Hal, and soon came in again, his cheeks glowing. "I tell you it's splendid out," he said. "The fresh air is so good, and I've thought of the way to do that sum, too."

"Got the answer—hurrah!" Hal shouted, after a few minutes.

"I thought your brains only needed a little shaking up," said the wise mamma.—Sunshine.

### UNWORTHY USES.

A prosperous farmer, fond of studying the beauties of earth and sky, had arranged a telescope in his attic window, and passed many a spare hour in enjoying the wonders it revealed. One autumn a young niece was spending several weeks at the house, and thinking that the instrument which gave him so much pleasure would doubtless delight her also, he showed her the glass and told her how to use it.

"Well, Betty, how did you like it?" he asked when they met at dinner.

"It was lots of fun," giggled Betty. "Doesn't it make things look near? I could see everything the people were doing on the houses over on the ridge, and actually I counted nine patchwork quilts on one clothesline! How could anybody ever have patience to piece nine quilts?"

Her uncle looked at her, but he made no answer; his comment came later, when he was alone.

"She could have seen the hills and the woods, all that stretch of plain that's like a picture, and a bit of the lake with the steamboats passing, but she did nothing but spy on the affairs of her neighbors. What a use for a telescope!"

There are other noble instruments, many of them much finer than any inventor on earth can fashion, that are turned to quite as unworthy uses by those to whom they are intrusted. Betty herself has a beautiful voice and sings sweetly, but she devotes it only to the light, catchy songs of the day, often too foolish to be worth burdening memory with, and she cares for little else. Her voice would be an inspiration in the Sunday school; it might be a wonderful comfort during visitors' hour at the hospitals, and the grandmother at home longs many an evening to hear it in the old, familiar hymns. But Betty does not learn that sort of music; for the most part she is wasting her voice on things not worth knowing.—S. S. Visitor.

### SHINING.

"Well, grandma," said a little boy, resting his elbow on the old lady's stuffed chair arm, "what have you been doing here at the window all day by yourself?"

"All I could," answered dear grandma, cheerily. "I have read a little, and prayed a good deal, and then looked out at the people. There's one little girl, Arthur, that I have learned to watch. She has sunny brown hair, her brown eyes have the same sunny look in them, and I wonder every day what makes her look so bright. Ah! here she comes now."

Arthur took his elbows off the stuffed arm and planted them on the window-sill.

"That girl with the brown apron on?" he cried. "Why, I know that girl. That's Susie Moore, and she has a dreadful hard time, grandma."

"Has she?" said grandma. "Oh, little hoy, wouldn't you give anything to know where she gets all that brightness from, then?"

"I'll ask her," said Arthur, promptly, and, to grandma's surprise, he raised the window and called: "Susie! Oh, Susie! Come up here a minute. Grandma wants to see you."

The brown eyes opened wide in surprise, but the little maid turned at once and came in.

"Grandma wants to know, Susie Moore," explained the boy, "what makes you look so bright all the time."

"Why, I have to," said Susie. "You see, papa's been ill a long while, and mamma is tired out with nursing, and the baby's cross with her teeth, and, if I wasn't bright, who would be?"

"Yes, yes, I see," said dear old grandma, putting her arms around this streak of sunshine. "That's God's reason for things; they are because somebody needs them. Shine on, little sun; there couldn't be a better reason for shining than because it is dark at home."—Apples of Gold.

### "SING-SING."

#### A Tradition of the De Boice Family.

Many years ago when the shores of the Hudson river were thickly wooded and inhabited for the most part by Indians and shy, wild animals, a young man named Vanderveer decided to leave the settlement of New Amsterdam and build his home and his fortunes in the virgin forest. So, bidding adieu to his friends, shouldering his axe and a knapsack containing a few necessities, he took his way northward along the eastern shore of the beautiful stream. Toward sunset on the second day the sturdy young Dutchman came to a natural opening in the trees which gave a fine view of the river, and, as the ground was high and a delicious cool spring close at hand, he decided to build his house right there.

By the following spring, when a comfortable log house stood in the center of the little clearing and the ground showed signs of cultivation and gave promise of a crop of corn, Dirck Vanderveer felt that the time had come when he could make a wife comfortable, so he returned to New Amsterdam to claim the beautiful French girl, Annette de Boice, who had promised to share his forest home. The wedding journey through the quiet wood was a delightful one, the bride riding on a pillion behind her husband on one horse, while a second (both the gift of her father) bore the household plenishing.

All went well with the young pair until one memorable day when Dirck came home from a distant part of the forest and found an empty house awaiting him and evident signs of an Indian raid. Where was Annette? The distracted husband called her name again and again, only to be answered by the sighing of the wind and the gentle sounds of the wood. But suddenly another sound came to him! Faint and far away, but unmistakably the sound of singing! As he stole forward slowly and cautiously the notes came to him more and more distinctly until he was sure that it was Annette's lovely, flute-like voice that he heard ringing out triumphantly:

"Thee well I love, O Lord, my strength,  
My fortress is the Lord.  
My rock, and he that doth to me  
Deliverance afford:  
My God, my strength, whom I will trust,  
A huckler unto me,  
The horn of my sal-va-tion,  
And my high tow'r, is he."

And what a sight the young man beheld! Annette was securely bound to a tree, with brushwood and twigs piled about her, while a number of Indians in full war paint listened—spell-bound—to the wonderful voice that, sweetly and clearly, without a shade of wavering, expressed the singer's confidence in her God.

Young Vanderveer drew nearer and nearer, then walked quietly to the tree, cut Annette's bonds and, bearing her in his arms, passed unharmed through the ring of savages safely to the house, which he came home again now that it held his heart's treasure.

Never again was that home molested, although the Indians often came, sometimes one, sometimes three or four at a time, and, squatting down before the door in summer or in front of the great fireplace in winter, grunted "sing-sing!" Mistress Vanderveer never refused, but would sing psalms to them by the hour. And the log house became a sacred place, and into the savage hearts of the red men crept a feeling of awe. Surely the white squaw's God and their Great Spirit were the same, and when they could get her to "sing-sing," he drew near and made them feel happy and good.

So time went on. Other settlers came to that part of the forest and a village grew up. When the question of a name arose Dirck Vanderveer said, "We will call our little town 'Sing Sing,'" and all agreed that that was the only possible name.—Cousin Joan.

### A PERTINENT INQUIRY.

It seems a pity that even our Sabbath school literature must be deprived of the picturesqueness and the truth of the Bible account of miracles, and what they meant. The Baptist "Advanced Quarterly" is the latest sufferer from the explanations of the scholarly brethren, who know so much better than the Biblical historians how the thing was really done. According to this up-to-date commentary on the Old Testament lessons, the miracle of the fire, which, at Elijah's prayer, came down upon the water-soaked altar and sacrifice, was caused by the "withering heat of a late oriental afternoon, when everything was dry and parched." This is surely a triumph for the hot-air artist. It will be easy for him to explain any miracle in the Bible after this. But why do our Sabbath school publication houses, Baptist or Presbyterian, or any other, find it necessary or desirable to employ this sort of "modern scholar" to make the lesson helps?—The Presbyterian.

### HIDING FROM GOD.

A teacher once held up a vase of water, in which a goldfish was swimming about, and said to the children before him: "See the fish hide. Do you see him now?"

"Yes, sir," the children shouted.

And as the fish moved in all directions, the question, "Do you see him now?" was repeated, to call forth the same eager reply: "Yes, sir."

"Can't he hide from you?" asked the teacher.

"No, sir," was the reply.

"Why?"

"Because we see through the glass."

"So," said the teacher, "God sees right through our hearts. We cannot hide from him."—Christian Intelligencer.

### MODES OF THE HEAVENLY LIFE.

By Rev. Walter G. Harbin.

Rev. C. E. Dickey, M.A., B.D., has the following to say of this book in the Central Methodist Advocate:

"I have just finished reading the book, 'Modes of The Heavenly Life,' by Rev. Walter G. Harbin, Haynesville, La., and I have never read a more fascinating book of the kind. My heart was strangely warmed as I read the stirring messages from the graphic pen of this gifted pastor-evangelist. The book is a series of five sermons on the work of the Holy Spirit. The author has given the world a small book that will long abide. It is truly said, 'No one can read it without being stirred to holier aspirations,' by Dr. R. A. Meek, in the introduction. The book may move you to tears as it did me. It is sure to make you want to be a better person and inspire you to greater and more heroic service for our Master. The style is easy and inviting to all classes of readers. The English is good, the diction is pure and the illustrations are well chosen and captivating. The book is modern and yet sound and Biblical. The one sermon on power is worth the price of the entire volume."

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NEW ORLEANS, LA.



## Christian Advocate.

ROBERT A. WEEK, Editor.

H. T. CARLEY, Asst. Editor.

CHAS. O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS  
AS SECOND-CLASS MAIL MATTER.

OFFICE: 512 CAMP STREET, NEW ORLEANS.

## TERMS:

One Copy, one year, \$1.50; eight months, \$1.00. To  
preachers of all Denominations, \$1.00.

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## Editorial.

### OUR FUNDAMENTAL WORK.

In his beautiful little volume in which he argues for the divinity of Christ, Ex-Governor Hanly emphasizes the fact that the Master did not deal with the superficial, but with things fundamental; that he did not seek quick, visible results, but rather planted principles and left them to germinate, grow and influence mankind. Or as he has so felicitously expressed it, he sowed "century seed." And do not the disciples in this day need to imitate in this respect the example of their Lord? Is there not in our work too much chasing after what the world calls ministerial success—too much wasting of time and strength on surface and ephemeral things? Let not pastors think that merely to visit, increase the church membership, improve the church property, and institute benevolent enterprises is the chief function of their calling. Deeper, far deeper than that, must be go, who would make real proof of his divine commission in the ministry. The work that endures is that which touches and transforms the souls of men. He who seeks to do this may not command much attention, or achieve success that can be measured in a glittering array of figures, or be commended at Conference for what he has accomplished; but he is aiming at the fundamental thing, and he can well afford to toil on in patience and wait for the harvest that will come from his sowing. Let us not forsake spiritual for material tasks, nor in our ministries to the needy bodies of our fellow beings, forget their deathless souls. The world needs religion more than it needs altruism; regeneration, more than reformation. The obscure worker who endeavors to reach below the surface and enrich human hearts with faith and hope and love, may seem to be doing little, but in the light of the judgment it will be found that he addressed himself to the noblest undertaking possible to man.

### SPIRITUAL EQUIPMENT ESSENTIAL.

The great need of Christian workers to-day, as it has been in every age, is equipment. But let it not be imagined that education, important as it is, can alone supply all the furnishing requisite to success. Wesley was quite as much of a scholar before he met the Moravians and his "heart was strangely warmed" as he was afterwards, but what a difference there was in the fruitfulness of his labors! Until one knows personally the way of salvation and has aligned himself with spiritual forces, no matter what may be the reach of his scholastic attainments, his efforts to win others to Christ are but futile attempts of the blind to lead the blind. Let those who would achieve large things for the Master first surrender themselves completely to him and constantly seek an endowment of power from above. Our Discipline in weighing the fitness of those who offer themselves for the Christian ministry wisely raises the question of their gifts and graces, but it properly puts the emphasis upon the thing that is most essential in propounding first of all the following inquiries: "Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? Are they holy in all manner of conversation?" Nor is there any reason for restricting these tests to those called to preach. Lay workers who aspire to the highest efficiency in service would also do well to try themselves by them.

### A BUNGLING TEACHER.

The Western Methodist devoted two editorials last week to the task of straightening out the editor of the New Orleans Christian Advocate. In this issue we can notice only the first, in which exception is taken to a statement of ours made some weeks ago

that Mr. Wesley "did not believe that the Bible contains a divine revelation, but that it is the divine revelation." We frankly admit that our statement is somewhat lacking in precision. Often writing hurriedly and under adverse conditions, we do not always use the phrase that is most felicitous. We sometimes even make regrettable mistakes, as did our learned contemporary in his issue of May 4, when he told his readers that the "Catholics" are constructing the St. John Cathedral in New York.

There is a difference between revelation and inspiration. Not all of the Bible is a revelation, but it is all inspired. The authors who composed the books of the canon did not obtain all of the facts which they recorded by divine communication, but in setting forth the truth, no matter how secured, they wrote under the influence of the Holy Spirit. It has long been the view of the Christian Church that the Bible does not simply contain the Word of God, but that it is the word of God. The Twentieth Article of the Anglican Church, to which Mr. Wesley belonged, refers to the Bible as "God's Word written." So, with this slight modification of our former statement, we adhere strictly to it, and challenge the editor of the Western Methodist to disprove it. On this point that eminent scholar, Canon Dyson Hague, says: "Ever since their day (that of Christ and the apostles) the view of the Universal Christian Church has been that the Bible is the word of God."

The editor of the Western Methodist says, "It is no mark of the higher critic that one should say the Bible contains a divine revelation," in preference to saying it is a divine revelation." In this our Brother is mistaken. It is true that some of the more extreme higher critics (belonging principally to the German school) do not concede even this much, but if there is any one of them of recognized standing among his fellow critics who concedes more, we ask the Western Methodist kindly to give us his name. Canon Dyson Hague says: "According to the critics, it (the Bible) is not the Word in the old sense of that term. It is not the Word in the sense that all of it is given by the inspiration of God. It simply contains the Word of God. In many of its parts it is just as uncertain as any other human book. It is not even reliable history." Over against the oracular affirmations of our Arkansas confrere, we place the statement of this distinguished theologian.

Our Brother calls attention to the fact that there was a spoken revelation under the Old Dispensation and a spoken gospel under the New Dispensation, before there was any written Word. Undoubtedly this is true. But that the spoken revelation was more correct or authoritative, or is in any sense superior to that embodied in writing, is a position that cannot be maintained. Manifestly if the composition of the books of the sacred canon was inspired, the spoken and written revelation must necessarily be essentially the same. Particularly brilliant is the following observation of our confrere: "The Bible is not the original source of divine revelation." Certainly not; neither was the oral teaching of the prophets and apostles. The original source of revelation is the infinite and eternal God.

But the most amusing thing in our Brother's remarkably luminous exposition is the following: "About seven hundred years after Abraham, Moses wrote the history of these things" (referring to God's antecedent revelations to his people). What is the matter with this statement? Nothing at all; we believe every word of it. But the funny thing is that this valiant champion of the higher critics has taken a position which is utterly repudiated by practically all of the scholars whose views he so heartily commends. Even Sanday, who belongs to the conservative British school, does not concede anything more than that there is an indeterminate Mosaic element in the Pentateuch. And many of these gentlemen contend that the books composing it were written not in the time of Moses, but between 800 and 425 B. C. The truth is, this discussion of our contemporary has convinced us of what we before suspected, that what he does not know about higher criticism would make not a few volumes.

### PROSPECT OF A FINE SESSION.

The Seashore Divinity School will hold its annual session from June 27 to July 6. The program arranged is exceptionally strong and attractive. Bishops Hoss, Candler, and Mouzon are slated to be present and deliver several addresses. Others engaged for the occasion are Dr. James M. Gray, of the Moody Bible School, of Chicago, who will give a series of studies in the New Testament; Dr. Leonidas Robinson, of Shelbyville, Ky., who will lecture on the Old Testament, and Dr. Harry F. Ward, of Oak Park, Ill., who will discuss the subject of Sociology. Committees from the co-operating Annual Conferences will be present to direct the work of the undergraduates and aid them in mastering their prescribed courses of study. Work on the new tabernacle is said to be progressing satisfactorily, and it is expected that it will be completed in ample time. A more suitable place for a summer school than the Seashore Camp Ground cannot be found in the Southern States. The location is beautiful, the sea breeze is invigorating, the bathing facilities are all that could be desired, and the oppor-

tunities for outdoor sports and exercise are abundant and inviting. Here one may combine work and pleasure in a most wholesome and profitable manner. We trust that many of our preachers and laymen who aspire to do better work for the Master will avail themselves of the advantages offered by this School. It would be a most appropriate and gracious action if many of our congregations would raise a purse and send their pastors. Especially do we urge our young ministers to attend.

### MINUTES OF THE ANNUAL CONFERENCES.

We have received a copy of the Minutes of the Annual Conferences of the Methodist Episcopal Church, South, for the year 1910. It is in the usual paper-bound form and numbers 354 pages. It gives the condensed minutes of every Annual Conference in the Church, both in the home and foreign fields, contains a directory of the traveling ministers of the connection, so that the postoffice address of each can readily be found, and furnishes a number of valuable statistical tables. Other things of interest are the "Death Roll for the Conference Year," and a "Chronological Roll of the Bishops from 1846 to 1910." Though not so comprehensive as the Southern Methodist Handbook, the information concerning many matters is much fuller. No preacher or layman who aspires to be accurately posted concerning what is transpiring in our Methodist Zion can afford to be without this volume. It fills a place peculiarly its own. The price is 50 cents net; orders may be sent either to the Publishing House at Nashville, Tenn. or Rev. G. W. Bachman, Winona, Miss.

### PERSONAL AND OTHER NOTES.

Rev. R. W. Tucker, the presiding elder, writes that Bishop Mouzon will hold the Ruston District Conference at Winnfield, La., June 30 to July 2.

Rev. Robt. Selby preached the Commencement sermon for the Osyka High School on Sunday, May 21. It goes without saying that it was a good one.

Rev. S. S. Holladay, of Pelican, La., and Rev. E. Nash Broyles, of Coffeeville, Miss., have our thanks for recent favors to the Advocate.

Dr. I. W. Cooper recently delivered his lecture on "Success" at Osyka, Miss., and according to reports that have come this way, it was true to its name.

Rev. H. S. Spragins, of Greenwood, assisted Rev. L. P. Wasson in a meeting at Friar's Point last week. The results are not known to us at this writing.

Dr. S. H. Werlein preached the Commencement sermon of the high school at Franklinton, La., a few days since. His discourse is reported to have made a profound impression.

Rev. P. H. Howse desires us to state that his present address is 1001 Main St., Hattiesburg, Miss., and that he will be glad to help any of the brethren who can use him in their meetings.

A good meeting was recently closed at Leakesville, Miss. The pastor, Rev. C. T. Noble, was assisted by Rev. G. G. Yeager, of Merrill, Miss. It is gratifying to note that the Leakesville charge is in a prosperous condition.

The editor of the Advocate has been not a little indisposed for the past few days. If our readers find some of the departments short of their usual fullness, we trust that in consequence they will kindly make proper allowance.

Among those to whom we are indebted for subscriptions received within the past few days are Rev. G. W. Bachman, of Winona, Miss., and Rev. A. H. Parker, of Gillsland, La. We thank these brethren for their work in behalf of the Advocate.

Writing from Mount Olive, Miss., on May 20, Rev. L. F. Alford says: "We had Bishop W. B. Murrah with us last Sunday (May 14). He gave us two great sermons, and his visit was a blessing to us and helpful to the cause. My work continues to prosper."

Dr. F. N. Parker preached the sermon before the Young Men's Christian Association of the Louisiana State University at Baton Rouge last Sunday evening. The Commencement sermon was delivered at 11 o'clock a. m., by Dr. William Mercer Green, of Vicksburg, Miss.

Rev. J. E. Stephens, our hustling young pastor at Abbeville, Miss., has placed us under obligations for ten subscriptions to the Advocate. We appreciate his kindly assistance, and pray that our paper may effectively re-enforce him in his work for the Master and his Church.

We regret to learn that Dr. J. A. Parker has been forced to give up his work at St. Martinville, by failing health. He expects to spend some time in North Louisiana, where we trust he may speedily regain his strength. Dr. Parker is one of the noble veterans of the Louisiana Conference.

We were favored a few days since by an appreciated call from the Rev. J. J. Hoffman, of the New Orleans Helping Hand Mission. Brother Hoffman will celebrate his sixty-ninth birthday on June 12. The mission with which he is connected will



have been in existence eleven years on the 24th of next August.

The Florida Christian Advocate states that the recent Southern Baptist Convention held in Jacksonville, Fla., was a notably large and enthusiastic gathering. The next meeting will be held in Oklahoma City.

Rev. J. W. McGee, the efficient chaplain of the Mississippi State Penitentiary and a member of the North Mississippi Conference, who recently has been seriously ill from a second stroke of paralysis, is reported to be very much improved. We trust that he will soon be able to take up his work again.

The Jackson Daily News states that Rev. J. R. Jones, the beloved presiding elder of the Jackson District, underwent an operation for appendicitis on Saturday, May 27th. He is reported to have stood the ordeal well, and when we last heard his condition was represented as most encouraging. We pray that he may have a complete and speedy recovery.

Our worthy young friend, Rev. H. P. Lewis, Jr., of Montrose, Miss., continues to send in subscribers to the Advocate. In all he has forwarded 30 names since Conference, which is quite a fine record. Brother Lewis may feel assured that we heartily appreciate the good service which he has rendered our paper.

Last Sunday was observed as Mothers' Day at Main Street Church, Hattiesburg. Dr. A. F. Watkins, the pastor of this church has been notified by Bishop Denny, secretary of the episcopal college, of his appointment as a delegate to the Ecumenical Methodist Conference which is to meet in Toronto, Canada, next October.

In a personal note to the editor, Rev. W. W. Woollard, the presiding elder, states that the delegates elected to the Annual Conference at the recent session of the Greenville District Conference are J. D. Barbee, Greenville; P. B. Woollard, Cleveland; J. H. Sherard, Sherard; and W. B. Nichols, Alligator. A capital delegation!

We thank Rev. N. G. Augustus, presiding elder of the Durant District, for a copy of the program of his District Conference, which is to convene at West, Miss., June 20. The opening sermon will be preached by Rev. G. W. Gordon, of Valden. Others down to presch are T. W. Dye, S. B. Myers, R. M. Davis, and D. M. Geddie.

From the Jackson Daily News of May 28, we take the following: "Rev. and Mrs. W. Fred Long have issued invitations to the marriage of their daughter, Marguerette, to Prof. John Glass Neace, to take place on Thursday evening, June the eighth, at 8 o'clock, at the residence of her foster parents, Judge and Mrs. M. F. Hayes, at Rochester, Ky."

We were honored with an invitation to the Graduation Piano Recital of Miss Ruby Cary Wells which took place in the auditorium of Grenada Female College Monday evening of this week. The musical advantages offered by this excellent institution are of a superior order, and we dare say that Miss Wells acquitted herself in a manner that reflected credit upon both herself and her alma mater.

June 4 will be Commencement Sunday at both Centenary and Millsaps Colleges. We thank Dr. Hill for an invitation to attend the closing exercises of the former institution, but being a trustee of the latter, we feel it to be our duty to go there. Bishop Denny and Dr. H. G. Henderson will do the preaching at Millsaps; at Centenary it will be done by Rev. N. E. Joyner and Rev. A. S. Lutz.

We have in hand the Monthly Bulletin, published in the interest of the Woman's Home Mission Society of the M. E. Church, South. It contains much interesting information, and we infer that it is issued for free distribution throughout the connection. We note therein the statement that the Missionary Voice now has a circulation of 50,000, but that it must attain to the 100,000 mark to become self-sustaining.

We acknowledge the reception of a program of the Commencement exercises of the Meridian Colleges, which are under the direction of President J. W. Beeson and Dr. M. A. Beeson. The annual sermon was preached last Sunday by Rev. W. H. Budd, of Brunswick, Ga., and the baccalaureate address was delivered last Tuesday by Lieutenant-Governor Seed of Montgomery, Ala. Both of these institutions have had a prosperous session.

A card from Bishop Cottrell, bearing date of May 27, says: "Please note that Dr. T. C. Wier, of Starkville, Miss., a superannuate member of the North Mississippi Conference, has forwarded me a contribution of \$2.50 for the Mississippi Industrial Institute." Let others follow Dr. Wier's good example. It will be a reproach to Mississippi Methodism if substantial assistance is not given this worthy institution in this hour of need.

In remitting for his renewal to the Advocate, Brother J. M. Germany, of Union, Miss., says, "I am 81 years old, and do not know how much longer I will live to want it." We feel a special interest in the saints who have long been in the service of the Master and have "borne the burden and heat of the day." May our Brother have increasing light as life's evening wears away, and finally an abundant entrance into the home of the blest!

Rev. George Jackson preached at Mansfield, La., on Sunday evening, the 21st ult. While in that city

he also made two talks to the students at the College. In a note to the publisher a few days since, this beloved veteran stated that it is his purpose to attend the Seashore Camp Meeting this summer, and that when en route there he hopes to visit New Orleans and the Advocate office. It is needless to say that we shall be glad to see him.

The Senior Class of Millsaps College will publish for the first time this year The Commencement Courier, which, beginning on Friday, June 2, will be issued every morning until the closing exercises have ended. It will give in a full and accurate manner information as to what is going on about the campus, and a copy will be furnished free to every student and visitor. We heartily commend this enterprise, and congratulate those who inaugurated it.

A protracted meeting was begun at the Methodist Church in Sardis, Miss., last Sunday. The pulpit was filled both in the morning and evening by Rev. W. N. Duncan, of Batesville, and Rev. George Stoves, of Anniston, Ala., was expected to arrive Monday and take up the work. Pastor Tucker has been planning for these services for some weeks, and it is to be hoped that great good will be accomplished.

Rev. J. W. Bell, the pastor at Charleston, Miss., where the Oxford District Conference will be held, writes as follows: "All who will come to Oakland on 'Old Miss' on Monday, June 12, arriving there at 2:45 o'clock p. m., will be given the round trip to Charleston for \$1.50—about one-half fare or less. Only those who come Monday afternoon will be given this reduction. Come and let's have a great Conference."

We thank Rev. W. L. Graves, of Iuka, Miss., who lately was with Brother McKeown in a meeting at Shaw, Miss., for the following interesting information: "The revival which closed at Shaw last week was one of splendid results. Brother McKeown's health is much improved. Great is the love of the good people of this charge for him and his excellent wife. Our stay in their parsonage home was most pleasant and refreshing."

In forwarding a nice check to cover subscriptions to the Conference organ from his parish, Rev. R. T. Pickett adds: "I realize the value of a good religious paper in the home; so I work for the Advocate. We now have it coming to 37 homes in the Coalville charge, and lack only two names of being entitled to a place on the Honor Roll. We expect to be on it in the near future." This is indeed a splendid showing, and we extend hearty thanks to Brother Pickett for his faithful and successful efforts to extend our circulation.

The Methodist Church at Arcadia, La., will be dedicated on Sunday, June 25, by Bishop W. B. Murrah. The Bishop will preach at the 11 o'clock service, and Dr. C. W. Carter, a former pastor, will preach at the evening hour. The board of stewards has issued a cordial invitation to all former pastors to be present on this happy occasion. The church was built during the pastorate of Rev. R. O. Welr, and the debt has been raised this year. Rev. A. I. Townsley is the present pastor.

The Advocate acknowledges the reception of a set of Church Extension Charts and other interesting data from the secretary, Dr. W. F. McMurry. The operations of the Board since its creation in 1882 are stated in concise form and a large amount of valuable information is made easily available. These charts are for free distribution to Sunday schools, Epworth Leagues, and any others who may desire them and may be had on application to Dr. McMurry, at 1025 Brook St., Louisville, Ky.

Rev. W. W. Graves, the host, thus reports concerning the twentieth session of the Woman's Home Mission Society of the North Mississippi Conference, which has just been held at Iuka, Miss.: "The meeting was one of the best in the history of the organization. Nearly one hundred visitors and delegates were in attendance. Dr. W. W. Pinson delivered a fine sermon on Sunday. A number of choice and telling addresses were made. Mrs. W. W. Scales, Jr., makes a fine presiding officer. The meeting was a great blessing to Iuka."

Though the canvass for funds has not yet been launched, \$3,000 has already been subscribed to the Memphis Methodist Hospital. Of this amount, Mr. J. H. Sherard, who originated the movement and who in spite of many difficulties has kept working to get under way, gave \$1,000. Rev. H. M. Ellis, the field agent of the enterprise, has gone to Memphis to begin his work, and may be addressed at 587 Linden Avenue. For the present Brother Ellis will let his family remain at Brookhaven, Miss., where he has been pastor for more than two years.

We desire to express our appreciation of an invitation from Mrs. S. M. Thames, the worthy president, to attend the annual meeting of the Woman's Foreign Missionary Society of the North Mississippi Conference, which is to convene at Cleveland, June 10-14. It would be a rare pleasure, indeed, to be present, but our inexorable editorial duties will not allow this privilege. The sermon will be preached by our long-time friend, Rev. S. M. Thames, of Carrollton. As is stated elsewhere in this issue, the names of delegates should be sent to Mrs. P. B. Woollard, Cleveland, Miss.

We have no words to express the gratification it gives us to announce that Rev. J. W. Honnoll, of Tunica, Miss., who was operated on in Memphis about ten days ago for an affection of the prostate gland continues to do well, and that his prompt recovery now seems assured. No minister in North Mississippi is more universally loved and honored than this majestic veteran, who, though considerably past seventy, preaches like a Bishop, and is in large demand. We trust that his valuable life may yet be spared for many years. This good news will carry joy to thousands in North Mississippi and elsewhere.

We take the liberty of publishing the following reference to the recent session of the Corinth District Conference at Myrtle, Miss., by Bishop McCoy in a private letter to the editor of the Advocate: "It was a great occasion. I have seen nothing like it since I was a boy and attended the old-time District Conferences in the country with my father. On Wednesday it was estimated by the presiding elder that there were a thousand people on the grounds. They came from the surrounding country and from up and down the railroad. There was preaching in two churches at 11 o'clock, and then they overflowed. The dinner on the ground was something to be remembered. Elder Jacob is a mighty man in that part of Israel."

The Woman's Foreign Missionary Society of the Mississippi Conference met at Jackson, Miss., on Thursday, May 25th, with Mrs. Bessie Lipscomb, the president, in the chair. The attendance was good, and the reports showed the work to be in a healthful condition and growing. A number of notable addresses were made, and the interest was sustained throughout the session. Dr. J. C. C. Newton, of Japan, who has been visiting Bishop and Mrs. Murrah, preached last Sunday at 11 o'clock. Mrs. Bessie Lipscomb was re-elected president; Mrs. A. F. Watkins was chosen corresponding secretary, and Mrs. W. H. Wyatt, of Natchez, recording secretary. A full account of the proceedings will doubtless be furnished the Advocate by some one who was present.

The Columbus Dispatch (Mississippi) of May 21, states that \$10,000 will be expended in improving and making more attractive the First Methodist Church of that city in the near future. The main auditorium of this imposing structure was overhauled a few years ago and is one of the most spacious and satisfactory in the entire South. What is now contemplated is the renovation of the Sunday school and class rooms, and the installation of a new steam-heating plant. The Dispatch gives the credit for this forward movement to Dr. H. G. Henderson, the pastor, whom it pronounces one of the ablest ministers that has ever served this historic congregation. This is high praise, since some of the foremost men of Southern Methodism have wrought in this field, prominent among whom were Philip P. Veely, R. K. Hargrove, and S. A. Steel.

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Dr. F. S. Parker .....	5.00
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# THE AWAKENING OF INTEREST IN AND THE PROSECUTION OF MISSIONARY PLANS IN THE LOCAL CHURCH.

## How the Pastor May Assist the Layman.

(A paper read by T. M. Evans before the Seashore District Conference of the M. E. Church, South, at Long Beach, Miss., and forwarded to the Advocate for publication at the request of the conference.)

Christ said (Mark 16:15): "Go ye into all the world and preach the Gospel to every creature." Again, in Luke 24th chapter, 44th to 49th verses, we find: "And he said unto them these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures. And said unto them: Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high."

Hearsay evidence has never been acceptable to establish any material fact, but the testimony of every witness must bear the earmarks of the personal knowledge of the witness. We are witnesses and our pastors can assist us by causing us to "tarry at Jerusalem" until we receive the power or personal knowledge or experience which we are to testify to.

Jesus Christ was the greatest organizer that we have any record of, and let our pastors recognize this faculty. The military officers who have accomplished the most are those who have organized their men the most thoroughly. Many of the greatest victories won were not those of bloodiest contest, or greatest mortality, but were the result of well-trained and thoroughly organized forces being ready for action, who pre-occupied the desired positions before it became necessary to use ammunition, or was required that blood be shed. So every community and village and municipality should be pre-occupied by the Church and school and every Christian influence, and not wait for the place to be stained with crime, sin and all kinds of iniquity and then seek to capture such stronghold of sin.

Now we will say that as an elementary principle any church is as strong as the combined strength of all its thoroughly organized, disciplined and loyal members, minus the combined reflex influence of all of the disloyal and undisciplined members. Therefore, if the pastor would have a successful church, let the pastor be an organizer.

Methodism was originally a layman's church. The work of the church was done largely by the class leaders, exhorters and local preachers. There would be great revivals at class meeting and prayer meeting and meetings of like nature; but since Bishop McTear held that class leaders were not necessary on stations and places where the pastor was always within call of his people, the class leader and the exhorter have been dispensed with by custom and Methodism has become very much of a one-man organization, there being in many places no one to lead in public prayer, or do public duty, except the pastor. Now, all one-horse conveyances are necessarily either very slow or very small, and sometimes both, and it is the same with one-man organizations in most cases. The pastor who attempts to do all the work of his charge alone will have to pad his report to pass roll at conference, and I fear in the next world also. The fact is, the pastor in a station of five hundred members, surrounded with the usual influences,

needs many more times the help that a pastor of a circuit in the country numbering the same number of members needs.

Again, the pastor can assist his laymen by training them to be loyal, well-disciplined, intelligent members of his church, full of the spirit of Christ, ready to assist in all good work and constant in the attendance upon all the services of the church, and in waiting upon its ordinances and supporting its institutions. We would not detract any God-given influence or power or merit from the ministry, but no minister can perform the laymen's part, any more than he can cast a vote for his laymen at a general election.

When God wanted the children of Israel delivered from the hands of the Egyptians he did not call upon Aaron, the orator and priest, but he called upon Moses, the statesman and soldier, and later upon Joshua and Caleb; and when he wanted to relieve his people from some theological bondage he called upon Martin Luther, John Wesley and others. So it is that God has called the ministry to perform the duties of the minister, and the layman to perform the duties of the layman.

Any layman should hang his head in shame if he should knowingly permit his pastor to be any more refined and chaste in language or life than he, or any more punctual in the attendance upon the services of the church, or liberal in supporting the gospel and its institutions, or intelligent in regard to his duties or the affairs of his church.

What layman would want his pastor to spend the week loitering around pool rooms, blind tigers, or other questionable resorts, or attending card parties, dances and other things of this kind, or renting houses for questionable purposes, or worse, even, running his business wide open on Sunday in open violation of both the State laws and the laws of God, while he is in the pulpit preaching the gospel? Yet, would it not be as profitable and as excusable for the pastor to do these things as for the layman to do them? Is it not as humiliating to the pastor to address a congregation of his members so engaged as it would be to the congregation of members to be addressed by a pastor so engaged?

If we would have our pastor spend the week in prayer and study in order to prepare for us a sermon for Sunday, should we not spend the week in study and prayer that we may receive it? Is it not necessary to keep the stomach in a good healthy condition in order to enjoy the best of food? Then if our spiritual stomach is nauseated with filthy dissipation, how can it be expected to enjoy good spiritual food? It is too often the case when the preacher has preached an able sermon of Christian righteousness that the world echoes back, "You witnesses testify against you; they patronize the same places of evil resort, gamble in the same games of chance, desecrate the Sabbath in the same manner, profane the name of the Lord and use as many words in buying and selling as we do."

There are things to be done that the minister can, as a minister, never do. For instance, every minister can and perhaps ought to preach on the Christian Sabbath for a year, and yet the Sabbath would still be desecrated, but the sheriff and the circuit judge can enforce the Sunday laws and prevent the Sabbath desecration any day that they make up their minds to do so. Let the pastor demand of his laymen that they perform their duty and live for something.

What would we say if on reaching the church on Sunday morning we should learn that our pastor had gone on an excursion, or on a fishing trip, or was out attending to some business? Yet, it would be just as excusable for the pastor to do these things as for the laymen to do them, though the laymen seem to do these things with impunity. Should not such laymen be dealt with as the pastor would

be if he were the guilty party? Will we make fish of one and fowl of the other?

Let us remember that there is but one standard of life for the male and female, pastor and layman, that is acceptable to God; that the Church is the kingdom of God upon earth, and that we are disloyal subjects of that kingdom unless we live up to its standards of life; that we are delinquent taxpayers unless we pay the charges that God has placed upon us; that we are guilty of treason against the kingdom of God when we ally ourselves with his enemies by encouraging them in the desecration of the Sabbath, or any immoral, or ungodly business, amusement or occupation.

Remember the Scripture says: "Beginning at Jerusalem." Now, beginning at Long Beach, beginning in the Seashore District, our missionary life should clean up our home community, free it from iniquity, if we would clean up the heathen lands.

Again, the pastors could assist the laymen by sending them out to open up mission Sunday schools and organize prayer meetings in different parts of the community.

Not long ago a gentleman friend informed me of a large number of children right under the eaves of our church who were not in Sunday school or attending church. I agreed to go and hold a Sunday school if he would get the children together, and at 3 o'clock one Sunday afternoon I went to the place agreed on and found some thirty children present. On inquiry, I found that only one of those present ever attended any Sunday school or church. These people will never be reached through the regular church services unless led there from mission services. It is an error to think that these mission services interfere with the regular work of the church. The Salvation Army does not reduce its congregations at the hall by the informal street service; but, on the contrary, increases them, and so if any established Sunday school will establish mission schools it will lead the children from the mission schools to the regular Sunday schools. The pastor should enlist his laymen in this work.

The same is true of the prayer meetings. The sooner the pastor and the laymen recognize that the pastor is only the officer in immediate command and that the layman is the man who must do battle, the better for all concerned.

It has been said that Mr. Spurgeon had all his official members meet with him in a room for half an hour before each service, which time was spent in prayer service, and that some soul was saved at every one of his regular services. Would it not be a surprise, not only to the congregation, but also to the official board in most churches, if somebody were to be saved at every service? For many years before my father's death he insisted that it was the privilege of any pastor to have some person, or persons, saved at each service, and he scarcely ever preached for several years before his death that there was not some profession at the service.

Why not we Methodists of the Seashore District, like Mr. Spurgeon, put God to the test and really be consistently religious for a while, and give him an opportunity to open the flood gates of Heaven and pour out upon us such a blessing as was never heard of before? Why not now? Now is the accepted time; to-day is the day of salvation. How do we as Methodists observe that suggestion in our order of service that each member bow in prayer on reaching his seat in the church?

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## Tidings From the Field

### Terry Charge:

We are moving along nicely on our work. We are expecting some great things during the year. We have such a thoughtful people to live among. This year we have organized one prayer meeting, which is well attended; also three Sunday schools. I preach from two to four times each Sunday. We have bought a new organ at Byram; also a supply of our Methodist hymnals. At Forest Hill in the near future we expect to put some pulpit chairs in the Terry Church. We have spent \$62.10 in papering and painting the parsonage. Twice already have our good people filled our pantry with many good things to eat. We feel that it is good to be here, and the longer we stay the better we like it. We have not held any of our revival meetings yet, but we are praying for and expecting a great time at all of our churches.

J. O. WARE, Pastor.

### DeSoto, Miss.:

I want to say that I am getting along smoothly with my work. I have already held two revival meetings on my charge. The Master was with us in the power of his Spirit in both meetings. I held the recent revival meetings without the assistance of any other preacher. My congregations at some of my churches are on the increase. Rev. John Paul of Poplar Springs, Meridian, Miss., was with us on the 15th inst., and preached us a soul-thrilling sermon on the subject of soul-winning. All who heard him were delighted with his sermon, and my people say that they can hardly wait until our coming revival meeting, which begins here at DeSoto on Wednesday evening before the fourth Sunday in July, to hear him again. The good people of this charge have got the parsonage near completion, and they have recently built a nice barn for their pastor's convenience in caring for his horse. The good ladies of the Woman's Home Mission Society of this place have been thoughtful of the things needed to add to our comfort. They have purchased a fine cooking stove and a pump, and some other nice things. I am doing my utmost to make this circuit one of the best in the Meridian District. My people are cheerful and I am happy. "Hallelujah!"

HILARY WESTBROOK,  
Pastor.

### High Point, Miss.:

High Point is a little town on the M. C. & K. C. Railroad, about eight miles from Louisville. We have four churches on the work. The one at High Point is a credit to our young village, and we are proud of it. I am serving a fine people and am having good congregations at every service. I have four Sunday schools on the charge. Our second quarterly conference was held on May 13. Rev. N. G. Augustus preached a fine sermon and the interest was good. The churches are coming up pretty well with the preacher's salary. We have improved our parsonage by ceiling and repairing some of the rooms, and have furnished it. We now have a very good house on a desirable lot. There is a good future for the High Point Charge, for it is a healthful place and is settled by substantial people. I have been much hindered in my work this year by sickness in my home. In March I was called to the bedside of one of my sons at Pontotoc, who had typhoid fever, and was kept away for six weeks. I then brought him home and he was ill two weeks longer. But I thank the Lord

that he is now able to walk around in the house. I am working and praying for a sweeping revival throughout the charge. I ask all praying people to pray that I may do my duty as a minister of the gospel. I started in the work on the Randolph Mission twelve years ago and I have gone through cold and heat, wet and dry, until my health is failing, but I want to thank the brethren of the North Mississippi Conference for standing by me like they have. I will never forget you, brethren. Especially do I hold in affectionate remembrance M. H. Honnoll and J. W. Honnoll, as I was associated with them when I most needed assistance.

Yours in the work,  
D. M. FLOYD, P. C.

### Homewood Circuit:

The second quarterly conference for the Homewood Circuit was held at Gasque Chapel, May 13-14. The attendance, both Saturday and Sunday, was very encouraging. Sunday the congregation could not all be seated, and I never preached to a more attentive congregation, and at the close of the sermon we administered the sacrament of the Lord's Supper to one of the largest classes of communicants I ever saw. This is Brother Graves' third year on the Homewood Circuit, and he is held in high regard by his people, and in appreciation of his efficient service the stewards advanced his salary fifty dollars over last year. The Sunday school and missionary societies are well organized, and doing good work, and there are many evidences of a substantial spiritual growth. When Brother Graves went to Homewood about thirty months ago, he found a very ordinary parsonage to live in. Now he and his interesting family are occupying one of the most handsome, and comfortable parsonages in the district. One shadow marred the pleasure of the conference. That princely layman, Brother E. A. Gilbert, who has occupied an official place in the Church for more than a quarter of a century, and has served very efficiently in any office to which elected, died on Friday, May 12. His going leaves Homewood Circuit much poorer, but heaven is richer.

T. J. O'NEIL, P. E.

### Philadelphia Charge:

To all intents and purposes, Philadelphia is a station, but the Presbyterians have occupied our church there for a number of years and we still allow them to occupy it one Sunday in the month, and on that Sunday our pastor preaches at Deemer, a small sawmill town about two miles south of Philadelphia.

Last year the stewards at Philadelphia assessed for P. C. \$1200.00, and paid it, and they have made the same assessment again this year, and up to the second quarterly conference, which was held May 17th, about thirty-five per cent of the assessment had been paid, the largest amount that has ever been paid this early.

Under the wise leadership of the active pastor, Brother M. M. Black, the Sunday school has been greatly improved, a Senior Epworth League has been organized, the church has been painted inside and outside; some improvements have been made at the parsonage, twenty-three have been added to the Church, and a revival meeting is now in progress.

Brother Black leads the district in payments on the general collections.

T. J. O'NEIL, P. E.

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## Epworth League Department.

(Edited by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications intended for this Department should be addressed.)

### Devotional.

With the coming of June we turn to a new topic. It is, "Acquiring the Right Things." With all our strivings and worry, and anxiety, what is really to be desired? The first answer suggested is "Spiritual Power," which forms our topic for June 4th, and what a need is there for this power! No man who has sought to do things for Christ will fail to feel his need of prevailing with God in order that he may also prevail with men. How poor are words and deeds unless the Holy Spirit shall use them, and yet how efficient the poorest become when he empowers and blesses! In our striving for culture and training and in our seeking for methods and devices, is there danger that we forget that the best of these are poor and puny without him?

We must first of all WANT this power. Our failures are not really lost after all, if they make us know our need of God. Mere human effort, ending in failure, will make men know what is the real source of power. Secondly, we must seek earnestly for it. "Enter into thy closet . . . And thy Father who seest in secret himself will reward you openly." If the praying preacher passes away the pulpit will have lost all its efficiency. If the membership fails, the pew will be utterly powerless. Ask! Seek! Knock! "For every one that asketh receiveth." Then lastly use that power. Boldly put God's promises to the test. "Be not faithless but believing." Let us show our faith in God's power by what we undertake for him. Use 2 Tim. 1:7; 1 Cor. 2:3-4; Acts 1:6-8; John 14:26; John 16:7-14.

### Some Difficulties.

I can't say that I am a real League worker, but have tried to be, and am still trying. In discussing three of the prominent difficulties in League work will begin with the most prominent of all—negligence on the part of the president and first vice-president to attend all meetings. We all know that interest will cease if these officers fail to be present at these meetings.

Failure to ask God in prayer to be in every one of these meetings.

Secret prayer will help every member of the League.

Failure of League members to study subjects carefully; without careful preparation we could not expect to fully enjoy the devotional meetings.

Let us all be in earnest about this matter, prayer more, study more and begin our meetings on time.

Respectfully,

MRS. J. LUTHER SINGLETARY.  
President Florence Epworth League.

### The General Board Meeting.

The League editor is just returned from Nashville, where he attended on May 10 the annual meeting of the General Epworth League Board. The session was attended by all members and a great amount of work was done. The report of Dr. Parker, as general secretary, was most carefully com-

pared and placed at once before the board the salient facts concerning the year's progress. A full report of the meeting will, of course, be published in the Epworth Era, and later in our columns, but there were two or three important actions taken with which we wish to acquaint our Texas League-dom at this time.

First, it was decided to create the office of Junior Epworth League Secretary. Plans were made for raising by voluntary subscriptions a sufficient sum to enable the board to employ some one to fill this place, and when as much as \$1000 has been provided an appointment will be made.

Another action was the selection by the board of a definite mission field for the voluntary support of the Leaguers. In casting up the work of the League at large for last year, it was found that the sum of thirty-odd thousand dollars had been raised and expended for missions, largely in special funds. It was further ascertained that the Board of Missions of our Church had from various sources, partially from the Leagues, expended around thirty-two thousand dollars on mission work in Cuba. The suggestion was made that the Leagues take upon themselves the work of financing this Cuban field, and after thoughtful consideration and thoroughly canvassing the varying needs of the Church, it was decided by the board to adopt the Cuban field as our very own for another year. The contributions to this fund are, of course, to be purely voluntary. The board did not levy an assessment. It simply took in account the fact that already we were expending a large sum on missions and the further fact that interest in missions is rapidly growing and decided to give intelligent direction to this work. The estimate of the Board of Missions for Cuba next year was placed at \$50,000, and this amount was designated by the League Board to be raised by the League. In other words, the League Board simply assumed on behalf of the Leaguers the caring for the Cuban budget for next year. Full details of the work and how the fund is to be handled will, in due time, be printed and distributed by the central League office.—Texas Advocate.

### QUARTERLY CONFERENCES.

#### NORTH MISS. CONFERENCE.

##### Greenville District—Third Round.

Greenville .....	May 28, 29
Beulah .....	June 11, 12
Duncan .....	June 18, 19
Winterville .....	June 24, 25
Glen Allan .....	June 25, 26
Cleveland .....	July 1, 2
Clarksdale .....	July 2, 3
Hollywood .....	July 8, 9
Lula .....	July 9, 10
Sabino .....	July 11
Dundee .....	July 12
Dockery .....	July 16, 17
Litton .....	July 18
Hillhouse .....	July 22, 23
Kuhn .....	July 29, 30
Hollondale .....	Aug. 5, 6
Shaw .....	Aug. 13, 14

Sherard .....

Aug. 20, 21  
Let the pastors take particular note of question No. 17 in the business of the quarterly conference, and make a written report in full of this question, as the Discipline requires.

W. W. WOOLLARD, P. E.

#### Columbus Dist.—Third Round.

Mathiston, at Providence	June 3, 4
Sbuqualak, at Cooksville	June 10, 11
West Point .....	June 18, 19
Starkville .....	June 25, 26
Macon .....	July 2, 3
Brooksville, at New Bethel	July 4
Columbus, First Ch.	July 9, 11
Columbus, Second Ch.	July 9, 19
Mashulaville, at Mt. Hebron	July 15, 16
Crawford, at Pope's Cbp.	July 22, 23
Starkville Ct., at Kilgore	July 29, 30
Sturgis, at Pughs	Aug. 5, 6
Mayhew .....	Aug. 11
Cedar Bluff, at Pearson	Aug. 12, 13
Cochrane .....	Aug. 19, 20
Columbus Circuit	Aug. 26, 27

J. E. THOMAS, P. E.

#### Aberdeen Dist.—Third Round.

Houlka, at Asbury	June 10, 11
Pontotoc .....	June 11, 12
V. and C. City .....	June 16
Palestine, at Palestine	June 17, 18
Houston .....	June 18, 19
Buena Vista, at P. Grove	June 20
Okolona .....	June 21
Aberdeen .....	June 22
Tupelo .....	June 25, 26
Amory and Nettleton	June 25, 26
Smithville, at S	July 1, 2

JAMES H. FELTS, P. E.

#### MISSISSIPPI CONFERENCE.

##### Newton Dist.—Third Round.

Bay Springs, at Raleigh	June 3, 4
Montrose, Reid's Cbp.	June 10, 11
Pachuta, at McGowan's Chapel	June 24, 25
Laurel, First Church	July 8, 9
Laurel, Kingston	July 8, 9
Laurel, Sixth Street	July 8, 9
Lake, at Lake	July 12
Rose Hill, at Paulding	July 15, 16
Chunkey, at Suquelena	July 22, 23
Decatur, at Union	July 26, 28
Dist. Conf., at Union	July 26, 30
Shilo, at	Aug. 1
Trenton, at Pulaski	Aug. 5, 6
Carthage, at Singleton	Aug. 18
Friday .....	Aug. 19, 20
Walnut G., at Freeny	Aug. 19, 20

T. J. O'NEIL, P. E.

#### LOUISIANA CONFERENCE.

##### Monroe Dist.—Second Round.

Bonita .....	May 27, 28
Tallulah .....	June 3, 4
Oakridge .....	June 10, 11
Collinston .....	June 11, 12
Downsville, at Douglas	June 17, 18
Calhoun .....	June 24, 25
Florence .....	July 1, 2
Brooklyn, at Hickory Spr.	July 8, 9

S. S. KEENER, P. E.

## Marriages

May 18, 1911, at the Methodist parsonage, 2607 C. Street, Meridian, Miss., by Rev. Isaac Lockhart Peebles, Mr. R. C. SPRINKLE, of Springfield, Ohio, to Miss BESSIE P. SLAGLE, of Dayton, Ohio.

At the Methodist parsonage, South Side, Meridian, Miss., May 22, 1911, by Isaac Lockhart Peebles, MR. GENERAL GEORGE SMITH to MISS FERNIE DIXIE JONES. Both of Meridian, Miss.

At the Methodist parsonage, South Side, Meridian, Miss., May 21, 1911, by Isaac Lockhart Peebles, DR. CHAS. A. MARTIN, to MISS ADDY McGEE. Both of Chunkey, Miss.

Dec. 28, 1910, at the residence of the bride's father, Mr. Petty, of Gibsland, La., by Rev. A. H. Parker, Mr. W. W. MERRITT and Miss MAGGIE PETTY.

### Those' Bad Srells.

Lebanon Jct., Ky.—Mrs. Minnie Lamb, of this place, says: "I believe I would have been dead by now, had it not been for Cardui. I haven't had one of those bad spells since I commenced to use this medicine." Cardui is a specific medicine for the ills from which women suffer. Made from harmless, vegetable ingredients, Cardui is a safe, reliable remedy, and has been successfully used by weak and ailing women for more than fifty years. Thousands of women have been helped back to health and happiness by its use. Why not profit by their experience? A trial will convince you that Cardui is just what you need.

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## The Sunday School.

### THE BANNER BIBLE CLASS IN WEST LOUISIANA.

By Rev. P. O. Lowrey.

When Rev. J. F. Foster became pastor at De Ridder, La., he found a good foundation laid and the nucleus gathered by his predecessor, Rev. J. W. Booth, for a good Bible class and he at once took hold to carry forward the work begun. He called his official Board together and reminded them that they were not simply money getters, but his allies and co-workers in the church and that he could not accomplish large things without them. They immediately fell into line and began an active work that resulted in the rapid growth in the membership of the class which now numbers one hundred, and new members are added every Sunday, with a regular attendance of from sixty-five to seventy. Since the pastor teaches the class the members insisted and had it named "The John F. Foster Bible Class," and adopted as their motto: "I will see you next Sunday."

The pastor is to organize a class next Sunday for the young ladies of the advanced department. Brother Foster kindly agrees to be used at any point in reach in telling the story of his splendid class' growth and work wherever he may help other pastors and superintendents, and we trust the brethren may have him in every place where such work is needed. The following are the class officers:

President, Mr. C. E. Moore, paymaster of the Long Bell Lumber Co.; vice-president, Mr. J. H. McMahon, president of the First National Bank; treasurer, Mr. C. A. Paxson, president of the Lumberman's State Bank; secretary, Mr. George Dowling.

The following are chairmen of the several committees, each having six assistants:

Membership—Mr. J. W. Tooke, cashier of the Lumberman's State Bank.

Social—Mrs. J. W. Tooke.

Devotional—Mrs. Ed. Morrison.

#### NOTES.

A Bible Class has been organized at Doyline with W. M. Campbell, president; G. N. Brown, vice-president; and John Blount, secretary and treasurer.

A Home Department has been organized at Doyline, with Mrs. Ed. Goodwill, superintendent, and Mrs. G. N. Brown, assistant, and a Cradle Roll with Miss Constance Tabor, superintendent. Mr. S. T. Anders has been chosen assistant superintendent of the school.

Rev. W. D. Kienschmidt has increased the attendance upon his Bible Class at Bon Ami from practically nothing to about thirty, largely by means of personal invitation. Mr. F. E. Martin, the efficient teacher and sawmill foreman, turned over to the pastor a list of the names of all the men on the payroll, and the systematic and continuous campaign was begun, the mails being the chief means of communication. The pastor and teacher think the class is now ripe for organization and the working of the usual committees and such other service as a Christian fraternity can render men who are working under factory conditions.

### MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

On a recent Sunday every member of the Broad Street Sunday school at Hattiesburg was present. How many more schools can show a like record?

Children's Day at Summer's Chapel, the first in the history of the church, was pre-eminently successful. With only thirty scholars, there was an all-day service, dinner on the ground, songs, recitations and addresses, and the collection amounted to over \$6.00. Good!

An unusual number of pastors have ordered Children's Day programs. The Meridian District heads the list with only three pastors failing. The Sea Shore presses them hard with only four failing, and possibly some in each of these districts ordered from Nashville. Could we not all pull together and "clear the decks?"

Now let every pastor please remit promptly to our treasurer, Mr. W. H. Morse, Tylertown, Miss.

Can we have organized and graded Sunday schools in the country? Why not? Is the standard of intelligence in the country lower than in the towns? Or is the interest in church work in the country less than in towns? I dare say none will venture the assertion. With graded schools springing up all over the rural sections, it is becoming imperative that consideration be given this question.

One of the finest books published for the average Sunday school teacher is "The Point of Contact," by Patterson DuBols. It shows the utter unwisdom of attempting to teach abstract truth to a child. "A child's experience is concrete rather than abstract, simple rather than complex, immediate rather than remote," and the teacher MUST put himself in line with this thinking. This book shows how.

Did you ever read "A Boy's Eye Views?" It has opened the eyes of many a Sunday school superintendent, teacher and pastor. It is one of the most interesting books in print for the average Sunday school worker. A boy goes visiting and in simple, direct language as becometh a boy, tells what he saw and heard. He tells of the Cradle Roll, Home Department, blackboard, etc. If you read it you will be surprised how many problems it will solve and how many Gordian knots it will cut. Suppose you try it.

#### NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

A clever rally day card can be made by having a watch with very legible face and numbers on the upper half, with the hands pointing to 9:30—the hour for the meeting of the school. Below these words: Watches should be wound up about every twenty-four hours, Sunday schools about every six months. That is what rally day is for! YOU are one of the keys to the Sunday school situation in your school. Be on hand next Sunday and bring the other fellow.

This poem was used most effectively by Rev. Wm. Brown in his talk before a Y. M. B. class on the "Set of

Man's Life. He spoke straight into every man's heart and life and used this little verse, which is printed because of the numerous requests for it:

"Ships sail east and ships sail west  
By the very same winds that blow,  
It's the set of the sail and not of the gale

That determines the way we go."

Mr. Marion Lawrance uses the full poem of several verses often and so helpfully. A world of truth is enclosed in the lines, so arranged that the attractive combination of word and rhyme makes it easy to commit to memory.

A fine mixed class of twenty-seven charter members has been organized at Rox's Chapel, on Rev. P. A. Miller's work. It is called "The Marvin Adult Bible Class or the Helpers." Its motto is: "I am only one, but I am one, etc." Class sentiment: "Every life is meant to help all lives; each man should live for all men's betterment." This school has observed Christmas and Easter very fittingly and is preparing a splendid Children's Day program. Miss Laura Stout is teacher of the Marvin class and promoter and helper of every department in this fine school, and to her consecrated and cultured leadership this great success is largely due.

Missionary Sunday is one of the red letter days of the year. The twofold aim of the World's Sunday School Association, the International Sunday School Association and of every single denominational Sunday school is:

1. To promote the missionary idea in Sunday school work, and
2. To promote the Sunday school idea in missionary work.

One class on missionary Sunday had the unusual privilege of praying for their own Bible women in Japan, and by special request for the work in Africa under Bishop Hartzel's supervision and Dr. McKean's leper work in Siam. Letters and pictures and germane information made this hour of prayer and interest full of help and inspiration. Then these missionary activities have such an educative value; they open up countries, costumes, history and untold possibilities—an education easily acquirable and of great value.

Brother James, on the Iuka Circuit, has awakened a very real Sunday school interest all over his territory. On Sunday, April 30th, he had a Sunday school rally at Snowdown, a church lately remodeled and looking well kept and very full of listening people. A Wesley class of ten was organized and much work done along all Sunday school lines. The vast possibilities for education and evangelization along this great line in the rural districts are so great they cannot be now adequately measured. The field secretary tries to spend every Sabbath afternoon in these districts and derives more uplift, inspiration and help than is given out. People are so heart-hungry to know good, beautiful and helpful things and lend such hospitality and interest to the visiting Sunday school helper that it is a real joy to give them our best in head and heart. Letters for help come from localities where no Sunday school has ever been located, and they are so appealing it makes one very humble to be blessed with the privilege of doing such ideal and far-reaching missionary work.

It's not always  
temper—

That causes a horse to balk. It may be a Sore Shoulder, a Bruise or a Strain—maybe Colic or Bots. Dr. Tichenor's Antiseptic cures all of these troubles.

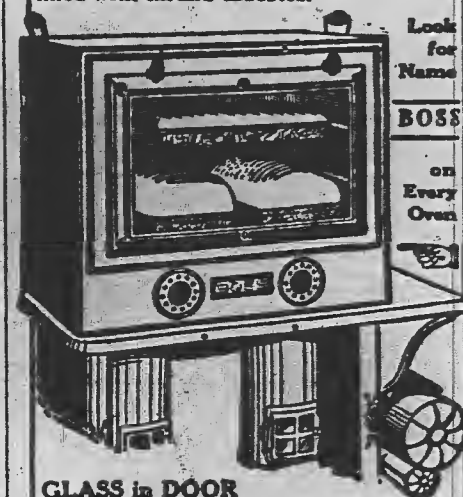
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Baking qualities and ventilation superior to any other oven or range. All heat goes right into the open bottom, and is perfectly distributed to all parts of the oven by means of our patented Heat Deflector. Flame always visible through small mica windows. With the BOSS a baking costs less than a cent. It will many times over pay for itself in saved bakings to say nothing of saved fuel.

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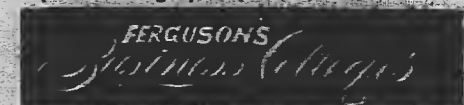


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## WASHINGTON, MISS.

Our second quarterly meeting was an occasion that will leave pleasant thoughts lingering in the minds of the people of historic old "Kingston" for some time to come. The business meeting was held Saturday afternoon, May 20, at the home of Mrs. M. J. Farrar, widow of the saintly Dr. Farrar, already gone to his reward. The quarterly conference landmark, Brother John D. Ireland, was absent, being at home sick. In reviewing the work for the first half of the year, I believe this charge compares favorably with others of the district, considering that our work is scattered and lies in the second worst boll weevil stricken county in the State. Attendance on public worship is comparatively good and the finances are well up. But the best of the quarterly meeting occasion was the Sunday services. It seemed to us that Dr. Featherstun outdid himself on the text: "What is man that thou art mindful of him?" The subject was handled in a masterful manner, as Dr. Featherstun always handles a great subject. The attendance was the largest seen at old "Kingston" in a great while, and the attention given the preaching of the Word was good. The congregation never tired and sat in anticipation of further treatment of the subject, even after it seemed it had been studied from every conceivable point of view. But this was not all. The people requested another sermon in the afternoon, and it was given them. The subject was that of "Children," and no doubt was inspired by the occasion of an infant being baptized in the morning. Dr. Featherstun showed conclusively that children have a very important place in God's kingdom. We now come to that part of the occasion that appeals to all alike. An ample and sumptuous dinner was spread upon a table and the living green carpet in front of the church. A remark was made by one who knew that it looked like antebellum days. Buggies and carriages dotted the ample grounds, darkies here and there hitched the horses, and negro women and nurses attended the mistresses and their babes. There was plenty and to spare of the good things of life to satisfy the inner man, and all ate and enjoyed the repast most heartily. The day was fine, and all went home apparently pleased and satisfied.

L. E. WIGHT.

## NESHOPA CIRCUIT.

The second quarterly conference for the Neshoba Circuit was held at North Bend, May 18th. Although Neshoba is made up entirely of country churches, and is distinctly agricultural territory, and this is the busy season, and the quarterly conference came mid-week, there was a large congregation present.

Neshoba is being served by that prince of local preachers, Rev. J. C. Long. This is his eleventh year on this circuit—not eleven in succession, of course—and I know of no man who has so completely enshrined himself in the hearts of any people as has Brother Long enshrined himself in the hearts of the people of Neshoba Circuit, and not only has he completely won the hearts of the people, but he has done more for Methodism in Neshoba County than any other one man.

As an expression of the high regard in which the people hold their pastor, they advanced his assessment fifty dollars over last year, and half of their assessment is paid.

Six have been added to the Church this year, the Sunday schools are doing satisfactory work, and all departments of church work on this circuit are in a prosperous condition.

T. J. O'NEIL, P. E.

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AND BUILD UP THE SYSTEM

Take the Old Standard GROVES TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children, 50c.

## A SUCCESSFUL CONVENTION.

Dear Brother Meek: I do not know whether any one will write to the Advocate of the Claiborne County Sunday school convention, which met at Martin, May 19, at 10 a. m.; therefore I am constrained to do so.

If a more able penman should send you a report I shall not expect you to notice this; otherwise, I should like for the readers of the Advocate to know what a glorious meeting we had.

Brother Fred Long and his co-worker, W. A. Chisholm, gave beautiful and instructive talks and were ably assisted by Rev. T. B. Holloman, Dr. H. G. Hawkins and Hon. M. M. Satterfield. As this was the first convention ever held in our village, our apprehension can better be imagined than described when we were notified that our place had been selected for the 1911 convention. But we have cause to rejoice that it came to us. Every one has been helped by it. The only regret was that our pastor, Rev. J. E. Sampley, could not attend.

The able president of the County Association, Mr. H. H. Crisler, was re-elected; also Dr. Mays, the secretary and treasurer. An able corps of committees were appointed.

Of the work mapped out for the future work committee, to my mind, the most important was the organizing of the Royal Army, suggested by Dr. H. G. Hawkins. The round table talks prepared by Dr. Holloman were interesting and gave food for new thought in the Sunday school work.

We are glad the convention came to us. That the good seed sown may bring forth a bountiful harvest is our prayer.

M. L. DAKIN.

## AN APPEAL.

Rev. J. M. Huggin, a superannuate member of the North Mississippi Conference, who now lives in Memphis, Tenn., because of continued sickness of himself and several members of his family, is greatly in need of financial assistance and I make this call through the Advocate, feeling that we have many noble laymen who will be glad to contribute to the relief of this afflicted minister and who need only to be informed of his condition. Without giving particulars, I am assured he is in real need. Any assistance given will be greatly appreciated. Contributions may be sent direct to Rev. J. M. Huggin, 705 Court Avenue, Memphis, Tenn.

W. M. YOUNG.

## WILL MEET AT CLEVELAND, MISS.

The annual session of the Woman's Foreign Missionary Society of the North Mississippi Conference will meet in Cleveland, Miss., June 10-14. A good program has been prepared, to begin Saturday night with a jubilee service. Mrs. Chappell of Nashville and Miss Daisy Davies, both members of the Woman's Missionary Council, and Miss Elizabeth Hughes will be with us. Delegates and visitors who expect to attend the meeting will send their names to Mrs. P. B. Woollard, Cleveland, Miss.

MRS. S. M. THAMES,

President.

MRS. W. M. ALEXANDER,

Corresponding Secretary.

## Good News For The Deaf.

A celebrated New York Aurlist has been selected to demonstrate to deaf people that deafness is a disease and can be cured rapidly and easily in your own home. He proposes to prove this fact by sending to any person having trouble with their ears a trial treatment of the new method absolutely free. We advise all people who have trouble with their ears to immediately address Dr. Edward Gardner, Suit No. 480, No. 40 West Thirty-third street, New York City, and they will receive by return mail absolutely free a Trial Treatment.

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Think of her attempting to make ice cream in the old disappointing way! With

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**BROTHER J. I. COOMBES** died at his home seven miles west of Ripley, in Tippah County, February 8, 1911. He was afflicted for two years, but he bore his affliction patiently and was ready for the summons when it came. He was born July 11, 1845. He professed faith in Christ when about 17 years of age and joined the M. E. Church, South, in which he lived a faithful Christian life. On September 29, 1870, he was married to Miss Mary Manning. This was a happy union. There were born to them ten children, all of whom are members of the M. E. Church, South. Just before he fell asleep in Jesus he called them, one by one, to his bed and asked them how it was with them and the Lord. They told him they were at peace with God. He shouted "Hallelujah!" and sang an old familiar hymn, and then passed into the heavenly land, where some sweet day we all hope to meet him. God bless the family!

R. C. KENNEDY, P. C.

A beautiful little bud has been plucked from the garden of this world and carried to the paradise of God to bloom out in the bright beyond. **LITTLE MARVIN C. TORBERT, JR.**, infant son of Marvin C. Torbert and Lela Bergeron Torbert, was born March 5, 1911, and died May 5, 1911, aged two months. His stay on earth with father and mother was of short duration, but alas! how soon are the fond hopes of loving parents blighted by the cold and chilly hand of death! His short little life was by no means devoid of good. He left the impress of his sweet little life on the fond hearts of parents, grandmother, uncles and aunts. They will never forget his tender little cheeks, his chubby little face and sweet innocent look. It is hard indeed to part with those whom we love, but God's will, not ours, be done. Our sympathies are with the parents, and while they cannot call their baby back to them, they can go to it. Weep not, for he is at rest. The funeral services were conducted by the writer, who is the pastor of the parents, in the presence of a large number of friends and relatives, after which the little body was laid to rest in the Melville Methodist Cemetery to await the resurrection morning. He has gone before to lead them on to him.

P. A. SWANN.

**MRS. ANNIE JOSEPHINE POPE** was born at Goodhope, Miss., February 20, 1879, and died at her father's at Goodhope, April 26, 1911. She was married to Mr. W. R. Pope, May 29, 1898, who lived only a few years. To them was born one child, Annie Christine, a bright, sweet blossom who lives to comfort and gladden the hearts of her affectionate grandparents. Mrs. Pope, the daughter of Mr. and Mrs. W. P. White, joined the Methodist Episcopal Church, South, when a girl, and her beautiful Christian character found helpful expression in serving

others. Her experience was deep and rich. Her presence and smiles were always a benediction and her hand a blessing. After the death of her husband she went to Memphis, where she entered school and prepared herself for more remunerative labors as a skilled stenographer. After thorough equipment she was given a position with good salary, which she held until her health failed, two years ago. She was then called home to her loving parents, whose privilege it was to care for and administer to this beautiful, loving and heroic life whose ministry of suffering was full; yet her soul responded to it with constantly increasing faith, saying, "The Lord will take me up and I shall succeed." Her death hour was one of glorious triumph. May the tender Shepherd take special care of the tiny little life, Christine and may the Holy Spirit do his perfect work in her heart and life.

A. M. BROADFOOT.

**W. B. DUNCAN** was born April 2, 1856, and died in his home at Cockrane, Miss., April 23, 1911. Brother Duncan was happily married to Miss Allie Wilkinson, January 28, 1880. To them was born one son, who at the time of his father's death was in the far West trying to regain his health. Brother Duncan professed faith in Christ and joined the M. E. Church, South, in young manhood, and lived a loyal and faithful member till his death. He was not what is called a demonstrative man in his religious feeling, but lived his religion every day of the year. He came as near being the same man all the time as any person I ever knew. I don't suppose that during his entire life his word and honor were ever questioned by any person. I was his pastor and close neighbor for four years. I can say I never saw him do one improper act, nor heard him speak an unkind word. Brother Duncan was a man of strong convictions. He did not jump at conclusions, he believed a thing by evidence. But when he fully decided a matter he did not change. Brother Duncan was a very obliging man. He loved his neighbors. It was his delight to assist them in any way possible. But if a person ever betrayed his confidence he took it seriously. I loved him for the purity of his character. He was a friend to all good. During his last sickness, which was of a year's duration, he was never heard to murmur nor complain. He said it must be right or it would not be so. He died as he had lived for thirty years, trusting in the blood of Christ. He has gone to his reward. We shall see his face no more on earth, but we shall know where to find him. To his heart-broken widow and only son, Albert, we extend love and condolence. May our Heavenly Father comfort them in this sad hour of bereavement. His former pastor,

W. R. WILLIAMS.

Mt. Pleasant, Miss.

### BROTHER MOORE RECOVERING.

This is to certify that Rev. Wilson Moore has been under our professional care for one month. I have made repeated microscopical examination of his sputum and failed to find tubercular bacilli. We are satisfied that he has not active tuberculosis, but has been restored to his normal weight, strength and activity. We believe that with proper care he will have many years to work for the Master.

Most respectfully,

E. L. McGehee.

May 14, 1911.

### BATON ROUGE DISTRICT CONFERENCE.

To Pastors within the Baton Rouge District:

Please send to the undersigned the names of delegates from your respective churches who expect to attend the district conference at Franklinton, June 16-18. A large attendance is desired and we promise all a good home and a hearty welcome. Cordially,

L. C. WILSON,

Pastor.

Franklinton, La., May 22, 1911.

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## THE WORK AT BLACK HAWK.

"God moves in a mysterious way  
his wonders to perform." How often  
are our disappointments and apparent  
misfortunes turned into blessings!  
This has been impressively verified  
this year in reference to the pastor  
and people of Black Hawk Charge.  
Rev. B. B. Sullivan, who was first ap-  
pointed to this work, died before he  
could reach it, and it seemed for a  
while that we would be left without  
a preacher, but under the guidance  
of the Holy Spirit, I verily believe,  
Brother J. H. Bell was sent to us, he  
having moved twice already since  
conference. Owing to a combination  
of incidents and circumstances, the  
church at this place had run down  
until it was, apparently, without any  
spiritual life whatever, the attendance  
at the regular preaching services and  
also at the Sunday school was very  
small, and prayer meetings were ab-  
solutely a thing of the past; but I am  
glad to say there has been a great  
improvement, and we look for still  
greater things in the days to come.

I think when the Lord called Brother  
Bell to preach, he and his good wife  
"being one," both of them answered  
the call, and some people are bold  
enough to say, "She is the better  
preacher of the two." I have even  
heard of people saying MY wife is  
smarter than I am, and I just let them  
think as they please about it, and I  
suppose Brother Bell does the same  
thing. At any rate, by their com-  
bined Christian zeal and consecration  
they promise to do a great work in  
saving souls. I am sorry to know  
that there is not always this union  
of purpose and effort on the part of  
preachers and their wives. Sad is  
the fate of any preacher who does  
not consider this matter well in select-  
ing his life mate, and thereby gets  
one who is not in full sympathy with  
his sacred calling! But if he makes  
a wise selection she will cheer and  
help him over many rough places in  
life when gloom, disappointment and  
temptations overtake him. Indeed, I  
often wonder how a man without a  
good Christian wife who is in full  
sympathy with his life work can live  
a consistent Christian life without  
sometimes stumbling. God bless the  
good women!

But I find that I have digressed. On  
last Sunday we held our Children's  
Day exercises, which were a grand  
success. The collection exceeded any-  
thing heretofore by 50 per cent. The  
success of the occasion is due largely  
to the untiring efforts of Sister Bell  
and Miss Claudia Attweave, who man-  
aged to work in nearly all of the chil-  
dren in the community. The Sunday

school has more than doubled its  
members since Brother and Sister  
Bell began their visitations among the  
people. I am more thoroughly con-  
vinced than ever that this is the great  
secret for preachers to learn in order  
to meet with the best success in win-  
ning souls—that is by coming in per-  
sonal contact with parents and chil-  
dren in their homes and talking to  
them individually on the subject of  
their souls' salvation. When com-  
pared to this work, preaching is as  
"sounding brass and a tinkling cym-  
bal." I do not underrate a well pre-  
pared, practical sermon, suited to the  
conditions and needs of the hearers—  
and this is just the kind Brother Bell  
gives us—but where there are lasting  
impressions made on a congregation  
by even this kind of preaching and  
ONE man is saved, there can be TEN  
influenced to lead a new life by direct  
personal appeals to them in their  
homes and on the way. Especially  
is this all important in these latter  
days when so few people attend the  
preaching services. The assessment  
for missions has been collected and  
forwarded, and all the other collec-  
tions will be met. This charge has  
fallen behind on the preacher's salary  
for several years, but I feel sure that  
it will be paid in full this year.

J. B. STREATER.

Black Hawk, Miss., May 25, 1911.

## FREE TO READERS OF THIS PAPER.

Although "Gray's Ointment" is nearly  
a century old and has cured scores  
of people of what seemed to be hope-  
less suffering, there are some people  
yet who don't know the true merit  
of this celebrated ointment, and in or-  
der that every one may test its effi-  
ciency, a free sample box will be sent  
to any reader of this paper upon re-  
quest. "Gray's Ointment" is an in-  
fallible cure for cuts, bruises, boils,  
burns, poison oak, insect bites, blood  
poison, carbuncles, piles, old sores  
and all skin eruptions. Write W. F.  
Gray & Co., 804 Gray Building, Nash-  
ville, Tenn., for your free sample, or  
get a 25c box from your druggist and  
join the ranks of the well and happy.

## MEMORIAL RESOLUTIONS.

Whereas, our Heavenly Father, who  
is the source of all love and wisdom,  
and whose great father heart is stirred  
with pity for those who sorrow, has  
seen fit to take back to himself the  
pure soul of little THOMAS BRAME  
GREDELL, which he had given into  
the keeping of earthly parents for a  
few short months; and

Whereas, we, as a community  
bound together by ties of brotherly  
love and fellowship, feel that the sor-  
row that has come to one home has  
also touched ours, and desire to ex-  
tend our sympathy to the bereaved  
parents; therefore, be it

Resolved, by the Methodist Sunday  
school of Montrose:

1. That in the death of this little  
child the Cradle Roll Department has  
lost one of its most promising mem-  
bers and the town of Montrose one  
of its brightest little ones.
2. That we extend our most heart-  
felt sympathy to the stricken family  
and point them to him who alone is  
able to take away the bitter pangs of  
grief caused by this visit of the death  
angel to their home.
3. That we bear them up in our  
prayers and bid them think of their  
little one, not as being dead, but as  
resting safe and secure in the loving  
arms of the Tender Shepherd, who,  
when he was on earth said: "Suffer  
the little ones to come unto me."
4. That these resolutions be spread  
upon the minutes of the Sunday school,  
a copy furnished the bereaved fam-  
ily and one be sent to the county  
paper and the New Orleans Christian  
Advocate for publication.

MRS. H. P. LEWIS, JR.

MRS. J. M. KENNEDY.

MISS ETHEL GAMMAGE.

## The Secret of Success

### Genuine Merit Required to Win the People's Confidence.

Have you ever stopped to reason  
why it is that so many products that  
are extensively advertised, all at once  
drop out of sight and are soon for-  
gotten? The reason is plain—the ar-  
ticle did not fulfill the promises of  
the manufacturer. This applies more  
particularly to a medicine. A medi-  
cinal preparation that has real curative  
value almost sells itself, as like an  
endless chain system the remedy is  
recommended by those who have been  
cured, to those who are in need of it.

In an interview on the subject a  
prominent local druggist says, "Take  
for example Dr. Kilmer's Swamp-Root,  
a preparation I have sold for many  
years and never hesitate to recom-  
mend, for in almost every case it  
shows immediate results, as many of  
my customers testify. No other kidney  
remedy that I know of has so large  
a sale."

The success of Dr. Kilmer's Swamp-  
Root is due to the fact that it fulfills  
every wish in overcoming kidney,  
liver and bladder diseases, corrects  
urinary troubles and neutralizes the  
uric acid which causes rheumatism.

A free trial bottle will be sent by  
mail, absolutely free. Address Dr.  
Kilmer & Co., Binghamton, N. Y., and  
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dence, Uptown 954; St. Mark's Hall,  
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thing. There is coming out of Cin-  
cinnati the Boss Oven—a portable af-  
fair with a glass door. It can be used  
on any kind of a stove or range in  
which either oil, gasoline, acetylene,  
alcohol or gas is the fuel. House-  
wives appreciate an oven in which  
they can always see their baking  
without opening the door. It means

freedom from the worry and loss  
caused by burnt or fallen bread and  
cakes.

Domestic Science Schools, where  
practical baking demonstrations must  
be successful, endorse the Boss glass  
door oven because, due to its method  
of construction, heat is perfectly dis-  
tributed to all parts. The glass door  
is held in place by patented yielding  
pressure retaining strips, which per-  
mit expansion and contraction—in-  
surance against glass breakage on ac-  
count of heat. The glass door fits so  
snugly that escape of heat from oven  
is impossible. The Hunefeld Co., of  
Cincinnati will be glad to send free  
to all readers their BOSS Recipe  
Book and Cookery Helps and Hints,  
with illustrated description of their  
Glass Door ovens, which do a baking  
at a cost of less than a cent.

## U. S. GOVERNMENT USING GEORGIA MARBLE.

Perhaps one of the most practical  
proofs of the excellency of Georgia  
Marble as a permanent building mate-  
rial of unequalled durability, is the  
fact that the American Government is  
using it in the erection of many of its  
most important and pretentious build-  
ings, buildings erected for the purpose  
of serving many generations as yet  
unborn. When it is remembered that  
many of these government edifices are  
erected in sections of this country  
thousands of miles distant from the  
Georgia Quarries, some of them in  
New England and Canada, being lo-  
cated almost at the very sight of mar-  
ble deposits which have been famous  
in the past, it goes without saying  
that there must be a very special rea-  
son, or reasons, for the using of Geo-  
gia Marble. Altogether, the knowl-  
edge regarding the special advan-  
tages and peculiar properties of Geo-  
gia Marble seem to be as generally  
and widely known as was the famous  
Parian and Pentellic marble many  
centuries ago.

The reason for the superiority and  
excellence of Georgia Marble lies in  
the peculiar formation of its crystal-  
line composition. These crystals,  
which are 97.32 per cent carbonate of  
lime, are so closely interlocked, one  
with the other, as to prevent the  
slightest degree of absorption, which  
is the first stage of decomposition. By  
actual test, the absorption of Georgia  
Marble is shown to be only six one-  
hundredths per cent., and Prof. J. B.  
Johnson, of the Washington Univer-  
sity Testing Laboratories, states that  
it is by far the smallest absorption he  
has ever known any building stone  
to have. Its crushing strength as  
tested on a U. S. Standard Riehle  
Testing Machine of 100,000 pounds ca-  
pacity, is upwards of 10,000 pounds to  
the square inch, and it will withstand  
heat to upwards of 1,000 degrees Fah.  
In beauty this Georgia Marble is sim-  
ply superb, the Cherokee grade being  
a silver grey; Creole, a mottled black  
and white of beautiful design; Ken-  
nesaw, a white and Etowah, an exqui-  
site pink in varying shades.

For monumental purposes Georgia  
Marble cannot be equalled. It is time-  
resisting, dignified and beautiful.  
When lettered the inscription stands  
out in bold contrast with the back-  
ground and is plainly legible. It will  
not weather in any climate, but will  
last for an eternity and these perpet-  
ual lasting qualities makes it in real-  
ity a monument.

For interior finishing and wainscot-  
ing Georgia Marble heads the list in  
finishing material, because it matches  
up perfectly, and is practically fire  
proof. There is no stone like it in the  
whole world, and the supply is inex-  
haustible. It can be had in any size  
pattern and almost any shade desired,  
without any delay. For that monu-  
ment, or that building, whether ex-  
terior or interior, specify Georgia  
Marble. Ask your dealer to show you  
samples of Cherokee, Creole, Kenne-  
saw and Etowah Georgia Marble, and  
if he can't supply you, write the Geo-  
gia Marble Co., Tate, Ga., and they  
will put you in touch with a nearby  
dealer who can.



# NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58—No. 23.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2886.

ROBERT A. MEEK, Editor.  
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, LA., THURSDAY, JUNE 8, 1911.

CHAS. O. CHALMERS, Publisher.  
Office, No. 512 Camp St.

## Editorial

### A BEAUTIFUL TRIBUTE TO BISHOP GALLOWAY.

We have before us in pamphlet form the sketch of Bishop Charles B. Galloway, which was prepared for the Mississippi Historical Society, by the Honorable Edward Mayes, of Jackson, Miss. To say that this production emanated from this source is a guaranty of the highest excellence. Distinguished as a lawyer and scholar, Mr. Mayes also possesses unusual gifts as a writer. His *Life of Lamar* attracted national attention, and the *History of Education in Mississippi* which he wrote some years ago for the United States Government has been pronounced by competent judges a masterpiece. Judge Mayes was a college-mate and life-long friend of Bishop Galloway, and writes with a full and accurate knowledge of his personal characteristics, of his views upon the various public questions of his time, and of the succeeding events of his brilliant career.

After touching briefly on the home influences that surrounded the future Bishop, the author gives the following interesting account of where and how he obtained his education: "As a boy, Charles Galloway attended a school in Kosciusko, kept by Mr. J. R. Farish, a Baptist minister. In this, and other schools in the town, he continued until October, 1863, when the family removed to Canton. Here he attended the school for boys as regularly as the disturbances of the Civil War allowed. In the fall of 1865, he entered the Sophomore Class of the University of Mississippi, and he graduated as a bachelor of arts in June, 1868, at eighteen, with a most creditable record for scholarship, being fifth in a class very large and of exceptional ability. There were then at the University influences well calculated to foster the piety of Charles Galloway. The chancellor was Dr. John N. Waddel, an able and distinguished Presbyterian divine; denominational colleges had not then been re-established; and many of the student body were young men preparing for the ministry, in which class young Galloway formed most of his close friendships. In 1867 a union protracted meeting was held in Oxford, in which the university faculty and students took part. Many were converted, amongst them, Charles Galloway, who shortly afterwards united with the Methodist Church at Canton, under the pastorate of Rev. Charles G. Andrews; and so he began the long and unflinching life of active piety which was his happy lot. He taught in the Sabbath schools; was a leading spirit in the students' prayer meetings, which were held on Sunday afternoons; and graduated with a settled determination to enter the ministry. Of his general bearing and standing at college, the Rev. Dr. C. W. Grafton, of the Presbyterian Church (who was the first honor man of his class), wrote, after his death, as follows: 'The bent of his whole future life was set forth in his constant, unremitting devotion to daily duties, his conscientious fulfillment of every obligation, his uniformly courteous behavior,

his upright walk and conversation all through his college course. He always displayed the rare quality of good common sense, and knew how to use his opportunities. More than any one I ever knew, he was at all times able to use his stores of knowledge. He was always captivating and winsome. I do not remember ever seeing him make a failure in class room, and he never shirked any duty. In those early days a great deal of attention was bestowed on declamation and debate, and other literary exercises, and in all these lines of work he was conspicuously at the front.'

This account of Bishop Galloway's work at college is particularly interesting, since it corrects the impression prevalent to some extent that he did not exhibit talents above ordinary while a student at the University of Mississippi. Considering his exceedingly youthful age and the large attention which he gave to the literary societies, his class standing was notably good. The Bishop's quadrennium of service as editor of the *New Orleans Christian Advocate* is referred to in the following language: "In this position the literary labors and training of his university course at once qualified him and served him well. Week after week his fresh, timely, and powerful editorials told for his Master's cause, extended his own fame to every part of the connection and disclosed to the leaders of the Church the grace, the versatility, and power of the man."

The famous Mississippian's extraordinary capacity as a public speaker is thus described: "It was, however, in oratory and speech-production that Bishop Galloway's talent found its chief expression. During his active career of forty years it is safe to say that his speeches, including sermons, mounted into thousands. He not only had a great native talent for oratory, which was manifested even in his callow days at college, but he also keenly enjoyed the intellectual fervor and stimulus of public speaking. Practice made him ready and fluent and strong. His personal appearance, which was at once engaging and impressive, and his voice, which was distinct, resonant, and penetrating, equipped him well. His sermons always drew great congregations, and when he spoke attention fixed upon him at once, and his audiences inspired him. He won from the great Bishop Wilson the appellation of the 'golden-mouthed,' and at the International Epworth League Conference, held in Denver in 1905, he was characterized by the pastor of a Northern Methodist Church who introduced him, as 'the greatest preacher under the sun.'"

We quote a few sentences of what is said of the Bishop's course and influence as a citizen: "He was not a politician in the common acceptance of that term. He took no such part in practical politics as would be unseemly or questionable in one consecrated to the service of God. Yet he had in politics a certain good influence, which he freely used, and which was potent for the right. \* \* \* Often he spoke before the Legislature and with a holy courage he faced and denounced many of the popular wrongs which he saw. He spoke, for instance, in behalf of law and order, denouncing the mob as the assassin of the law, and suggesting steps for the upholding and sufficiency of the courts, declaring

that public offices are public trusts, and demanding that purity and justice pervade legislation and the administration of the laws.

"So also with respect to the troublesome questions touching the relations between the races. He took his courage in his hands, and where so many temporized and were silent, he staked his popularity, and, while thoroughly loyal to his own race, withstood their prejudices and their passions, counseling forbearance, equal justice, and even sacrifice in dealing with the negroes. From his memorable speeches of that period, numerous passages might be quoted, so replete with piety and with wisdom, that no nobler inscription could be carved on any tomb than to say that he who sleeps beneath, had spoken them. If from the palmy days of Greece some mouldering manuscript had remained on which only could be deciphered the name of the writer of many of the passages from his speeches, those words alone would have conferred a worldwide fame and would have sufficed to rank the author with Aristides and Plato. That such effect does not follow now, only proves that such high-thinking is more common now than then; for which we may thank God. But it is noble thinking, none the less."

We give in conclusion the closing paragraph of Judge Mayes' discerning and beautiful tribute to Southern Methodism's ascended leader, whose counsel is so sorely missed in both Church and State, and upon whose like we fear we shall never look again:

"Was Bishop Galloway indeed great? He truly was. We cannot tell whether there were latent in him those extraordinary capacities, which, when the times serve and the special occasions arise, carry men on to dramatic achievements such as sometimes thrill the world. The man must fall upon the favoring times in order to make manifest all of his possibilities. Had Cromwell been born fifty years earlier than he was, or had Patrick Henry and Thomas Jefferson been born fifty years later, probably none of them would ever have found a place in history or been known except locally, or for more than a man of strong character and good abilities. But true greatness has many forms of manifestation. There is the greatness of the tornado, and the greatness of the breeze; there is the greatness of the raging ocean and that of the softly flowing river; there is the greatness of the towering mountain whose peaks are eternally wrapped in ice and loneliness, while there is also the greatness of the swelling plains, whose fruitful bosoms bear the burden of the human race. Galloway's life fell in a peaceful period. What dormant capacities he had for splendidly dramatic action can never be known, because no crisis called for such action; but he did show certainly the greatness of complete competency to meet all of those demands which a large life in peaceful times made on him, coupled with a prompt, unflagging, and even joyous willingness to discharge all of the calls upon him, and more. In him was truly manifested the fructifying greatness of the breeze, of the river, of the fertile plain and the summer rain. And, as it was manifested, his was the type of a true greatness which made him, not terrible, nor awful, nor wonderful, but useful and lovable."



## Christian Advocate.

Published for the Louisiana, Mississippi and North  
Mississippi Conferences, Methodist Episcopal  
Church, South.

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### ADVANTAGES OF METHODIST UNION.

By Rev. T. H. Lewis, D. D.

(From the address of President Lewis of the Protestant Methodist Church, delivered at the Conference on Methodist Union, May 7, at Chattanooga.)

The century in which Methodism was born was pre-eminently a philosophical and an unemotional age. Rationalism was as dominant then as naturalism is now. Methodism made all its first converts in a great university. Perhaps in the whole history of the Church there never was a less auspicious environment for a great revival than England was in the eighteenth century. And consider again what this is we are willing to call an emotional religion and show the proper shame for it as one of the weaknesses of our fathers. Is it not, after all, a fact that the emotions are elemental forces in human nature, and that no religion can do much for a man until it reaches and controls his emotions? For example, fear is an emotion, and fear is not only the beginning of wisdom, but it is perhaps the largest single factor in conscience, and conscience is the basis of man's religious nature. Faith may not be called strictly an emotion, but belief does not become faith until the emotions of desire and preference have moved the will to choice. Love is an emotion, and religion without love is but a sounding brass and tinkling cymbal. Hope is an emotion, and we are saved by hope, for it is an anchor of the soul both sure and steadfast and entereth into that which is within the veil.

Now Methodism made a great stir in England and America in the eighteenth century, not because the men of that time were unsophisticated, but because it penetrated with a blade sharper than a two-edged sword the elemental emotions in men, and broke up the lethargy and indifference of a rationalistic and formal age. It purged men's consciences from dead works to serve the living God. It made them careful and scrupulous, set them hard tasks, laid on them heavy crosses, but they reckoned that all these were not worthy to be compared with a conscience void of offence toward God. It gave them a faith neither mystical nor dogmatic, but absolutely sincere, by which they endured as seeing him who is invisible, and out of weakness were made strong. I doubt if the world will ever see a more heroic type of Christianity than these Methodists of the olden time displayed before a crooked and perverse generation. It started up all the springs of love within them. The love of God shed abroad in their hearts flowered out into a religion of joy. They took joyfully the spoiling of their goods; they counted it all joy to suffer for the Lord Jesus; they rejoiced in tribulation; with joy they drew water out of the wells of salvation within them. They first taught Christian people how to sing, making melody in their hearts to God, and giving a new significance to the "glad tidings of great joy." Hope visited them as it comes to all, but with a difference. Their hope made the wilderness and the solitary places about them to rejoice and blossom as the rose. Into the dark and joyless lives of England's stolid, hopeless poor they brought the radiance of a spiritual sunrise, which made their hovels the vestibules of heavenly mansions. And when the end came they feared no evil. In the supreme test of hope they taught men how to die. The shadows of the dark valley broke apart and the glory of God did lighten it. With their expiring energy they clapped their hands for joy, and gave their latest breath to a gasping hallelujah. Well may we say, looking at the mighty transformations of that time, and considering our need of this time: "If this is emotional religion, Lord, increase our emotion!"

I am sure all will agree that Methodists might gladly pay a great price to bring back to Methodist pulpits the unction that persuades men to accept religion after this fashion, to bring down again upon Methodist altars the baptism of regenerating power that makes religion mean a new man as well as a new life. And what hinders? Not the culture of the age; not the changed environment of Methodism. It is as true in the university as it is in the forest of the savage, that "the natural man receiveth not the things of God, because they are spiritually discerned." It is as true of Methodism housed in marble temples as it is in log meeting houses or the open fields, that "it is not by might, nor by power, but by my spirit, saith the Lord."

What is the price we must pay to get back the vitality and wonder-working power of the old-time Methodism? "It is not too hard to see, neither is it far off, but the word is very high unto thee, in thy mouth and in thy heart, that thou mayest do it." It is simply to wait it, to desire it more than its accidents, to seek it and to pursue it more than any of its forms of expression. In a word, what is it but to say it is to stop emphasizing the things wherein we Methodists differ, and to put the whole stress of prayer and effort on the things wherein we all agree; that just as we love Christ more than we love any form of Christianity, so we may show that we love Methodism more than we love any of its denominations.

That would mean, of course, Methodist union; but what is vastly more important, it would mean a new era of Methodist power, a new baptism upon Methodist people, and a new vision for Methodist leaders. It is because I believe this with all my heart, that the union of Methodists appeals to me so powerfully. I see in it more than a beautiful Christ-like sentiment, more than a wise statesmanship; retrieving wasteful effort and suppressing unseemly rivalry where economy and co-operation are so much needed. I see in it God's call to a higher Methodism than any we know to-day, the rejuvenescence of Methodism, and the obliteration of the reproach written on our wall: "Thy kingdom is divided and given to the Medes and Persians."

I suppose no one will deny that Methodism is not the aggressive, conquering force in the world it formerly was. Say what we will—and much can be truthfully said—of its millions of intelligent, pious, generous, capable men and women; of its hosts of preachers and writers, molding opinion and directing effort in the best movements of the age; of its magnificent institutions—educational, benevolent, philanthropic, largely endowed and efficiently administered—there stands the accusing fact, written large in the census of our times, that Methodism is making an annual net gain of membership in this country of less than 3 per cent. That seems to me to mean that the Methodist army has largely ceased to fight and has gone to digging intrenchments. Perhaps others may more correctly interpret it to mean stability, higher culture and larger influence on the permanent forces of civilization. We won't discuss that; all I know is that none of these is the distinctive note of Methodism. The Master's word to the first Methodist was, "Touch me not, but go!" and when Methodism ceases to go it may be wise and stately and rich and influential, but it isn't Methodism.

Now, I believe that to start Methodism on another triumphant march two things are needed: We need a new esprit de corps in the pew and we need a new note in the pulpit. Methodist union will give us both. The mere change of the figures in the census will send a thrill to every man calling himself a Methodist. The era of good feeling thus inaugurated will compel new crusades. It will be as it was in this country when the Spanish war broke out. I verily believe multitudes of peace-loving citizens welcomed that war as an opportunity to demonstrate the unity of the American nation by fighting together once more, North and South, under one flag.

And when that era comes it will furnish its own demand on Methodist pulpits. A large portion of the present equipment will immediately become antiquated, and preachers will have to get new ammunition to substitute the controversial dynamite. Then perhaps John Wesley's sermons will come into their own again, and the true evangel of Methodism will lift up its voice. Then pastors will give themselves wholly to edification when they no longer have to spend most of their energies in keeping their members from straying off to another Methodist Church. Peace in Methodism—good will to one another and love for sinners lost! Then Methodists will get on the march again—Judah no more vexing Ephraim, and Ephraim no more envying Judah—and when the city has been compassed seven times the priests shall sound the trumpets and the people shall shout a great shout, and the wall shall fall down flat and they shall go up into the city, every man straight before him, for the Lord hath given them the city.

### ENGLISH METHODISM AND ITS NEEDS.

By W. Fiddian Moulton.

The fact that once more the Wesleyan Methodist Church schedules reveal a shrinkage in definite church membership is one that is calculated to provoke reflection and self-examination. The issue is one that is very much wider and deeper than a mere matter of ecclesiastical machinery; or one that belongs to one section of the Christian Church to the exclusion of the rest. The shrinkage which Wesleyan Methodism deplores is to be seen in the records of the Church of England—as evidenced by the number of Easter communicants—and of other Free Churches: and the seriousness of the situation lies in just this fact, that we are faced by so many indications of the weakened influence and sway of the organized Church. This has to be faced fairly, and nothing will be gained by blinking the facts: our one chance of recovery lies in our willingness to accept the full seriousness of the situation and learn its significance.

There are several factors which have contributed to this result. There is unquestionably a degree of theological unrest in the churches, which has militated against formal church membership and weakened the ties between well-disposed persons and the Church, without necessarily involving a proportionate degree of loss to spiritual life, though in many cases undoubtedly it does. Then there is the uncertainty as to the interpretation of the conditions of membership. It is increasingly clear that our test of membership has ceased to be an adequate and reliable indication of the religious efficiency of our church: that it includes many whose claims are very slight and leaves out many whose standing in the spiritual world is a very real one. "Numbering of the people" is always a risky process, and the only one who can estimate the facts is he who can read the thoughts and intents of the heart. Numbers may be indicative of facts, but it is possible to ask too much from figures and attribute to them too much significance.

But when the fullest allowance has been made for theological unrest and for defects of ecclesiastical machinery, the fact remains that there is a weakening in church life and spiritual experience, broadly speaking. Granted a deep spiritual experience, and a hunger for the things of God, there will be no unwillingness to attend the various opportunities of spiritual intercourse, whether in the general preaching services or in the greater privacy of the class meeting. The fact that the numbers of those who habitually frequent the means of grace are not keeping pace at all with the growth of the population is a painful indication that we are living in an age when the desire for worship, and all that it means, is slack; and when the claims of pleasure and of business are allowed to interfere, to an appalling degree, with the interests of the soul. A situation such as this is not to be met either by restatement of doctrine or re-arrangement of machinery: the one need of the Church which is paramount over all others is the need of intensity, the disposition which our Lord described with the pregnant term "agonize." A church that is desperately in earnest will make the world turn aside to examine its credentials, its claims and its ends; and, conversely, if the church is slack, perfunctory, unreal, the world will remain untouched by it and inaccessible to its message. Without doubt there are many questions of belief which are capable of restatement, and many accepted ideas which must be recognized as open questions; but it is only too evident that both inside and outside the Church there is a kind of sense that everything is in a state of flux, that nothing is certain, and that therefore nothing matters. The one panacea for our church evils is a deepened conviction and an intensified experience of spiritual things on the part of individual disciples, and especially pastors. It is the only panacea, but it is a panacea, and all the promises of God are ours in such a resolution.—Western Methodist.

### HEART POWER IN THE PULPIT.

One of the great preachers of our denomination, now deceased, once said to a little group of young ministers with whom he was chatting on a camp-ground: "I always know in advance when I am going to have liberty in preaching. I am likely to have a dry time unless my own soul is moved beforehand. When I can find a text which fixes itself like an arrow in my very depths, and when I get out of that text a message which fairly sizzles in my heart, then I know that God is going to help me reach and stir the people with that discourse. Then it is not the exposition, or the outline, or the illustrations, or the dramatic touches, that I rely on, but the message element. When that takes hold of me, then I feel convinced that it is going also to take hold of others, and that conviction becomes even in advance of the hour for preaching like fire shut up in my bones." Does not this remind one of the Psalmist's expression, "My heart was hot within me; while I was musing the fire kindled; then spake I with my tongue."

Many a sermon fails of its highest ministry because it lacks this one element of heart-power. It may have an edifying text and theme, it may be skillfully treated, it may be amply illustrated, it may be convincingly argued, and yet make little impression on the hearts of the congregation, because the preacher's own heart was not moved in the case. It may have been true in regard to him that the environment was unfavorable, or his own body was out of gear, or the room was ill-ventilated—and without question that hindrance many times effectively spoils a noble sermon; indeed, the "prince of the power of the air" seems habitually to be in league with the sexton or the ushers who have charge of the task of keeping the auditorium shut as tight as a drum throughout the week and doubly so on Sunday—or some other obstacle is in the way, so that the message fails to get to the heart of the hearer. Or, possibly, the preacher has lost his evangelistic fervor, his passion for reaching and saving men, his enthusiasm for getting hold of souls. With fervor gone, preaching becomes a lost art.

Many a minister, however, robs himself of a chief means of moving people by adopting an essay style, a purely literary form, a lecture idea, or a secular topic, or by pursuing from time to time religious socialism as a fad. Under these circumstances it



would be a wonder if a tear, or a heart-throb, or an experience of penitence, or a single feeling of alarm on account of sin, or the warming influence of tender and Christ-like sympathy, at any time by the merest chance should show itself in the congregation. The man who feels bound for special reasons to follow at times, or habitually, one or another of these methods, needs to be brought to see that he must find some way to stir his own heart with the material that he is using before he can stir other people's. The ancient maxim may not be literally true: "If you would make me weep, you must first shed tears yourself," but it is true, in the main, that there must be a throb of sensitiveness, an ardor, a compassion, a fervor, in the speaker's heart before he can really get at the hearts of those who hear.

Some men, of a logical mind, find it difficult to feel; others, perhaps, are almost ashamed to show any feeling. The breaking of their voice, the dropping of a tear, the tremor of the lip—these signs of approaching emotion they repress at the start, with the half-uttered thought that any such sign of emotionalism is unmanly, almost effeminate. Where would Methodism be to-day had our fathers been ashamed of fervor in prayer and tears and ejaculations and shouts in connection with the sermon?

Is it, or is it not, a professional secret that an argumentative, closely reasoned, skillfully constructed sermon, which taxes the preacher to prepare and deliver it, and the people perhaps to follow it, specially needs as its crowning feature the warming, quickening, illumining power involved in a stroke of real pathos, a tender incident, a graphic and thrilling story, an impassioned appeal, a sympathetic touch which starts a tear and reaches for a little while the emotional depths of the hearer? The preacher who has not yet learned that he should warm, thrill, rouse his hearers' hearts in the closing moments of his sermon, and thus leave them in a glow—startled into fear, or rapt into joy, or uplifted with noble ideals, or all a-throb with some tender emotion—has not yet fairly started in to become a preacher. Above all he should not force the emotions of himself or his congregation, nor should he aim to keep himself and his audience so completely in spiritual and mental equilibrium as to be ashamed to cry, if occasion calls for tears.

We have seen notable evangelists who were afraid to urge decision when a congregation was deeply moved, lest perchance some one might take a step toward the kingdom "under the influence of mere emotion." That precaution seems to us to be a morbid outbreak of prudence, in this age when there seems no danger of anything like overemotionism anywhere in sight. Rather than mere literary performances, or coldly intellectual efforts, or able but stilted sermons, without fervor in them, we feel like praying for messages which will stir men's fears, arouse them to feel their danger, recall the memories of childhood and mother love, remind them of broken vows, startle them from their inertness, and break in on their perilous decorum like a crash of thunder from the sky. Brother preacher, give your heart a chance! Let it speak to other hearts! Find a message which sizzles within your own soul, then give it hot from the heart to those who wait to hear!—Zion's Herald.

#### THE COUNTRY CHURCH.

By Rev. John W. Ramsey.

In the issue of the Advocate of May 25th I read with a great deal of satisfaction your editorial on "Country Churches Not a Failure," which was based upon an inquiry issued by the Drew Theological Seminary, asking the question, "Do you know of any conspicuously successful country churches in the United States?"

During the greater part of my twenty years in the ministry I have been pastor of country churches. Whether any of them were conspicuously successful before, during or after my pastorate, I am not prepared to say; but I am sure that most of them, if not quite all, have been at least quietly successful in that, through the unassuming but earnest activities of the country church thousands and thousands of blood-bought souls have been saved from sin. More than these churches have sent forth men called of the Holy Ghost to bear the burden and heat of the day in carrying the message of salvation to lost men. The country church has not made a noise whose sound has gone through all the earth, but God has inclined himself with a listening ear to catch the shouts of its victories.

The country church is the conservator of the spiritual life of the whole Church. I am sure the city church has a comparatively small inner circle of as earnest men and women as can be found anywhere, but I believe I am near the truth in saying the large outer circle of the membership has been swept far from the center of spiritual life by the centrifugal forces of worldliness. Sometime since, the writer was in conversation with a paying member of a Methodist city church, who said: "I would quit my church before I would quit the theatre." How many there are of this sort in our city churches the Lord only knows. And does not the prevailing formality of the city churches tend to-

wards the dwarfing of spiritual life, and consequently the production of members who, like the man named above, love the various forms of worldly sports and amusements more than they love God?

The country church, again, maintains the worship of God in its simplicity. It is not organized as well as the city church, and for this very reason it lacks the formality of the city church, and lacking this, God is worshipped in simplicity. The city church is organized to death. The running of its polished, but unoled, machinery, may be heard two blocks away. Certainly, organization to a certain extent is necessary, but it may be carried so far that our dependence is upon organization rather than upon the presence and power of God. Others may prefer the city church with its paid organist and choir, its operatic music and its love of formality; but let me sit in the country congregation with its small chapel organ and volunteer choir, and while listening to the old songs of Zion which our fathers and mothers sang, worship God in simplicity of mind and heart.

Furthermore, the country church is the recruiting station for the city church. This is true of both the city's pulpit and pew. Most of the preachers who occupy city pulpits, and most of the men and women who compose the membership of the city church were reared under the influence of the country church. So you were right when you said in your editorial: "From these congregations come most of the preachers who shine in city pulpits, and the true and staunch laymen who support the Christian work in our great centers of population."

The time has been when the country church was the strength and glory of our Methodism, but I fear that to-day we are emphasizing the importance of the city church to the neglect of the country church. If so, a sad day is dawning in the history of our church. Let our best and strongest men be sent to these country churches.

#### A LONG TIME AGO, OR WHEN I WAS A BOY.

By Rev. H. P. Lewis, Sr.

When I was a boy six years old my father, having done some rather poor financiering, became somewhat involved and decided to sell out and leave Marion County. True, he did not move more than ten or twelve miles, but to me it was quite a little distance. He bought land and settled on Magee's Creek in Pike County, midway between China Grove, north, and Conerly's, now Tylertown, south. There was no Methodist Church near, so he began to plan building a church and have preaching, even if he had to have it on week-days. In those days Methodist people, as a rule, were true to their church vows, and went to church on week-days as well as on Sundays. Well do I remember how faithfully and earnestly my father and others worked while building "Pine Grove" Church. Years afterwards it was moved to Tylertown, where we have now a nice church and congregation, with T. H. King in charge.

Some of my father's neighbors, though not church members, helped in building the church. Among them was a near-neighbor of father's, named Gilbert Grubbs. Mr. Grubbs was a dissipated man, kept his whiskey and drank to his heart's content. My father, having known something of the Grubbs family for years, saw there was something good in the man and did not hesitate to interest him in the subject of his son's salvation. Some months later Mr. Grubbs joined the church, was soundly converted, and lived for many years a faithful Christian. Another star added to my father's crown. Mr. Grubbs had a large family of children, most of whom, if not all, joined the church and made good members. Mr. Grubbs was class leader at Pine Grove when I was converted. He was a faithful leader. In 1856, when I was twenty years old, I was appointed assistant class leader. Brother Grubbs took so much interest in me, a boy Christian; it was a treat to be in his home. He lived to a good old age, then went to his home on high, where he was joined by my father, his spiritual father, in 1880.

Brother Grubbs had a sister, who, when I first knew her, was a widow Spence. We called her Aunt Falby. She had been married four times. Her first husband was a Mr. Cobb, her second a Mr. Booker, her third a Mr. Ferguson, her fourth a Mr. Spence. She was a good consecrated Christian. Years afterwards she married a Mr. John Brown. Mr. Brown was a Methodist in principle, but a drunkard in practice. He usually joined the church every summer, but invariably got drunk and cursed out before Christmas. After he married Aunt Falby he joined the Church again. She was his fourth wife, and being a good woman she had the sympathy and prayers of her good neighbors. Mr. Brown, though a dissipated man, was otherwise a clever, good man. It was in the summer of 1855, Rev. A. B. Nicholson, late of our conference, was holding a meeting. Much interest was manifested. Mr. Brown was under deep conviction. He gave his hand for membership in the Church, though yet unsaved. The day following he was in great distress about his soul's salvation. His good wife was by his side talking to and praying for him. My, how he begged and pleaded for mercy! The decisive moment came. He grasped the precious promise, was happily converted and

made shouting happy. There were two or three good women, besides his wife, standing near him when he rose from his knees a saved man. He threw his arms around the necks of two or three at one time, besides his wife. It was an amusing sight. All as happy as they could well be. The preacher gave opportunity to join the church, and Mr. Brown, though he joined the day before, again walked up and gave his hand for membership. This was the last time. From that time he proved faithful, and years afterwards he went home to glory.

Aunt Falby lived to a good old age, brought up a large family of children, and more than forty years ago went home to rest. Most of her children are gone. One of her boys, now more than eighty years of age, is living near China Grove. He was happily converted when twenty-five or thirty years old, and for many years made a good member. I was near him when he, in great distress because of his lost, undone condition, fell upon his knees on the ground, begging for help which God alone could give. His good wife was by his side praying for him. In a short while the decisive moment came; he surrendered all, and instantly the burden of sin was lifted and he sprang to his feet, praising God. He began singing, "Sweet rivers of redeeming love, lie just before mine eyes; had I the pinions of a dove, I'd to those rivers fly," etc. It was a time of rejoicing. He was appointed assistant class leader the same time I was.

James Y. McNabb was converted about the time I was, got license to preach the same time I did, in July, 1856. He joined the Confederate army in 1861, died in the army about 1863, I think. He wrote a long, good letter, full of encouragement, to the church at Pine Grove, just before he died. He left a widow, Matilda, nee Conerly, who afterwards married Joel Pearson. He was another good man, whom his first wife, a Miss Fornea, through her faithful, earnest prayers, rescued from a drunkard's grave. What a blessing a true Christian wife is to her husband and home! Such women are not always appreciated as they should be. When Mr. Pearson was courting his first wife, she, being a good young woman of exceptional piety, was advised not to marry him, as he was such a notorious drunkard. Her reply was, "I will reform him," and she did. The following Saturday after they married she fixed up his nice linen suit for Sunday. Quarterly meeting was on hand. N. B. Raiford was the preacher in charge. Mrs. Pearson was anxious for her husband to accompany her to church. Late Saturday evening he came home mighty drunk and out of sorts every way. Sunday morning he was "grum." He did not feel like going to church. His good wife humored him, coaxed him and finally got him ready for church. It was only a short distance, a mile or so, to the church, but Pearl river was to be crossed. When they got to the crossing the ferryman was on the opposite side of the river and was rather slow-motoned. Mr. Pearson got mad, began to curse the man and swore he would whip him. His wife proposed to go back home. "No," he replied, "you have got me started and I am going to church." Between the river and the church was a small creek with only a small log to cross over on. Mr. Pearson tottered and fell in; got wet and muddy up to his knees. Again his good wife proposed to go home, but he replied, "No." When they got to the church the members were having love-feast. The doors were closed to outsiders. Mr. Pearson walked up to the door and gave a loud rap. The preacher opened the door and Mr. Pearson said, "Here is one of your members, take her in." He then sat out on a log with an old Universalist till preaching time. At the proper time the preacher came to the door and announced to those on the outside that it was time for preaching and for them to come in. All did so, except Mr. Pearson and the Universalist. After a while the preacher came out again and insisted that they come in, saying he would find room for them. So they went in. Every seat was taken except one, right in front of the pulpit that faced the congregation. Mr. Pearson took his seat there, right under the preacher. Mr. Raiford preached one of his rousing sermons from the text, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock," etc. Psalm 40:2. Mr. Pearson gave close attention to the sermon, joined the church and went home a saved man. His good wife's prayer was answered. He proved faithful to the end. He related this to me thirty years, or more, after his conversion. "The prayer of faith availeth much."

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## Church News

Bishop E. H. Moore presented the Commencement sermon at Lafayette College at Lafayette, Cal., last Sunday.

Dr. W. S. Lott, pastor of the Wesleyan Church at Lafayette, recently paid a visit to his old home at Lafayette, Cal. He found many changes since he left in 1870.

A Methodist Episcopal Mission is now being conducted at Chicago, Ill. One of the first things done was to purchase \$10,000 and the same was enough additional aid to provide the mission with a staff of a number of men.

The town of New York is said to have within its borders about 1,000 Sunday schools, which will send 100,000 children to the International Sunday School Convention at San Francisco. This international gathering will have in all 1,000 official delegates.

Rev. M. W. Moore presented the Commencement sermon at the Southern University at Greensboro, Ala., last Sunday. This institution has been recently one of the best level institutions in the South of Protestantism. It is the only one of the kind in the South.

General William Smith of the Salvation Army, recently returned from his missionary tour. He is now in the city of New York and is working in the city of New York. He is now in the city of New York and is working in the city of New York.

The annual session of Birmingham College was held at Birmingham, Ala., last week. Dr. J. P. McPherson, president of the college, was in charge. He is now in the city of New York and is working in the city of New York.

A dispatch from Fort Worth, Texas, on May 26, stated that Dr. F. P. Oliver, president of the Birmingham College, Ala., has been elected president of the Protestant College of that city. Whether Dr. Oliver will accept, has not been publicly announced at this writing. He is admirably qualified for the place.

Bishop Hendrix is reported to have made the following statement concerning the union of the Methodist Churches of the United States: "I hope to live to see both sections united in every detail. A committee is working on the subject now. Owing, however, to the many questions of property involved, the work will have to be done very slowly."

A centennial celebration of the birth of Bishop Matthew Simpson will be held at Cadiz, Ohio, the place of his nativity, June 12-24. Bishops Moore and McPherson will take part in the exercises arranged for the occasion. American Methodism has not produced a greater preacher than Matthew Simpson, and it is fitting that his memory should be thus honored.

Rev. William J. Thompson, D.D., was elected to the chair of Psychology and Christian Pedagogy in Drew Theological Seminary on May 17. He is a member of the New York State Conference, and for six years has been pastor of Simpson Church, Brooklyn. He is a graduate of the University of Pennsylvania and also of the theological school with which he is now to be connected.

Bishop H. C. Morrison celebrated his sixty-ninth birthday on May 20. The approach of his three score years and ten finds him hale and hearty. He has been doing some exceptionally fine field work in Florida and elsewhere of late. As a graceful and effective platform speaker and as a campaigner to raise funds for worthy and needy causes, he scarcely has an equal in the connection.

The Trinity Episcopal Church of New York City is said to be the richest church in the United States. Its annual income is estimated at \$775,000. Besides the main church, eight chapels are sustained and regular contributions are made to twenty-four congregations. Moreover, a dispensary, a hospital, schools, and a long list of charitable enterprises are maintained. The land occupied by Trinity and its nearest chapel—St. Paul's, on Broadway—is immensely valuable and could be sold for a fabulous sum, but there is no disposition to dispose of it.

At the recent meeting of the Bishops of the Methodist Episcopal Church action was taken seeking to give the Conferences more continuity of episcopal service; that is, the new policy will be to return the same Bishop to the same district for a term of years, unless some special reason for a change should arise. It is also stated that as far as is practicable the Bishops will be given work near their places of residence, with a view to securing the advantage of their leadership where their in-

fluence is greatest. The adoption of this plan is said to have been made as a result of widespread complaint throughout the Church that the Bishops have not been closely enough in touch with the work in the various parts of the field.

The Executive Committee of the Texas Methodist Educational Commission have endorsed Stetson, Kinner & Co. of Chicago, as building architects and landscape superintendents for the Southern Methodist University now in process of establishment at Dallas. This firm performed a similar work for the United States Military Academy some twenty years ago, and are now the architects of Harvard University, the University of Chicago, and of Bryn Mawr and Wellesley Colleges, and other leading institutions in America and Europe. The representatives of this company present in reported to have been much impressed with the natural beauty of the site of the proposed university, and to have stated that he knows of no other institution that was started with such a well-defined plan of development as this one at Dallas.

The New York Weekly Tribune refers as follows to Mr. Roosevelt's address to the representatives of various faiths in New York City a few days since:

"President Theodore Roosevelt addressed an unprecedented gathering of twelve hundred ministers of every creed at the Central Conference of the Federation of Churches of New York City May 14th. The meeting was strictly religious, and was held in the city of New York. It was a most interesting and successful gathering. The president's address was a most inspiring one, and was well received by the audience. The president's address was a most inspiring one, and was well received by the audience. The president's address was a most inspiring one, and was well received by the audience."

Baptists are taking steps to establish better relations between their bodies North and South. The Southern Convention, just meeting in Jacksonville, named a committee on unity, headed by Joshua Levinger, Esq., the well-known lawyer of Baltimore, and having as other members the Rev. Dr. E. Y. Mullens, of Kentucky; the Rev. Dr. Carter Helm Jones, of Oklahoma; the Rev. Dr. Lansing Burrows, of Georgia, and the Messrs. George H. Taylor of North Carolina, and W. H. Smith, of Virginia. The Northern Convention, meeting at Philadelphia will name a committee of conference on the same subject. During the last half dozen years conflicts have occurred over extension matters, the latest being in Oklahoma and New Mexico. There are differences over the transfer of ministers, and also over education, the Northern Convention having through its home mission society, very extensive work among colored people in the South. Adjustment of differences and common advance effort are aims of these committees. There is little talk of union of northern and southern Baptist bodies. The Southern Convention named also a committee of conference with other Baptist bodies of the whole world, looking to more effective missionary work under Baptist auspices. The latter committee has for chairman the Rev. Dr. E. Y. Mullens, of Louisville.—Church News Association.

### WHISKY IS A NUISANCE, AND THEREFORE SHOULD BE ABATED.

By E. H. Randle, LL. D.

In the earlier days when this country was supplied with bread entirely from the water mills of the country, often a millpond would be found to cause malarial sickness. Those living near it would complain to the courts and bring suit. The court would declare the pond a nuisance and order the levee to be cut and the pond drained. This was a great damage to the mill owner, for it closed his mill, to the great inconvenience of his patrons, and often bankrupting him. In all such cases if it had been left to the public an overwhelming majority would have voted against draining the pond. But nuisances are not left to majorities.

If the whiskey business is not a nuisance, that word has no definition. That drinking is a voluntary matter is no excuse for non-interference. Much of it has been proven thousands of times over to be involuntary. Here is a great evil which nobody denies; whether voluntary or involuntary, the enormity of the evil goes on, and society has an inherent right to protect itself against the evil. The only reason the courts are not able to abate the evil without any statutory law is because the whiskey influence is too powerful for the courts. This influence is the alluring power of money. If the whiskey business offered no special chance to make money, the enormity of the evil would make prohibition unanimous at the ballot.

The government of the United States declared war against Spain because she did not wish to be dis-

turbed in her finances by revolutions in Cuba. Another reason was she wished to protect herself against the ravages of yellow fever by stamping it out in Cuba. Why has she not the right to protect herself against the ravages of whiskey, a thousand fold worse than all dangers from Cuba together?

The children of inebriate fathers are often raised in destitution, deprived of the usual opportunities of making good citizens that other children have. Is it consistent to open the public school to the children and the saloon to the fathers?

"What do you think of the pleading of the young wife, that her husband drank too much whiskey and would not or would not stop it, and that she could not stop him, that she had children and would probably have more, that she wanted them raised well and something saved to raise them on, that the doctors and the doctors say the whiskey habit is transmitted to the children and that above all things she desires her unborn children should come into the world unshackled by any defects that will obstruct their progress in life, and free from all tenancies that may lead them astray from the attainment of the highest moral rectitude; and therefore she begs the State to come to her relief and help her raise citizens that will protect the State—that it is the duty of the State to seek to raise good citizens and prevent the raising of bad ones."

Hernando, Miss.

### THE "DESTRUCTIVE CRITICS."

By E. B. Martin, M. D.

It is truly refreshing to read in the Advocate the strong editorials and articles recently appearing in defense of evangelical Christianity. Also Bishop Candler's sermon at Whitworth, a few days ago, was on the same line of thought and made me rejoice to read it. Dr. C. F. Deems, once pastor of the Church of the Strangers, New York, and author of "The Light of the Nations," when he spoke of the "destructive critics," called them the "destructive critics." Dr. Deems, now in Heaven, was once a Southern Methodist preacher. His book, "The Light of the Nations," is truly a great book, and it is very strengthening and helpful to read it. He handles the critics of the Bible in a masterly way. Those men of the past who did the most good in the world and for the Church of Christ, and whose greatness increases with the ages, were men of evangelical faith who held to the "old-time religion." Such were Luther, Knox, Wesley, Fletcher, Clarke, Spurgeon, Gladstone, Moody and many others who stood for the faith of the fathers, "once delivered to the saints." These all died in the faith, and the memory of them will linger in the hearts of all true Christians as long as time shall last. They loved them for their work's sake, and many shall rise up and call them blessed.

### COMMENDS THE LIFE OF BISHOP SOULE.

Dear Dr. Meek: In compliance with Bishop Candler's suggestion, a few days ago in the Advocate, I have ordered and read the life of Bishop Soule, by Dr. DuBose. Dr. DuBose has not only proven that he is a master in writing biographies, but he has done the Church a great service in giving to it the store of knowledge and historical incidents therein revealed. Especially is this the case at this time, when the two great churches are taking steps for closer relationship, looking to a final union of Methodism. The revelations made in this book have been very little known by the Church at large and are less known by the great majority of the younger part of the ministry of our Church, who constitute the chief factor that shall have to deal with this question when the final day shall come. This book also places the subject of the sketch in his proper and true light before the Church at large as one of the most unique and greatest minds and leaders the Church has ever had. I want to urge all of the preachers to buy and read this book and recommend it to the laity within the bounds of the three patronizing conferences of the Advocate.

This book shows how each party to the plan of separation has kept its solemn obligations in regard to territories allotted to each division.

Your brother.

W. H. SAUNDERS.

June 2, 1911.

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## Secular News and Comment

A local option election was held in Caddo parish on Thursday of last week. The prohibitionists won by a majority of 64 votes.

The Louisiana State Bar Association convened in Lake Charles last Friday. There was a large representation of the lawyers of the State present.

The new Chicago and Northwestern passenger station in Chicago was formally opened last week. It has a capacity of 250,000 passengers a day and cost \$23,750,000.

Mexico's provisional president, Francisco De La Barra, has called a special presidential election. Electors will be chosen in all the States and territories on Oct. 1, and these will select the successor to Porfirio Diaz on Oct. 15.

The Louisiana Game Commission has ordered a closed season on lake shrimp between June 1 and July 15, claiming that that is the spawning season. The shrimp fishermen claim that this ruling of the commission will work a great hardship on them.

According to the recent British census, London has a population of 7,252,963, an increase for the decade of 671,591. The increase is smaller than was looked for, but London is still, by long odds, the largest city in the world. New York comes second, with 4,766,883.

The plant of the Indian Refining Company, in St. Bernard parish, just below New Orleans, was destroyed by fire last Friday. The fire originated by lightning striking a storage tank. Thirty thousand barrels of gasoline and two thousand barrels of kerosene were destroyed. The loss is estimated at \$250,000.

The distribution of the common school fund of Mississippi was made on Monday of this week. The amount was \$474,696. The total appropriation for this purpose for the year 1911 is \$1,424,088. The number of educable children in the State is estimated at 712,044, and the appropriation is based on a per capita rate of \$2 each.

The German Hamburg-American Steamship Line has placed an order with an Irish ship-building firm for a ship 950 feet long. This will be the largest ship in the world. The building of these large boats will require increased docking facilities in the great seaports. Already some of the big ocean liners are crowded for room in the New York Harbor.

The Agricultural Department of the U. S. Government made public its first report on the cotton crop for 1911 on May 25. The estimate of the acreage shows an increase of 4.7 per cent over last year, or a total acreage this year of 35,000,000. The crop condition is given as 87.8, which is the highest estimate for this date in many years. The prospect is that there will be an unusually large cotton crop this year.

Col. George W. Goethals, the engineer in charge of the construction of the Panama Canal, has recently been in Washington in connection with affairs on the Isthmus. It is his opinion that the Canal will be open for commerce within two years. He is urging that the tolls for the use of the Canal be fixed as soon as possible in order that there may be time for the adjustment of ocean-going freight rates with as little disturbance as possible.

On Saturday, June 4, a magnificent monument was unveiled in Rome to King Victor Emmanuel II. The monument is said to be the most colossal structure of the kind in the world. It is composed of a great portico in white marble, with sixteen columns surmounted by a frieze, and at the ends quadriga in bronze. The statue itself is forty feet high and weighs fifty tons. It was cast in eighteen pieces and the work occupied two and one-half years. The entire monument, when completed, will cost about \$20,000,000. It has taken thirty years in building.

### REVIVAL AT SECOND CHURCH, BATON ROUGE.

Mr. Editor: Last Wednesday night witnessed the close of a meeting at the Second Methodist Church in this city that had been conducted since Sunday night of the previous week, opening with a sermon by the pastor, Rev. G. P. White. Brother R. O. Weir preached on Monday evening and Brother T. J. Warlick of First Church, Baton Rouge, preached a forceful sermon to the church members preparatory to the work they were called upon to do in order that they might have a true revival in the church and community. On Wednesday evening Brother M. Luther White of Prentiss, Miss., took charge of the preaching services and conducted them personally, in the afternoon and evening, until the close of the meeting. Services had been held at the various churches in the city, beginning with the Baptist Mission and running from one to two weeks in the Presbyterian, First Baptist, First Methodist and Christian Churches.

As a result of these services some 150 members were added to the several churches.

The meeting at the Second Church seemed to be the awakening from a period of restfulness. While some advances were being made in the line of Sunday school work, and while the preaching of the pastor was earnest, faithful, convincing and powerful in its appeals for more consecrated and deeper spiritual life on the part of the whole church, the prospects were not especially encouraging. However, this season of preparation was no doubt potent as a factor in bringing about the good results of the meeting. The pastor had expected to secure the service of some evangelist of more than local fame, but, as the writer believes, was providentially prevented from doing so and directed to the engagement of his brother for the work.

For eight days Brother White preached the pure gospel in such earnestness and with such power that none could doubt his divine call. If one were to try to analyze the sermons it would be difficult to fix upon any peculiarity of thought, language or delivery that would have, separately and distinctively, made the profound impression that was evident upon the large congregations that attended the evening services when the weather was at all favorable. The writer does not like the word "unique" as applied to sermons, but it is the word most nearly describing all of this series of discourses by Brother White. In most of them the text was connected with and formed a part of a Bible story. The preacher in the most engaging and entertaining manner would tell the story in his own words and by paragraphs which were made to dovetail into the lives of the people of to-day. The story of Jacob, for instance, which was new to some, was made intensely interesting, and the sins and mistakes of Jacob were shown to have been meeting him at every turn in life. The descriptions of some of his experiences were pathetic in the extreme; others were ludicrous enough to make the proverbial "dog laugh." And yet, whether tears or smiles prevailed, some great truth applicable to present-day conditions was driven home and clinched. Verily, it was a great meeting. The Church has felt nothing like it since the days of the lamented Eli Riggs.

The congregational singing in this church has been pronounced the best in the city. The people are intensely loyal to their pastor and find in Brother George P. White one whom they love both as pastor and preacher. During the meeting twenty-five united with the church, eighteen by baptism and on profession and seven by letter. But this tells but a small part of the great good accomplished, the grand total of which will not be known until all the agencies set in motion shall have ceased their labors at the close of time and laid down their trophies at the feet of the King. All the people of the Second Church pray Heaven's richest blessings upon Brother White and trust to have him with them again.

Baton Rouge, May 31.

T. J. REAMES.

### A STRONG ENDORSEMENT.

In his eloquent introduction to *The Modes Of The Heavenly Life*, by Rev. Walter G. Harbin, Dr. Robt. A. Meek, the editor of the Advocate says of this book:

"It is a popular and practical discussion, designed to be helpful to hungry hearts. The sermons are substantially as they were delivered, and as God has so signally used them in the awakening and upbuilding of his people. They are scriptural, forceful, and appealing, and abound in beautiful passages and apt illustrations. No one can read them without being stirred to holier aspirations."

Cloth and gold, only 50 cents, postpaid. By the same author: *A Man Wanted*, paper, 15 cents, postpaid. Of this great sermon to men, Bishop Murrell wrote: "I would be glad if every young man in the land could hear this address."

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### CORINTH DISTRICT CONFERENCE.

Dear Dr. Meek: I have just learned that another, whom I had expected to do so, has not reported the Corinth District Conference to the Advocate, so, though a little late, I send you a summary. The Conference convened at 3 o'clock, May 16, and adjourned May 18. From the first service to the last, the interest increased and every one pronounced it a very unusual Conference. Nearly all of the twenty-eight preachers were present and gave most gratifying reports of their charges. There was a large number of the faithful local preachers present. The attendance of laymen was the best I have ever seen at a District Conference. There were more than one hundred delegates and others interested in the Conference in attendance.

It was our great pleasure to have Bishop J. H. McCoy preside the first two days and preach the opening sermon. The preaching of Brothers T. W. Lewis and V. C. Curtis, was of the highest order and was greatly enjoyed. The Sunday School Board was represented by Miss Kilpatrick and well represented it was. Rev. W. L. Duren, president Conference Board of Missions was present and manifested great interest in the reports and other features of the Conference. Brother Duren gives evidence of being the right man as president of the Board. Mrs. L. C. Short, first vice-president of the Woman's Home Mission Society, of the North Mississippi Conference was present one day, and presented the woman's work in an inspiring way. Mr. J. R. Pepper addressed the Conference in the interest of the Methodist Hospital to be erected in Memphis, Tenn. The Conference passed a strong resolution pledging hearty co-operation and liberal contribution to the enterprise. Rev. J. E. Cunningham presiding elder of the Oxford District and several of his preachers "looked in on us." Bro. Bachman was present "with our books", and seemed to be doing a good business. Rev. W. M. Williams, manager of our Orphans' Home, and Prof. J. M. Sullivan, representing Millsaps College, delighted the Conference with their presence and addresses. Geo. A. Baker was recommended to the Annual Conference for admission on trial. Rev. S. W. Donohue was received from the Baptist Church in elders orders.

The program of the Conference provided for a Sunday school exhibit which was worthy of special mention. Several schools had on exhibit class pictures, and plans used in their school work which were very suggestive and which showed that the Sunday schools of the district are on the lookout for the best methods and equipment. The honor of having the best exhibit fell to Booneville Station. The Conference expressed its appreciation of Brother Jacob who is closing out his quadrennium as presiding elder by passing very flattering resolutions, and then presenting him with a purse to defray his expenses to the Seashore Divinity School in June. Brother Jacob has literally spent himself in building up this district and the preachers and laymen delight thus to honor him. The Conference was royally entertained; the good people of Myrtle exerted themselves to make our stay pleasant, not only caring for us in their homes, but heaping tables full under the oaks surrounding the church, which not only satisfied our appetites at noon, but gave opportunity for much social enjoyment. The Conference will be held next year at Rienzi.

S. A. BROWN, Secretary.  
Booneville, Miss., May 31, 1911.

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## Concerning Missions.

### MISSIONARY ASSESSMENTS AND SPECIALS.

By Rev. W. W. Pinson, D. D.

The recent session of the Board of Missions was the longest and one of the most interesting and important sessions in its history. It was the first annual session under the new constitution. Some important changes in policy were proposed. The Board was face to face with greater opportunities and larger demands than ever before. It was therefore essential that time and thought should be given to its business, and it was also inevitable that under such conditions there should be difference of opinion. On many points the difference was quite emphatic and the discussions were animated and protracted. All of which was wholesome and led at last to clearer understanding and more intelligent action. It would be interesting to detail the important measures adopted, but there were so many and of such far-reaching significance that they cannot be adequately treated in a single communication, and must be left for consideration at other times. Our purpose at this time is to make plain, in the light of the action of the Board, a matter on which much depends and about which we are constantly receiving inquiries.

Nothing has been more perplexing and more difficult to get clearly understood than specials and their relation to the assessment and to the regular budget. Since the Board has adopted a new set of by-laws and after protracted discussion expressed its mind on that subject, it is important that the matter be clearly understood.

Under our present regulations there are three classes of objects:

First—Those objects which are included in the annual budget of appropriations and which are necessary to the maintenance and continuance of the work already begun. Such are the salaries of missionaries, support of schools, sustaining of native workers, rents of chapels, homes for workers, etc. Whatever else we do, these expenses must go on, or we must retire some of our work or workers. This last is not to be thought of, but the income assessment has not for years been sufficient to meet this demand. In order to meet it this year we were compelled to appropriate one hundred thousand dollars more for these objects alone than was raised on the assessment last year. Hence we must rely on raising a hundred thousand dollars of this amount by means of specials over and above the assessments. Any of these objects may be taken as specials. When so taken all money raised on them may be counted on the assessment. Two things must be apparent to all: One is that these necessary objects should be our first care, and that those desiring to undertake specials should make these objects their first choice; the other is that in raising money for such objects the amount should in every case exceed the assessment if possible, since we must raise \$100,000 more than we raised last year on the assessment in order to take care of our work. Should we not do this no matter how much we raise otherwise there must be a deficit since all these objects must be taken care of, and the income from assessment is insufficient.

Second—There are objects for which a contingent appropriation has been made. These are new enterprises greatly needed, and necessary to the immediate and normal development of the missions. They are made contingent on the money being raised to put them through. Unless a sufficient amount is raised for these objects they will not be carried out. There are some sixty thousand dollars represented in these contingent appropriations. This amount added to that for the first class of objects mentioned above, makes a total equal to the full sum raised last year on both assessment and specials. These, therefore, we ought to be able to care for this year. Objects of this class are to be taken as specials and money raised on them may be counted on the assessment the same as in the first class. Money so raised, however, should be in large measure, if not altogether, a surplus over and above the regular assessment, else it is clear we cannot carry them and the absolutely necessary budget without deficit.

Third—Certain specials were voted to be raised outside of and independent of the appropriations. They stand on their own merits and have their own funds which have no direct connection with the other funds of the Board. Money received for these specials must be so used, and no other funds of the Board can be used for them without the special authorization of the Board. No money contributed to these specials can be counted on the assessments. They are to constitute an appeal apart from and independent of the budget and the assessment.

Nothing that has been said applies to woman's work either foreign or home. Their work as to methods of raising money and to administering it when raised is distinct from the general work of the Board. Money raised for woman's work can in

no case be counted on the assessment or in any way affect the general budget.

Let these three classes of objects be kept in mind and there need be no confusion on the subject of specials. And if the whole Church will unite in swelling the income on the assessment by raising the entire amount in every charge, and then multiplying those charges that go far and away beyond the assessment, we shall get on the highway of safe and sure progress. This can be done by following the instructions of the Board in giving our first care and attention to supporting and strengthening the work already established. This will give us a larger basis for appropriation by swelling our regular income and will form a solid basis of advance with resources to hold and care for the advance when made.

This policy has met with most gratifying favor throughout the Church. Churches have been quick to seize upon it as a means of going beyond the assessment. Messages are pouring in on us from every section of the Church that make the heart thrill with joy. By taking objects included in the budget and making the every-member-canvass many churches are raising three and four times the amount of their assessment. Letters bearing this cheering assurance are coming to us almost daily. A jubilant chorus of progress is swelling all along the line. Let us keep it swelling till the whole Church catches it up and the whole mission field breaks forth into rejoicing. Every day the light grows a little, every day the way opens and grows clearer, and "the best of all is, God is with us."

### LAYMEN'S MISSIONARY MOVEMENT.

#### Important Meeting of Executive Committee.

By R. B. Eleazer.

The executive committee of the Laymen's Missionary Movement held an important meeting in Nashville on the 5th ult., with the following members present: President, John R. Pepper, Memphis, Tenn.; F. M. Daniel, Mammoth Spring, Ark.; J. S. Carr, Durham, N. C.; W. B. Stubbs, Savannah, Ga.; C. A. Sanford, Sherman, Tex.; and, for a part of the session, Dr. W. W. Pinson of Nashville. A number of important matters came before the committee, a brief report of which will be of general interest.

The report of Dr. C. F. Reid, the new general secretary, showed that since taking the office last August he has traveled very widely, attending twenty or more of the annual conferences and presenting the movement also at district conferences, missionary institutes and laymen's meetings. Especial stress has been laid upon the practical phase of the work and an effort has been made to enlist the churches as widely as possible in the educational campaign and every-member canvass for missions. It was shown that this plan was rapidly coming into favor, having been given the right of way this spring in several of the big conferences and in many districts in other conferences. Wherever given a fair chance, this plan has resulted in a very great increase in offerings to missions and as well in a quickening of all the other financial and spiritual interests of the Church.

The treasurer of the Board of Missions reported that donations aggregating about \$25,000 have come in to the board directly through the movement. This, of course, represents perhaps the smallest part of the results of the work.

Dr. W. F. McMurtry of Louisville, secretary of the Board of Church Extension, appeared before the committee and requested that the interest of church extension be given representation on the official collection envelope adopted by the movement. This question was discussed at length by all the members of the committee and a form of duplex envelope was adopted embracing on one side ministerial support and current expenses and on the other foreign and home missions and the other benevolences.

On motion it was ordered that the missionary secretaries of the various conferences be advised of the readiness of the Laymen's Movement to co-operate with them as fully as possible and inviting, in turn, their co-operation in the plans of the movement. It was shown that in the conferences where the secretaries have made this a special feature, their work has been attended with very gratifying results. A resolution was also adopted and ordered sent to each of the district leaders throughout the connection, urging that they get in touch at once with every church leader and missionary committee and push the work as earnestly as possible. D. H. Abernathy of Pittsburg, Tex., a former member of the committee, having passed away since the last meeting, Messrs. Carr and Stubbs were appointed to prepare resolutions with relation to his death.

On motion of F. M. Daniel, Dr. C. F. Reid was re-elected general secretary, to serve until the next general meeting, which will be about two years from date. R. B. Eleazer, who has been for some months in the office of the movement, was elected recording secretary. A resolution was passed asking the presiding elders of the various conferences to arrange their district conferences so as to permit the attendance of the general secretary and re-

questing that they devote one day of each conference to the Laymen's Movement.

President Pepper gave a very interesting report of the progress and prospects of the Southern Assembly grounds at Waynesville, N. C., which are being developed under the auspices of the Laymen's Missionary Movement and which seem destined to become the great Chautauqua of the South. A thousand acres of ground have been purchased for this purpose. A lake of two hundred acres will be formed by impounding a mountain stream that passes through the grounds. The grounds are located in the heart of the sky land of North Carolina and the bottom of the lake will be six hundred feet above the church steeples of Asheville. One hundred acres will be devoted to boulevards and parks; a splendid hotel and auditorium will be erected, the latter to accommodate not less than four thousand people, and 3,500 lots will be sold for the erection of summer homes. The enterprise is meeting with the warmest support in all quarters where it has been presented, \$180,000 of the \$250,000 of stock having been sold.

### SEASHORE CAMP-MEETING.

#### 40th Annual Camp-Meeting July 12-19—Special Rates on the Railroads.

The Seashore Camp-Meeting is known over a large part of Methodism to-day. Men have attended it from all parts of the Union. The religious services are under the direction of the presiding elders of New Orleans, Seashore and Mobile Districts of the M. E. Church, South, and these brethren will be assisted by the best preaching talent that can be obtained.

Preaching under the Tabernacle, Grove and Cottage Prayer Meetings and other religious services will be held during each day and evening, to which all persons on the ground are not only cordially invited, but are expected to attend.

Plan to come this year, and bring your unconverted friends with you. All Methodist preachers will be provided with board and lodging free of charge during Camp-Meeting.

#### A Delightful Summer Home.

There is not in all the Southland a more delightful place to spend the summer than on the Seashore Camp Ground. There are ample accommodations and good board.

Many men and women date the beginning of their aggressive service for the Master to a few days spent on the camp grounds. There is a distinctively Christian atmosphere and the many assemblies as well as the Camp Meeting bring together some of the brightest men and some of the most saintly characters we have. There is no compulsion about attending any of the lectures or sermons, but they are in easy reach and there is a sane and healthy tone, that tends to vigorous thinking and wholesome living.

#### ATTRACTIONS FOR THE SUMMER OF 1911.

##### The Seashore Divinity School, June 27 to July 6.

The Seashore Divinity School is under the control of curators for the Louisiana, Mississippi, North Mississippi and Alabama Conferences. Some of the brightest minds in these four conferences will be among the instructors, and several brilliant men will be brought from a distance.

Annual Camp Meeting, July 12-19. The Camp Meeting really gives the right to exist to the grounds, and it was for this purpose that Christian men invested their money in this property, in order that men might come away for a season from their other cares and commune with God.

Seashore Assembly for Christian Workers, July 20 to 30. This is the successor to the former Seashore Epworth League Assembly. It has simply broadened the scope of its work. While not undertaking to do especially evangelical work, but rather to train the young people how to work, this assembly usually numbers many conversions as an immediate result of its work. Some of the gracious revivals that have blessed some of the churches have had their inception in the new motives for service given the young people in this assembly.

#### Outdoor Attractions.

On the grounds is a long pier extending far out into the bay; the bathing facilities are fine, and the fishing is excellent. Those fond of outdoor sports may find here much to occupy and delight them.

#### For Full Particulars Address as Follows:

In regard to accommodations: R. G. Price, Biloxi, Miss., or S. H. Meyer, 116 St. Charles Street, New Orleans, La.

Christian Workers' Assembly: Rev. J. Bruce Airey, Fort Deposit, Ala.

Seashore Divinity School: Rev. Robert Selby, Moss Point, Miss.

He prays best who lives best. The man who stays closest to God has the least difficulty in reaching the divine ear. It is the supplication of the righteous man, that St. James declared "availeth much in its working."



## The Home Circle

### THE WOODPECKER.

The woodpecker is such a bore!  
He's always knocking at the door  
Of some old tree with horrid din,  
To see if any one is in.  
He's never welcome where he goes,  
Because he's greedy, I suppose.  
The trees all sigh beneath their breath:  
"Oh, dear! he bores us most to death!"

Abbie Farwell Brown, in Zion's Herald.

### OVER THE BRIDGE.

One time a boy was going with his father on a long walk. They came to a railroad bridge, which was high above water. The plank on which they were to walk over was narrow, and the boy was afraid; but his father took hold of his hand, and he felt "father will keep me from falling," so he walked across in safety. Many are the times when the path is very narrow, and on either side are dangers, and we are not able to walk alone, but our Lord is able to keep us from falling.—Young People's Paper.

### THE DOG THAT COULD FIND THINGS

Don was a dear little parlor spaniel, with big, soft brown eyes and long, soft, silky ears, and the beauty of Don was what his eyes and ears were good for.

Sometimes one sees children who might just as well not have any, for all the use they make of them. Mother drops her thimble somewhere, and asks if anybody has seen it. Then Joe and Alice will go and stand in the middle of the floor, and look up at the ceiling, and drawl out, "Why, I don't see it anywhere?"

Of course, they don't. But that wasn't the only place to look for it. Don—now, Don was different.

One morning his master was going out, and missed his hat, which he thought he had placed on the table.

"Don!" he cried, "I want my hat. Where's my hat?"

Up jumped Don and put his little front paws on the table, so that he could stretch up and see if the hat was there. It wasn't, and he scurried out into the hall to look up to the nail where it might be. No hat; so he ran to the back of the house, back again into the library, through the dining room, his bright eyes boring into every corner.

Then he came back and sat on the floor near his master's knee, and hung his brown head and thought. He had no idea of giving up. That hat must be found, and it was his business to find it.

In a minute he ran to the stairway and raced up the stairs. His master could hear him racing about from room to room, and then down he came, the hat in his mouth, and looked to his master for a patting. Don't you believe he got it?—The Mayflower.

### CARROL'S BAD DAY.

There was once a little boy named Carrol, and he went every day to the big gray school around the corner. He was too small to learn real lessons and carry a school bag, but he was large enough to go to the sunny kindergarten, where Miss Norma taught all the little girls and boys.

Every morning mother gave Carrol his little lunch basket at quarter of nine by the shiny kitchen clock, and said: "Good-by, dear; come right home when kindergarten is over."

One morning Carrol started for the big gray school around the corner, when he saw a hand organ with such a funny monkey. Somehow he forgot that the little clock had said, "School time, school time," and he started after the organ. The organ grinder did not go toward the school, but went up another street, and Carrol followed.

After the monkey had danced and picked up pennies and put them in a tiny pocket of the coat he wore, and had tipped his red cap, the man picked him up and started farther away. Then all at once Carrol remembered kindergarten and Miss Norma. While he was thinking of school the big school clock struck nine, and it sounded as if it said, "Late, late, late!" nine times.

Carrol ran all the way back to his own street and up the steps of the school, but as he hurried through the hall the piano was whispering the soft music, and he felt ashamed as he slipped into the kindergarten. There was no place in the ring for a little boy who was late, so he sat down by the sand table alone, and the big kindergarten clock said, sadly: "Carrol, Carrol!" Another boy sat in the leader's chair.

After kindergarten was over Miss Norma said, "Wait, Carrol, I want to see you," and he had to tell her why he was late—about following the monkey and going up the wrong street—and when he finally said good-by and started home he had been so long that his mother was waiting for him.

"I'm sorry, little boy," said mother, "for Aunt Helen was here with Dexter and the cart to take you to grandma's for lunch, but she couldn't wait."

Then what a sorry little boy looked with tears in his eyes at the shiny kitchen clock that had told him exactly when to go to school. Lunch was waiting; but the cocoa was nearly cold, and the toast had no lumps of yellow butter on it, for they had all melted. When lunch was over, Carrol asked mother if he might go for a walk with his friend Edgar; but Edgar had finished his lunch and gone. All Carrol could do was to play alone while mother made a new dress for Baby Nan.

At bedtime father came in to see if Carrol was tucked in, and found him wide awake.

"What is it, son?" he asked.

"I've had a sorry day. I lost my leader's chair, I had a cold lunch, and Edgar didn't wait for me. Do you hear my little clock? It says, 'Listen, Carrol; listen, Carrol,' and I'm going to listen and watch."

Next day he said, "Good-morning Miss Norma," at ten minutes of nine.—J. Lillian Vandermere, in Kindergarten Review.

### SHOULD HAVE IMMEDIATE ATTENTION.

The following resolutions were adopted by the General Conference at Asheville, May, 1910:

"Whereas the Western section of the Commission of the Ecumenical Conference to be held in Toronto, Canada, in October, 1911, has apportioned to our Church, \$3,500 of the estimated expenses of the Commission and the Conference: therefore,

"Resolved by this General Conference, that the Book Committee be directed to lay an assessment upon each of the Annual Conferences to cover this sum.

"Resolved, further, that this assessment be published at the earliest possible moment, and that the presiding elders in the several Conferences be directed to apportion this assessment to the charges of their districts, so that the collection may be made with the least possible delay. When these collections shall have been taken, remittance shall be made to the Publishing Agents at Nashville, who shall disburse the same, taking in receipts the proper official vouchers."

By direction of the Book Committee the Publishing Agents made this assessment, and sent it to the Annual Conferences at their sessions for 1910. To this date, nothing has been received by the Agents on this account. The money is needed now by the Commission in making preparation for the Conference.

It is embarrassing that our Church should be delayed in paying her proportion of the expenses. Will not the presiding elders take up this matter at once, and let the Agents hear from them promptly? The assessment of the Louisiana Conference is \$94; of the Mississippi Conference, \$116, and of the North Mississippi, \$116.

SMITH & LAMAR,  
Publishing Agents.

### REV. H. D. ESTES.

Rev. Harry D. Estes, son of Capt. and Mrs. H. H. Estes, has answered the last roll call and gone to his reward above. He was born, Aug. 24, 1871, at Hemingway, Carroll County, Miss., and died May 17, 1911, at his home near Calhoun City, Miss. Harry was never robust physically, but intellectually he was vigorous and quick. He was ambitious to be of some service to his country and to his Church, and despite his physical weakness he was one year or more at the Southern University under the instruction of such men as Dr. Allen S. Andrews and Prof. Frank M. Peterson. He joined the North Mississippi Conference at Sardis in 1894, and was assigned to the Water Valley Circuit. So anxious was he to equip himself for the highest possible service, he went in October, 1894, to the Moody Bible Institute at Chicago. Here his health gave way and he never sufficiently recovered to re-enter the active ministry till 1899, when the Conference met at Greenwood. At this time Bishop Candler ordained him

elder and appointed him to the Tunica Circuit, but because of feebleness extreme, he was compelled to relinquish his work and was never able thereafter to resume his loved employ.

On March 5, 1899, he was happily married to Miss Docia Countiss, sister of Rev. J. R. Countiss. Harry was by nature, kind and gentle. Love came as a welcome guest to his heart, and kindness and gentleness were the reigning graces of his life. Religion was his native air. It was as natural for him to be religious as it is for the stars to shine or the rose to send forth her mellow fragrance. Faith was native to his soul. His father says of him: "He was religious all his life." What a tribute! It is immeasurably better not to have to be reformed. An iron fence at the top of a precipice is worth infinitely more than a hospital corps at the bottom. Harry never had the grief of a mispent life, nor the agony of broken pledges and a broken heart. So well did he live that the only sorrow at his home-going was the sigh "for the touch of a vanished hand, and the sound of a voice that is still." His life had been so well lived that when God called him he could answer in the rich and full approval of his own conscience, "I am now ready to be offered," and cutting loose from things of time and sense, he could peacefully "wrap the drapery of his couch about him and lie down to pleasant dreams." He is not dead. To live in the hearts of those one has left behind, is not to die. He sleeps the "sleep that knows not breaking, morn of toll, nor night of waking," so far as this life is concerned, but he went to his grave with full confidence of heart, believing that he would see his Pilot face to face when he had crossed the bar.

The remains of our departed brother were laid to rest in the cemetery at Greenwood, Miss., at 5 o'clock on the evening of May 19, 1911, Rev. H. S. Spragins conducting the last sad rites. He is survived by his widow, his father and mother, a brother and three sisters, and a great host of friends. Peace, peace to his ashes!

E. S. LEWIS.

### A TRIBUTE TO MRS. E. H. ROOK.

Mrs. Elizabeth Rook, the wife of Rev. E. H. Rook, after a long illness, died at their parsonage home, in Tyro, Miss., April 12, 1911. She was born July 5, 1860, the daughter of James and Eliza Oswalt, who lived near Ackerman, Miss. She lost her father in the siege of Vicksburg. She received her education in the community in which she was reared, and was converted at the age of 12 years and joined the M. E. Church, South. She was married to Rev. E. H. Rook Jan. 13, 1881. Brother Rook was serving the Taboucha circuit at the time of their marriage. To this union there were born seven children, one of whom died in infancy; six are still living—four daughters and two sons.

Sister Rook had been a sufferer for twenty-seven years. About five months before her death, she was taken with some malarial trouble and complicated conditions arose, and finally her lungs were involved. She was an uncomplaining sufferer through it all. The writer spent most of the day in the home less than a week before her death. Her patience was beautiful, and her faith was strong. She was a beautiful character, always quiet and pleasant and full of energy. She was a great mother, a faithful, devoted wife, and was much loved by her neighbors. She bore the toil and privations of an itinerant life with perfect resignation. She was helpful to her husband in all his ministerial work. Hers was a great example of devotion to her family, the Church, and the happiness of others. Evidently she rests in peace. May the blessing of our Father above abide with the heart-broken husband and sorrowing children.

W. M. YOUNG.

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NEW ORLEANS, LA.



*Christian Advocate.*

ROBERT A. MEEK, Editor.

H. T. CARLEY, Ass't Editor.

CHAS. O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS  
AS SECOND-CLASS MAIL MATTER.

OFFICE: 512 CAMP STREET, NEW ORLEANS.

## TERMS:

One Copy, one year, \$1.50; eight months, \$1.00. To  
preachers of all Denominations, \$1.00.

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## SOME THINGS WE NEED.

The doctrine of a sudden supernatural conversion is apparently not as popular to-day as it was in prior decades of the Church's history. The effort to naturalize religion has affected this teaching, as it also has many other important tenets of the Christian faith. "Quit your meanness" (as if it could be done by a mere exercise of one's own will power), is now not an uncommon exhortation from the pulpits of the country. Pure Campbellism this is, to be sure, but to a considerable extent it has found its way into the theology of other denominations, ours included. Growth into the kingdom, rather than birth into it, seems now to be the conception of how men are to be saved held by not a few.

As we see it, there are two things which the followers of Christ particularly need at this critical juncture: a deepened sense of sin, and a more complete reliance upon the scriptural method of getting rid of it. There is too much belittling of the doctrine of the fall in this age; too much minifying of its tremendous and far-reaching consequences. If that is struck down, with it must topple to the ground the whole Christian system. If man was not lost, what need was there that Christ should come to save him? If there was no transgression in Eden, with hopeless ruin following in its wake, what need was there that the blood of the perfect one should be shed on the heights of Calvary? The Church urgently needs a re-awakening of the conviction that all out of vital union with Christ, no matter what their culture, kindness of disposition, or outward morality, are in the clutches of a moral disorder which every moment imperils their safety, and which must ultimately destroy them. This only can give to Christianity that profound concern for men and spirit of passionate evangelism that are necessary to make it a conquering and invincible force.

But the conviction that mankind are in a state of spiritual destitution and imminent danger is not alone enough. In addition to this, the Church must realize that for the sin-sick and perishing an efficacious remedy is available, which she may with confidence offer—not a mere surface reformation, but a complete regeneration of the soul, divinely wrought and making of the sinner a new creature. That Jesus stands ready to effect this mighty work for all who will come to him penitent and believing, should ever be her certain and glorious message. The minister who does not believe that men may be quickened and transformed by divine power now as they were in apostolic times, and who does not expect such occurrences under his preaching, might as well seal his lips and seek another vocation.

The strength of Christianity has ever been in its votaries with a conscious religious experience. It is by the blood of the Lamb and the word of their testimony, that Satan is to be overcome. It was because of what he had felt in his own heart that Paul was able to make kings and rulers tremble on their thrones. It was not until he had realized the cleansing touch of the Lord in his own soul that Wesley became a man of power. The command to restore the brother overtaken by a fault was limited to the "spiritual." Saved himself and fitted to assist in

saving others, is the individual who can truthfully say with the Rev. William Kidd Matson:

Lord, I was blind: I could not see  
In thy marred visage any grace;  
But now the beauty of thy face  
In radiant vision dawns on me.

Lord, I was deaf: I could not hear  
The thrilling music of thy voice;  
But now I hear thee and rejoice,  
And all thy uttered words are dear.

Lord, I was dumb: I could not speak  
The grace and glory of thy name;  
But now, as touched with living flame,  
My lips thine eager praises wake.

Lord, I was dead: I could not stir  
My lifeless soul to come to thee;  
But now I hear thee and rejoice,  
I rise from sin's dark sepulcher.

Lord, thou hast made the blind to see,  
The deaf to hear, the dumb to speak,  
The dead to live; and lo, I break  
The chains of my captivity.

## THE WESTERN METHODIST ONCE MORE.

As we stated in our issue of last week, the Western Methodist of May 24 contained two editorials designed to set straight the editor of the New Orleans Advocate. With the first of these twin effusions we have already dealt, and we will now address ourself to the task of disposing of the other. There is little in what our Brother had to say, except the charge that in our discussion we contradicted ourself a number of times; but his attempt to point out these alleged contradictions is positively puerile and pitiful. He says that we wrote him down as both a very bold and timorous man. What we said was that he is usually bold, and that we were rather surprised to see him back off from this issue. Was there any contradiction in this utterance?

Or was there any in the fact that we said it is his prerogative to discuss the subject further or not, as he pleases, and yet expressed disappointment that he declined to make clearer some of his former statements? All must concede that it is the prerogative of the President of the United States to sign or veto bills passed by Congress; but the concession of such a right carries with it no exemption of his course from criticism. Our Brother seems to think that a prerogative to do, or not to do, a thing, lifts one above all responsibility for his action and should give complete immunity from complaint.

He, furthermore, affirms that we were inconsistent in that we stated that we had no desire to take the issue joined with him out of the hands of our correspondent, and afterwards expressed the view that in undertaking the defense of the higher critics he had laid out for himself a large task, and also made a brief reference to the character of work which has been done by these gentlemen. Of course, what we meant was that if the Western Methodist should muster up courage enough to enter upon a discussion of the question, we would leave the matter in the hands of our correspondent; but that this statement forbade any immediate expression of opinion concerning higher criticism upon our part is ridiculous. However, we have learned long since that there is no telling how anything will appear to our Arkansas Brother. What construction he will put upon a statement, or what position he will take upon a pending issue, no finite mind can determine in advance.

Our contemporary says that he has no fondness for controversy. This will doubtless be news to many of his readers. It has been but a short time since he was hammering at Dr. Lovett, of the Wesleyan Advocate; in his issue of March 30, he vigorously belabored all who dare to speak depreciatingly of the higher critics; recently he attempted to take Dr. Ivey to task for his timely and most judicious editorial on the Vanderbilt University question, and in the number of his paper appearing May 25, he devoted two editorials to the editor of the New Orleans Advocate, only one of which was in the nature of a reply to what we had written concerning his journalistic utterances. This statement of our Brother that he has a distaste for polemics is about as correct as most of his pronouncements are. His record is against him; words weigh little when contradicted by actions.

Our Brother very courteously says that we are too obtuse mentally to see any good in higher criticism, even if he should point it out. This declaration does not in the least surprise us. We have observed that it is the habit of the higher critics and their satellites (particularly the latter) to dub as ignoramuses all who have the temerity to differ with them. It is such a brilliant exhibition of dialectical skill to pronounce one's opponent a fool, that these great men cannot resist the temptation. They possess the scholarship of the world—have a monopoly on it. Have they not "made the Bible a book that lives and breathes?" Poor Luther, Wesley, Whitefield, Finney, and Spurgeon! They are to be pitied in that they had only a dead Book to work with. If they could only have had the living, breathing Bible of the higher critics, what might they not have accomplished? And what will our learned confrere do with Bishops Wilson, Candier and Kilgo? Standing upon the high summit of his large intellectual acquirements, will he also classify them as ignoramuses? Indeed, it was soon after the last-named Bishop had blistered the higher critics at the Atlanta Conference on Evangelism and his ringing words were going the rounds of the press, that our Arkansas friend delivered himself. Was his effusion called forth by the timely and forceful utterance of Bishop Kilgo? When he wrote it, was he undertaking to administer to one of our chief pastors indirectly a rebuke, which he did not consider it prudent to undertake to administer openly? This deponent saith not; but it occurred to us at the time that this might be his purpose.

The writer in the Western Methodist apologizes to his readers for this "piddling sort of journalism," and says that he did not set the gauge. Think of this editor entering such a plea! His chief weapon in his discussions is a sneer; to courtesy he is well-nigh a rank stranger. Apparently he did not think of high-class journalism when he represented preachers in the Southern Methodist Church as having "a cowardice that will not let them speak out," and as silently "holding to traditions which they know are unworthy of belief;" he did not seem to think of it when he accused our Bishops of making claims in the bill filed in the Vanderbilt lawsuit, which they do not believe to be correct; nor did the desire for it restrain him when with scant politeness he snarled at our correspondent who had asked him for fuller light upon some of the statements contained in his editorial on higher criticism. Our Brother evidently likes that kind of journalism which permits him to say anything that he desires, and provides for him immunity against counter-attack. It is good journalism when he makes his thrusts at others; it is "piddling" journalism when he is held accountable in the public press for his oracular and hurtful declarations.

Complaint is made by our Brother that we enforced one of our statements with a "nigger yarn." We are sorry that he used the word "nigger." It may not conflict with the high-class journalism for which the writer in the Western Methodist stands, but to us it is not a little humiliating to see it employed by any minister in the Church of Capers, Galloway, and Walker. We think it might well be left to his notorious compatriot, Jeff Davis, and other like blatant demagogues. We make no apology for the illustrative anecdote sneered at by our brother editor. It was clean; it fitted the point, and it was quoted from a minister whose fame was as wide as the boundaries of the American republic. The place for negro stories and witticisms in our literature is well established and secure. And the names of those who gathered them up and gave them to the world will be pronounced in reverence and honor, when even that of the brilliant editor of the Western Methodist and those of most of the higher critics, whom he so lavishly extols, have sunk into hopeless oblivion.

## CADDO PARISH REMAINS DRY.

The local option election held in Caddo Parish on June 1, resulted in a triumph for the prohibitionists by a majority of sixty-four votes—three more than the election was carried by in 1908. Considering the fact that the opposition imported able speakers and exerted every possible influence to win the fight, the



victory is a notable one, and we congratulate the temperance forces upon their success. Shreveport is one of the most enterprising cities in the South, and her growth has not been checked by the abolishment of the saloon. And with fine churches, schools, and a sober moral citizenship, she will doubtless attain to a still larger measure of prosperity in the coming years. There never was a greater fallacy than the contention that a municipality cannot thrive without the legalized sale of intoxicants. The barroom is a hindrance, not a help; a curse, not a blessing, to any people.

With the whiskey forces whipped in this hard-fought contest and the prohibition banner still waving over this wealthy and influential parish, those who are struggling to redeem Louisiana from the domination of the saloon should feel much encouraged. True, the enemy is strongly entrenched and powerful, but God and the right are on our side, and if courageous and faithful, we shall finally prevail in the conflict. Let there be no reposing on laurels already won, but a steady extension of the battle line. An aggressive, but not rash leadership, and organization and agitation in every part of the commonwealth, are what we now most need. Let the patriotic men and women of the State help by means of money, personal effort, and their counsel and prayers this noble and necessary cause.

#### PERSONAL AND OTHER NOTES.

Mrs. R. M. Theriot, of Kosciusko, Miss., is a much-appreciated friend of the Advocate. We desire to express our obligation to her for a list of five subscribers recently sent us.

Rev. R. S. Walton, of Hammond, La., has our sincere thanks for a list of ten subscribers recently sent to the office. All the work of the Church is prospering under the able administration of this faithful itinerant.

Rev. W. B. Waldrop, writing from Buford, Miss., states that the second quarterly conference for his charge, which was held at Summer's Chapel, May 28, was a very happy occasion. The outlook is most encouraging.

Okolona, Miss., is soon to have a union meeting with the Baptist, Presbyterian, and Methodist churches co-operating. The singing will be conducted by Rev. J. A. Bell, pastor of the Baptist Church, of Greenfield, Tenn.

We regret to learn that Rev. J. W. McLaurin, a supernumerary member of the Mississippi Conference, is in poor health. He expects to spend the summer at Monteagle, Tenn., where we trust he will regain his strength and vigor.

Rev. A. F. Moore, of Arkabutla, Miss., placed us under obligations a few days since for a list of several subscribers. We make grateful acknowledgment of this service, and pray that the Master may continue to prosper the work of his hands.

In forwarding some subscriptions, for which he has our thanks, Rev. C. C. Gibson, of Carthage, Miss., adds: "We have just closed a good meeting at this place in which the preaching was done by Rev. G. H. Galloway. We are hopeful of a good year."

A recent number of the Jackson Daily News stated that Dr. J. M. Walmsley, of Millsaps College, has been tendered the presidency of the Memphis Conference Woman's College at Jackson, Tenn. Whether he will accept the proffered position, we are not informed.

Miss Elizabeth Kilpatrick expects to attend the Ohio State Sunday School Convention, at Dayton, and also that of Indiana at Fort Wayne. These engagements were made about a year ago. Miss Kilpatrick is rapidly becoming one of the best known and most sought-after Sunday school workers in the South.

From Amory, Miss., Rev. R. O. Brown sends the good news that plans have been drawn and adopted and that the contract will soon be let for the construction of the new \$20,000 church in that city. This appointment bids fair at no distant day to become one of the very best in the North Mississippi Conference.

We acknowledge the reception of a list of subscribers from our pastor at Eucutta, Miss., the Rev. W. W. Murray. We assure him of our hearty appreciation of his kindness, and we trust that the circulation of the Conference organ among his parishioners may contribute something to the strengthening of the cause.

Rev. Wilson Moore, whose postoffice is Eden, La., in a recent communication writes as follows: "Please allow me to say that my health is very greatly improved, and that I am ready to preach and assist any brother in meetings who may feel that he can use me to advantage. Especially would I be pleased to

be of service to the brethren of the Alexandria District."

Recently in referring to the good work done by Rev. R. P. Goar for the Advocate, we stated that he had sent in seven subscribers, when we should have said eight. These came from the Derma charge, not from Pittsboro as we reported. Brother Goar wrote from Pittsboro, and in writing hurriedly, we made this error and also counted the number incorrectly. It affords us pleasure to make this correction.

We have lately received a large card emphasizing the importance of attending the North Mississippi Epworth League Conference, which is to convene at West Point, June 13-15. Rev. J. H. Holder and those associated with him in this work are to be congratulated upon their enterprise and activity in its behalf. If the approaching Conference is not a memorable one, we feel sure that it will not be through any fault of these aggressive leaders.

We are pleased to state that the health of Rev. J. W. Ramsey, who at the last session of the Mississippi Conference was forced by his physical condition to take a year of rest, has so improved that he expects to resume active work next fall. Brother Ramsey has been living an outdoor life on a farm near Tupelo since he put off the harness last December. There is nothing like getting into touch with nature when one needs to repair and reinvigorate a shattered constitution.

In sending in his third round of appointments, Rev. W. M. Young, presiding elder of the Sardis District, writes most encouragingly of the outlook for the work under his supervision. Brother Young is in his fourth year, and elsewhere in this issue may be found some resolutions commendatory of the service that he has rendered, which were unanimously adopted at the recent session of his District Conference. He manifestly is held in high esteem by both the pastors and the people.

That energetic worker, Rev. L. T. Sargent, favored us a short time since with a list of six names to be placed on our subscription files. Brother Sargent writes: "We have recently had our second quarterly conference on the Greenwood Springs charge. On account of a railroad wreck, our presiding elder, Rev. J. H. Felts, did not reach us until Sunday. As usual, he preached a fine sermon to a large and attentive congregation. Our collections are in advance of this time last year, and we consider the prospect highly encouraging."

In a recent personal note, Brother P. T. Callicott, of Coldwater, Miss., after saying some kindly things about the Advocate, added: "Especially would I commend you for the course you have pursued in the Vanderbilt matter, and in all others pertaining to the good of the Church and the upbuilding of God's cause." We know of no one whose approval we should rather have than that of this worthy layman, in whom there is not the slightest trace of guile, and who is loved and honored by all who know him.

In last week's issue of the Advocate several mistakes were made in printing the names of persons referred to. Thus the graduation recital at Grenada College was given by Miss Cary Webb, instead of Wells, and in Brother Streater's article concerning the work at Black Hawk, the name of the young lady mentioned as being so faithful in assisting Sister Bell in preparing the exercises for Children's Day should have been Miss Claudia Attneave. Miss Attneave takes great interest in the work of the church, and her services are much appreciated by both the pastor and people of this good charge. We are sorry that these errors were made.

In renewing her subscription to the Advocate, Mrs. Amos Kendall, whose honored husband was for many years a leading member of the North Mississippi Conference, writes from Houston, Texas, as follows: "I do not desire even for one week that the paper should fail to reach me. I take pleasure in reading of what our Church is doing to advance the Master's kingdom, and especially do I love to keep up with the work and happenings in North Mississippi." Sister Kendall is held in affectionate remembrance by a host of friends in the Magnolia State, who will ever pray God's richest benedictions upon her.

Dean Walter Miller, who for several years has been connected with Tulane University, has severed his relations with that institution to accept a position with the University of Missouri. Before taking up his work, however, he will make a three months' cruise of the Grecian peninsula, that he may better equip himself as an instructor in the ancient languages. Mr. Miller was active in Sunday school work in Louisiana, and his removal to another field of labor is very generally regretted. The graduating class of the Tulane Literary Department presented Dean Miller with a beautiful loving cup as a token of affection and esteem on May 29.

Under date of May 31, Rev. L. P. Wasson, our popular pastor at Friar's Point, Miss., writes as follows: "We have just closed a series of delightful services here, conducted by Rev. H. S. Spragins. Our people say that they have never heard better preaching. I think great good was accomplished among our church members. Two men were received into the church. Brother Spragins is not only a great preacher, but he

is also one of the most delightful guests that a preacher or people ever had the privilege to entertain. With a fresh coat of paint on the church and parsonage, and with a season of spiritual refreshing among our people, we feel that a better day is dawning for us at Friar's Point."

A dispatch to the Times-Democrat from Biloxi, Miss., bearing date of May 30, announced the death of Rev. D. L. Mitchell and gave the leading points in his career as follows: "The Rev. D. L. Mitchell, one of the best-known citizens of the entire coast, died at an early hour this morning, after a prolonged and painful illness. Dr. Mitchell was seventy-eight years of age, and had been a resident of Biloxi for eighteen years, coming to this city from New Orleans, where he was educated at Dolbear College. In Biloxi he was secretary of the Biloxi Commercial Club for a number of years, and was a potential factor in every movement that had for its purpose the welfare of the city or the uplift of its citizenship. Dr. Mitchell was ordained a minister of the gospel in 1869. From 1878 to 1882, he was general secretary of the Young Men's Christian Association in New Orleans, and during the scourge of 1878 did valiant service as chief of the association's relief committee. At one time he was religious editor of The Times-Democrat, and later was publisher of the New Orleans Christian Advocate. During the war between the States Dr. Mitchell was a captain in a Louisiana regiment. He did a great service for the city of Biloxi as secretary of the Biloxi Commercial Club, and was possibly the best-posted man on the history of the coast country, having made a study of the coast and its history for years. The deceased is survived by his wife and six daughters, Miss Adeline E. Mitchell and Miss Priscilla Mitchell, of Biloxi; Mrs. A. F. Godat, Miss Emily J. Mitchell, Mrs. Thomas L. McKnight and Miss Cora Mitchell, of New Orleans."

#### THE BENEDICTION.

By Clara Trotter Shaw.

When the twilight shadows are falling, and the distant glowing sun,  
Paints the sky in sunset glory, and the day is nearly done;  
When the seagulls as they homeward fly across the billowy deep,  
Hush their hoarse discordant crying, and all nature lies asleep;  
When the birds in drowsy murmurs to their little birdies sing,  
And in sweet contentment nestle under soft and drowsy wing;  
Then the restless pulse is quieted, and the world as if in love,  
Bows its head in benediction, coming from the Father above.  
For awhile, night throws her mantle o'er a teeming sin-sick world,  
For awhile, trade and traffic cease their busy maddening whirl,  
For awhile, the weary workman rests his body from its toll,  
Gathers strength for the morrow's duties, for its striving and turmoil;  
And it seems that at this hour, 'tween the day and setting sun,  
When the tired, aching body thanks our Lord that work is done,  
That a hush falls on our hearthstrings, a silence sweet and rare,  
Like unto a benediction, like unto a silent prayer.

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## Obituaries.

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After several hours of intense suffering, little IDA, daughter of William and Icie Rushing, passed away. She was born August 25, 1908 and died February 20, 1911. Everything was done for her that a loving father and mother could do, but it was of no avail. She was just beginning to talk and was the delight and sunshine of her home. But God had a use for her in Heaven. She stayed with her parents just long enough to gain their love and affection, then passed quietly away into a blissful eternity, where there is no pain nor suffering, but where all is peace and joy forever. So, weep not, dear father and mother, for Jesus hath said: "Suffer the little one to come unto me, for of such is the Kingdom of Heaven."

TRUDIE McNULTY.

FARRIS BRAXTON STROUD, son of Mr. and Mrs. S. S. Stroud, was born October 24, 1895, and died May 26, 1911. Only fifteen short years did God spare the life of this boy to his parents. His death was sudden and unexpected. He had been plowing and was going to his home when his mule became frightened and ran away, killing him in a most horrible manner. What a shock to his parents! He was the idol of his family and they cannot now realize why he was taken from them so early in life. Weep not, dear parents; God who doeth all things well knows best and has called him for some good purpose. He leaves a father, mother, three brothers and five sisters to mourn his death. His body was laid to rest at Cool Springs on the 27th, to await the resurrection of the dead. May his loved ones live with the hope of meeting him again where sorrow, pain and death never come, and where parting is known no more.

DAUGHT GRIFFING.

May 29, 1911.

MRS. V. E. EVANS was born January 12, 1850. She was the daughter of Calvin and Harriet Chisholm, was married to J. W. C. Evans in April, 1867, and died March 11, 1911. Of this union were born ten children. All are living to mourn her death. Sister Evans was a member of the Methodist Church at Adams Church, at the old Camp Ground. She and four or five of the children joined the Church several years ago, and she had been a consistent Christian ever since. Sister Evans had been a great

sufferer for several years, so her opportunity to go to church and mingle with the people of God in public worship was unfavorable. "But God is a spirit, and they that worship him must worship him in spirit and in truth, for the Father seeketh such to worship him," and she worshiped him notwithstanding her inability to reach the sanctuary. It was the writer's privilege to visit Sister Evans several times during her last illness. Although suffering intensely, she bore it all without a murmur and with perfect Christian fortitude. And before dying she pulled one of the boys down over her and whispered in his ear that all was well, adding that the doctors, friends, nurse, had done all that could be done; that Jesus, the great physician, had come and relieved her of her suffering, and that she was going with him to Heaven. So, dear friends, do not mourn as those who have no hope. She is waiting to welcome you all in Heaven. May there not be one of her large family missing there.

Her Pastor,

C. H. HERRING

Auburn, Miss.

MRS. MARY MATILDA JONES, formerly Miss Cook, was born in Pickens County, Ala., October 7, 1843, was married to Dr. J. C. Jones, December 29, 1860, who died in 1901 and was buried at Macon, Miss. at which place was the family home since 1889 until the recent removal to Shuqualak, Miss. Mrs. Jones joined the Methodist Church when sixteen years of age and was a worthy and useful member of that communion until the time of her death, which occurred at the home of her son, Dr. B. T. Jones, in Shuqualak, Miss., April 28, 1911. There were twelve children, five of whom still live. Mrs. Jones possessed unhesitating faith in God and gave intelligent recognition of her obligations to him in questions of duty; so much so that her life greatly harmonized with the words of St. Paul in Rom. 14:8-9, "For whether we live, we live unto the Lord, and whether we die we die unto the Lord, and whether we live, therefore, or die, we are the Lord's." In her relation to her family she was the embodiment of devotion, doing gladly her utmost for interests committed to her hands, and seeking to train her household for God. Her fidelity to the Church was unquestioned. In this high relation she was reliable, and rendered sincere and cheerful service "as to the Lord." The word of life and worship of the sanctuary were greatly appreciated, and great regard was entertained for the people of her congregation and for any true follower of the Divine Savior. Ready to live as God might will, or ready to depart, was her constant experience for a number of years previous to her going, and finally for a brief period the expressed condition was "only waiting" to be dismissed from a completed life work into the captivating scenes of the long anticipated Heaven. A considerable company witnessed the funeral service at the residence, conducted by Rev. J. E. Thomas of the Columbus District, and also the final services at the Macon Cemetery, conducted by the pastor of the church. Great respect was indicated and the floral offering was abundant and beautiful. The living children and many

friends will cherish the memory of the ascended grandmother, and thousands are better as a consequence of her life.

A. H. WILLIAMS.

Shuqualak, Miss., May 19, 1911.


H. N. TATE, the subject of this sketch, was born June 25, 1843, in Union County, South Carolina. His mother died when he was small. He moved with his father to Tippah County (now Union), Miss. He was one of ten children and the last son, leaving four sisters, all older than himself. The sisters are Mrs. Mary Whisenante, Mrs. Minerva Wells, Mrs. Julia A. Holland and Mrs. J. P. Ticer. All were present at the funeral. He was happily married to Lucinda Ann Johnston, November 16, 1871. Of this union five children were born—three sons and two daughters; two sons died in young manhood. He accepted Christ as his savior in young manhood. He has served the Church in different capacities for nearly forty-five years, always enjoying contributing to the different causes. He was a Confederate soldier and member of the Masonic fraternity. He loved his Masonic brethren and his preacher. He was a preacher's friend and always ready to help him with his money. I was his pastor two years, and was at his home several times, and always felt strengthened and more like doing my duty as a preacher after a visit to him. I never can forget the hours that I have spent in that home, for he always met me with a smile, had something to tell me, a good word or deed, or something to make me feel good. I remember one time while my wife and myself were driving off from Brother Tate's she said, "Well, that's a good place to go." All the preachers know what that means. May God bless his wife and children! May he especially bless his son, that he may take his father's place in the Church! Sorrowing ones, look up; there is a time coming when we will meet Brother Tate to part no more.

D. M. FLOYD.

High Point, Miss.

The death angel visited the little town of Barlow, Miss., Friday, May 25, 1911, and bore to eternity the spirit of Brother J. M. WEEKS. "Uncle Jim" was ready, willing and anxious to make the journey. The remains were buried in the cemetery at Barlow the following Saturday evening. The funeral was conducted by the writer. A large crowd attended and we noticed that the command: "Weep with them that weep," Rom. 12:16, was obeyed by many of the friends. His age was 68 years, 3 months and 3 days. He was a devoted husband and a kind father, and for forty-five years a consecrated Christian. He was the oldest member of the Methodist Church at Barlow. Owing to the nature of his affliction (tuberculosis) I did not have the pleasure of hearing him talk much; but we take consolation in the thought that when we all gather around the throne with all the redeemed, "Uncle Jim" and I can sit and talk it all over. He leaves a faithful wife, a true son and two affectionate daughters. May the consoling spirit of Jesus be with these loved ones in their sorrow to console them!

CHAS. A. SCHULTZ, P. C.



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## Tidings From the Field

### Zachary, La.:

We have just closed a meeting at Ethel, on the Zachary Charge, with eleven accessions to the Church and more to follow. The church was greatly revived and much good done. We were assisted by Brother Howard of Baker, who did us faithful work. The people showed their appreciation in a material way by giving us a purse of \$36. We have had twenty-five accessions to the Church on the charge up to date.

H. B. Perritt, P. C.

### Second Church, Columbus, Miss.:

May has been a good month for Second Church. Congregations have been good and the revival fire continues to burn. Our Children's Day, in spite of the rain, was very well attended. Our second quarterly conference was a good one. Brother J. E. Thomas did some good preaching. Leagues, Sunday school and prayer meeting are in very good shape. We received thirteen members during the month, which makes sixty since conference. To God we give all the praise. Pray for us.

W. C. CARLISLE, P. C.

### Hillsboro Circuit, Mississippi Conference:

We held the second quarterly conference for the Hillsboro Circuit at Liberty Church, May 20-21. A rather small congregation met us Saturday, but Sunday the house was filled to overflowing. The reports of the pastor, Brother J. R. Hays, a very active local preacher, gave evidence of prosperity in all parts of the church work entrusted to him. The stewards made an advance of \$50 on assessment for the preacher over last year, and payments to date are far in advance of this time last year. Brother Hays reports a little more than one-third of his general collections paid to date.

T. J. O'NEIL, P. E.

### Maivina, Miss.:

We have just closed one of the best revivals in the history of the church at this place. It began the first Sunday in May. Brother Smith came to us and preached the opening sermon, using as a text "What Think Ye of Christ?" He handled his text splendidly. Fine interest was manifested in the first service. Sunday night brought a larger crowd and larger interest. It has been said, "There is no virtue in numbers," but this we cannot believe, as there is always inspiration in a multitude, especially for the speaker. It has been a precedent heretofore for the men to stay at home during the week and the women and children to go to church, especially in this great Delta country, but there are exceptions to all rules sometimes, as this scribe has seen the rule vary one time. At the close of Monday night's service every one went home saying, "I was glad that I

went to the house of the Lord." Tuesday at 11 o'clock found almost the entire town and community assembled at the house of the Lord. At the close of the service Brother Smith gave an opportunity to any who wished to be remembered in the closing prayer to come forward. Every one in the house came and expressed a desire to be remembered. Some came as penitents, others for friends who were unsaved. Brother Smith preached Tuesday night on conscience. His theme was: "What Will You Do with Your Conscience?" His sermon was both logical and spiritual. As the week grew older the meetings grew more interesting. Men who had grown cold and indifferent towards the Church were moved and pledged themselves to live closer to God. Wednesday and Thursday were both good days and our meeting closed Thursday night after a fine sermon from the words, "I am the root and offspring of David; the bright and morning star." While only three united with the Church on profession of faith, we feel sure that lasting good was accomplished. We enjoyed Brother Smith's preaching and think he is truly a first-class preacher.

J. A. COLEMAN.

May 27, 1911.

### Morton and Pelahatchie, Mississippi Conference:

The second quarterly conference for the Morton and Pelahatchie Charge was held at Pelahatchie, May 22nd. As evidenced by the reports of the pastor, Brother W. J. Dawson, our work on this charge prospers. There are three good Sunday schools on the work, and at Pelahatchie there is one of the best Sunday schools in the district. To Prof. John Rundle, the very efficient superintendent, is due most of the credit for this active school. Fortunate is the pastor who can lay his hand on the right man for Sunday school superintendent. The stewards have assessed for the pastor the same as last year—\$900—and payments to date are encouraging. Brother Dawson reports more cash on the benevolences to date than any preacher on the district save Brother Black.

T. J. O'NEIL, P. E.

### Benton, La.:

We had our Children's Day service last Sunday and I must say we did well for the Benton Church, since there are only five Methodist families here and only a part of them are Methodists. The children did well (the Baptist children come to our Sunday school, too). The collection taken amounted to something over \$3. We all love our preacher, Brother H. J. Boltz. We will begin our meeting on the first Sunday in July and are praying for a revival. Please pray for us.

MRS. H. D. SEBASTIAN.

May 30, 1911.

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## Epworth League Department.

(Edited by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications intended for this Department should be addressed.)

### Devotional.

Next Sunday (June 11) our subject is: "Christian Training," and our Scripture references are Acts 22:3, Acts 7:22. Both of these texts refer us to great workmen as illustrations of the fact that God pre-eminently uses the trained workmen. Under the general head of "Acquiring Right Things" we were fortunate last Sunday in studying as our first thing needful, "Spiritual Power," but we do violence to that theme when we make spiritual equipment a substitute for the training of one's own powers. We are again fortunate in studying to-day, perhaps the greatest character of Old Testament history, side by side with the greatest of New Testament times, as illustrating how God uses and honors well-equipped men. The educated man makes a fatal mistake if he forgets that his dependence is still in God for success; but the poorly equipped man will also make a great one if, discounting education, he persuade himself that God can use him as greatly, illiterate and unlearned, as he can fully developed. Read II Timothy 2:15.

### Some Suggestions Concerning the Devotional Meeting.

A suitable hour for the devotional meetings is always an appropriate theme. These hot afternoons make the question a most urgent one. Personally no hour is more attractive to us than the one just preceding the evening services. That is with the proviso that the members don't make that a pretext for not remaining to the evening service.

We should never lose sight of the real object of these meetings—to reach the unsaved of our friends and to deepen the religious lives of all. Incidentally, we should train our young people to be "Workmen that need not to be ashamed." After these years of League work there should be no charge without a number of young people, not only willing to, but capable of leading any of the other services.

We must not insist on our young people being "experienced" before we ask them to lead. But certainly we must only ask people to lead of whose sincerity of purpose and consecration we are assured.

Once in a while we might invite an outsider to hold our devotional meeting, especially one well qualified to do so. But this should not become a habit, because we too easily become dependent on others. A model service, if allowed to encourage and to inspire others, is good, but if the effect be rather to discourage the timid and the more poorly equipped it is not in order.

The value of a carefully prepared program can not possibly be overestimated. It seems to me that the leader and first vice-president might week after week work together in its preparation. Many Leagues announce several programs ahead.

The Bible should be "The Book" in the League, as it is the textbook of the Sunday school. No department of the Church can do more for the young convert than the League. In his conversion he has said, "What wilt thou have me to do?" The League gives him something definite to do, and teaches him how to do it.

The importance of pastors' presence in the devotional meetings of the League cannot be overestimated. But it ought not to become a necessity to any League.

We should like to have this question answered: "Should we ever hold a business meeting in connection with the devotional?" And this one: "What hymn books are best for our Leagues to use?"

### PROGRAM OF THE LOUISIANA CONFERENCE EPWORTH LEAGUE.

At Ruston, June 21-23, 1911.

Wednesday evening, June 21, 8 p. m.—Sermon by Rev. H. R. Singleton; Reception; Seashore Assembly, Rev. J. D. Atkinson.

Thursday morning, June 22, 8:30—Devotional address, Rev. G. E. Cameron; 9:30, Comrades of the Quiet Hour; 9:45, "The Christian Life in the Epworth League: Its Testimony," Rev. G. E. Cameron; 10:15, "The League's Approach to God," Rev. W. L. Doss, Jr.; 10:45, Fellow-workers' Covenant, Rev. H. W. Jamieson; 11, the Junior Epworth League, Mrs. A. I. Townsley.

Thursday afternoon—2 o'clock, Institute, First Department Senior League, Dr. Fitzgerald S. Parker; 3 o'clock, Institute, Second Department Senior League, Rev. A. Inman Townsley.

Thursday evening—7 o'clock, Boy Scout Movement, Rev. J. Cude Rousseaux; 7:45, "The Epworth League a Conquering Army," Dr. Fitzgerald S. Parker.

Friday morning, June 23—8:30, Devotional address, Rev. G. E. Cameron; 9:30, Forward Movement Pledge; 9:45, "The Epworth League's Ministry of Mercy," Rev. C. D. Atkinson; 10:15, the Rural League, Rev. P. O. Lowrey; 10:45, "The Epworth League's Mission to the Lost," Rev. J. Cude Rousseaux; 11:15, The Christian Stewardship Covenant, Rev. P. O. Lowrey.

Friday afternoon—2 o'clock, Institute, Third Department Senior League, Dr. Fitzgerald S. Parker; 3, Institute, Fourth Department Senior League, Rev. W. H. Coleman.

Friday evening—8 o'clock, Consecration service, Dr. Fitzgerald S. Parker.

The Epworth League Board will meet in Ruston during this conference by request of the president of the Board, Rev. C. D. Atkinson. Rev. W. H. Coleman of Ruston, La., requests each delegate, official or pastor who expects to attend this conference please to kindly send names to him at an early date.

MRS. SUDIE J. LINGLE.

### QUARTERLY CONFERENCES.

#### LOUISIANA CONFERENCE.

##### LaFayette District—Third Round.

New Iberia	June 3, 4
Morgan City	June 4, 5
Patterson	June 10, 11
Houma	June 11, 12
Church Point	June 17, 18
Crowley	June 18, 19
Gueydan and Abbeville	June 24, 25
Vermillion	June 25, 26
Franklin	July 1, 2
Jennings	July 2, 3
Rayne	July 8, 9
Indian Bayou	July 9, 10
Jeanerette	July 15, 16
LaFayette	July 16, 17
St. Martinsville	July 21
Lake Arthur	July 22, 23
Bell City	July 24
Eunice	July 29, 30
Lake Charles	Aug. 5, 6
Sulphur	Aug. 6, 7

J. E. DENSON, P. E.

##### Ruston District—Third Round.

Winnfield	July 1, 2
Haynesville, at New Salem	July 3, 9
Haynesville, Mls., Shongalon	July 9, 10
Benton, at Benton	July 14, 15
Plaindealing, at Walker	July 16
Homer	July 19
Vernon, at Wesley	July 22, 23
Bernice, at Summerfield	July 29
Gibbsland, at Mt. Moriah	July 29, 30
Jonesboro, at Jonesboro	Aug. 5, 6
Ringgold, Grand Bayou	Aug. 12, 13
Simsboro, at Antioch	Aug. 16
Beinville, at Bear Creek	Aug. 19, 20
Boyd Mission, at Chestnut	Aug. 21
Arcadia	Aug. 26, 27
Ruston	Aug. 27, 28
Lanesville, at Brushwood	Sept. 2, 3
Lisbon, at New Hope	Sept. 9, 10
Houghton, at Doilene	Sept. 16, 17
Cotton Valley, Pleas. Val.	Sept. 23, 24
Minden	Sept. 24, 25

Bishop Mouzon will hold the district conference at Winnfield, June 30 to July 2. Rev. J. B. Williams will preach the opening sermon, June 29, at 8:30 p. m.

R. W. TUCKER, P. E.

#### MISSISSIPPI CONFERENCE.

##### Seashore Dist.—Third Round.

Gulfport, 29th St., and Handsboro, at 29th St.	June 18, 21
Brooklyn and Bond, at Maxie	June 22
Howison and Saucier, at Howison	June 24, 25
Lumberton	July 23
Escatawpa, at Orange Gr.	July 27
Americus, at Rosedale	July 28
Moss Point	July 29, 30
Columbia	Aug. 2
Hub, at Pinebur	Aug. 3
Oakvale, at Baxterville	Aug. 4
Ocean Springs	Aug. 5, 6
Mississippi City	Aug. 9
Vanceave, at Shiloh	Aug. 10
11 a. m.	Aug. 12, 13
Mentorum, at Antioch	Aug. 16
Lumberton	Aug. 17
Poplarville	Aug. 18
Derby, at Mill Creek	Aug. 18
Carriere and McNell, at Picayune	Aug. 19, 20
Gulfport, 25th Avenue	Aug. 23
Wolf River Mission, at Durham's Chapel	Aug. 26, 27
Long Beach	Aug. 30
Bllox	Sept. 2, 3
Bay St. Louis	Sept. 6
Logtown	Sept. 7
Coalville, at Poplar Head	Sept. 9, 10
McHenry and Wiggins, at McHenry	Sept. 13

W. B. JONES, P. E.

#### NORTH MISS. CONFERENCE.

##### Sardis Dist.—Third Round.

Batesville Station	June 18, 19
Coldwater, at Coldwater	June 24, 25
Pleasant Hill at Baker's Chapel	July 1, 2
Mt. Pleasant, Marshall Inst.	July 8, 9
Sardis	July 16, 17

Hernando	July 19
Lake Compton and Hinds, at Poplar Corner	July 20
Byhalia, at Fount. Head	July 22, 23
Como	July 30, 31
Tyro, at Mt. Vernon	Aug. 5, 6
Olive Branch, Oak Grove	Aug. 12, 13
Wall Hill, at Grubb Hill	Aug. 15
Long Town, McGee's Chap.	Aug. 17
Oakland, at Bethel	Aug. 19, 20
Courtland, at Shiloh	Aug. 22
Senatobia	Aug. 23
Cockrum, at Independence	Aug. 26, 27
Eureka, at Pisgah	Sept. 2, 3
Arkabutla	Sept. 9, 10
Crenshaw	Sept. 12

W. M. YOUNG, P. E.

##### Winona Dist.—Third Round.

Winona	June 4
Greenwood	June 18
Itta Bena, 8 p. m.	June 18
Belzoni, at Swift	June 24, 25
Winona Circuit, at Salem	July 8, 9
Carrollton, at Valley Hill	July 14
Ruleville, at Sandy Bayou	July 15, 16
Webb, at Parchman	July 22, 23
Inverness, at Colie	July 23, 24
Mar's Hill, at Hopewell	July 26
Schlater	July 29, 30
North Carrollton, at McCarley	Aug. 5, 6
Indianola, at Faison	Aug. 12, 13
Moorhead, at Blaine	Aug. 13, 14
Lambert, at Glendora	Aug. 19, 20
Minter City, 8 p. m.	Aug. 20
Eupora, at Eupora	Aug. 24
Bellefontaine, at Walthall	Aug. 24
Kilmichael, at Lodi	Aug. 26, 27
Tutwiler, at Marks	Sept. 2, 3
Slate Springs, at Bethlehem	Sept. 9, 10

E. S. LEWIS, P. E.

##### Corinth Dist.—Third Round.

Booneville Sta., at B.	June 10, 11
Iuka Ct., at Bethel	June 17, 18
Iuka Sta., at Iuka	June 18, 19
Corinth, First Ch., at C.	June 25, 26
New Albany Circuit, at Ingomar	July 1, 2
New Albany Station, at New Albany	July 2, 3
Corinth Ct., at Mt. Carmel	July 8, 9
Corinth, South Side, at Corinth	July 9, 10
East Booneville Circuit, at Blythes Chapel	July 14
Mooreville Ct., at M.	July 15, 16
Mantachie Ct., at Hebron	July 17
Jonesboro Ct., at Ebenezer	July 22
Ripley and B. M., at Falkner	July 23, 24
Ripley Ct., at Bethel	July 29, 30
Tishomingo Ct., at Paradise	Aug. 4
Belmont Ct., at Patterson	Aug. 5, 6
Booneville Ct., at Shady G.	Aug. 12, 13
Dry Run Ct., at Mt. Carmel	Aug. 19, 20
Hatchie Mission, at Mt. Pisgah	Aug. 21
Ripley Mis., at Black Jack	Aug. 22
Dumas Ct., Jacobs Chp.	Aug. 23
Sherman Ct.	Aug. 25
Myrtle Ct., at Ebenezer	Aug. 26, 27
Kossuth Circuit, at Pleasant Hill	Sept. 2
Guntown and B., at Baldwin	Sept. 3, 4
Baldwyn Mission, at Palestine	Sept. 9, 10

BEN P. JACO, P. E.

### Dumb Chills and Fever.

Douglasville, Tex.—"Five years ago, I was caught in the rain at the wrong time," writes Miss Edna Rutherford, of Douglasville, "and from that time was taken with dumb chills and fevers and suffered more than I can tell. I tried everything that I thought would help, and had four different doctors, but got no relief, so I began to take Cardui. Now I feel better than in many months." Cardui does one thing, and does it well. That's the secret of its 50 years of success. As a tonic there is nothing in the drug store like it. As a remedy for women's ills, it has no equal. Try it. Price 1.

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## The Sunday School.

### LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The Bossier City Sunday school has chosen Miss Hattie Woodyard superintendent of the Home Department and Mrs. Lelia Eastman superintendent of the Cradle Roll.

The Queensboro Sunday school has chosen Mrs. W. E. McDowell superintendent of the newly-organized Home Department and Miss Luella Neal superintendent of the Cradle Roll.

A young people's Bible class has been organized at Long Point (Maxie postoffice), on the Church Point Charge, with Mr. Horace McClendon president, Miss Cora Anders, vice-president; Miss Mell McClendon, secretary, and Ralf West, treasurer.

One of our superintendents reports that upon his arrival in a new place the workers of another church were so zealous to enroll his sister in their Sunday school that they came for her in a buggy and returned her without money and without price. Let the Methodists take notice and see that no one gets our crown.

At Long Point a class for older adults has been started, with Mr. W. A. Higginbotham president and Mr. E. B. Amos teacher. Mrs. M. McNeil was chosen superintendent of the Home Department and Miss Ruth Higginbotham superintendent of the Cradle Roll. Mr. J. J. Stewart is the zealous superintendent.

After a splendid sermon by the pastor and an otherwise appropriate service on Mothers' Day, the First Methodist Church of Shreveport launched a move for a new \$100,000 modern church, \$55,000 having been subscribed at this one service. This move is the result of a need created by the enlarged life and increased attendance of the Sunday school more than anything else, over five hundred being in attendance upon this Sunday. Superintendent McKeunon really hopes to put \$150,000 into the new church, with every equipment for first-class Sunday school work and modern institutional features.

### SUNDAY SCHOOL NOTES.

By Miss Elizabeth Kilpatrick.

Brother Patterson has organized six new Wesley classes since the district conference at Sturgis, and reports great interest and enthusiasm all over the good country about him.

Many classes have devices, cards, envelopes, etc., of their own, and every method worked straight out of the heart of local class enthusiasm will prove helpful and give the class a sense of pride in the originality and cleverness of their class promoter.

Properly prepared invitation cards are very helpful if placed in hotels, at the depot, in barber shops and banks and carried around in the pocket and given to the new fellow just come to town. You need to keep people in mind of your presence; no business man who succeeds in this day and time lets you forget he is doing business, and he insists that he needs you to keep it running. The King's business is the very greatest in the world and needs every man, woman and child you can win to help you win others to this broad and happy way.

The calling of the class roll in large classes takes a good deal of valuable time from the lesson, dissipates the spiritual atmosphere and should be eliminated if possible. This can be done by having two ushers at the door with attendance cards, suitably prepared, which are presented to the class members and visitor alike and are signed up and ready before the class is dismissed to their class room. Then two more ushers collect them and the collection at the door, and by the time all are seated that work is over and the class ready for the little business necessary and an undisturbed twenty or twenty-five minutes for the great work of teaching the lesson.

It is a real pleasure to have the lovely spring flowers to decorate class room and church, and to send out to those who need the glory and sweetness of this exquisite season and can get it in no other way.

Some big strong men in a great men's class went into the woods on last Sabbath and brought arms full of the very heart of the forest into their room, and the teacher taught better and the men listened better for the perfume and color and sweetness, and then many sad, sick and lonely faces smiled for very joy at the sight of even heart-leaves and purple-faced pansies and the old Sweet William. The mission of flowers in the Sunday school should be magnified every Sabbath; their use in the class room cultivates the esthetic, tender and beautiful side of life, and the sending or better taking them to shut-ins is a blessed privilege and chance for service. The class gets back an hundred per cent more than the recipients of these tokens of God's love.

Cards reading like these—or something similar—accent the note of class service and the wish to help others: "Sick Committee, Young Men's Bible Class, First Methodist Church, Corinth, Miss. J. Wesley Rankin, chairman; R. E. L. Mitchell, G. W. Strickland, L. A. Savage, R. C. Battle."

One man on such a committee brings such lovely real bouquets, skillfully arranging the white flowers in the center and the red all around to typify the adult Bible class button. He has contrived some very clever combinations and the flowers seem to respond with the most pliable willingness to carry out the lovely color scheme.

No woman in the world, no matter how dainty and sweet, can begin to

think of the tender, graceful, helpful things that come to a big blundering man with his heart full of love for God and his fellows and a real wish to help them.

### The Teacher's Warrant.

"How can I guide these little eager feet,  
When mine so oft have wandered from thy way?  
How can I dare thy wondrous truth repeat,  
With lips so stained by sin, from day to day?  
Yet, Lord, I heard thy loving voice say, 'Come.'  
And, having heard, how can I choose but tell  
Of him whose tender heart holds ample room  
For me, and for these little ones I love so well?  
I have no wisdom, thine is all complete,  
And thou dost bid the needy come to thee;  
I come, and bring these children to thy feet,  
Receive and bless them, Lord, Teach them—and me."

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Write to-day for Free book "Character Talks" which tells all about it.

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### NOTICE.

To the Sunday School Superintendents of the Louisiana Conference:

If you have not yet planned to observe CHILDREN'S DAY, it is not too late. Write to me the number of Programs wanted and they will reach you in a few days. It is very important that your school take part in this very helpful service. Now, fellow-superintendents, see to it that your school does not miss this excellent program. Do it now! Yours, most truly,  
A. M. MAYO,  
Lake Charles, La.

### OVER WORKED EYES

Are relieved of blood-shot and inflammation without pain in one day by Leonardi's Golden Eye Lotion. Cools, heals and strengthens. Insist on having "Leonardi's." It makes strong eyes.

Guaranteed or money refunded. Druggists sell it at 25 cts. or forward prepaid on receipt of price by S. B. Leonardi & Co., Tampa, Fla.

### Texas Woman Near Death.

Wills Point, Tex.—In a letter from Wills Point, Mrs. Victoria Stallings says: "I was afflicted with womanly troubles, had a dreadful cough, and suffered awful pains. I certainly would have died if I had not been relieved by taking Cardui. Now I am stronger and in better health than I ever was in my life. I can't say half enough for this great medicine." Do you need relief? Try Cardui for your womanly troubles. Its long record of successful use is your guarantee. Thousands of ladies have been helped to health and happiness by Cardui. It will surely help you. Try a bottle today.

# PROOF

Read what the Rev. T. P.  
Pierce of Vinemont, Ala.,  
says about

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For you to remain in ill health, when this celebrated tonic will build you up and put health, strength and vigor in your system, is inexcusable. Ninety-nine times out of a hundred, failing health is caused by bad blood. The blood being the body's sole nourishment, must necessarily be pure, otherwise, sickness and disease follows. W. H. BULL'S HERBS AND IRON makes pure, rich, red blood and stimulates the liver and kidneys, strengthens heart action and invigorates the nerves, is laxative in its effects and insures proper digestion. Restores all organs to normal health and creates a hearty appetite. Relieves rheumatism by eliminating uric acid from the blood.

50c and \$1.00 per bottle.

Get a \$1.00 bottle from your druggist, and if you can't see any improvement in your general health after using two-thirds of it, take the remainder to him and your money will be refunded. If your druggist can't supply you, send his name and \$1.00 and it will be sent direct, charges prepaid.

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W. H. Bull Medicine Co., St. Louis, Mo.  
In the Spring of 1907 I was a complete wreck and was pronounced by some doctors to have dropsy, by one to have cancer of the stomach, another said tumor; in all there were fourteen or fifteen doctors. Scarcely any of them agreed and none of them did me any good whatever. Four of our County doctors said I could not be cured and gave me up to die. My weight had decreased to 147 pounds and I was perfectly helpless, when I decided to try your HERBS AND IRON. After using five bottles my health was immediately restored and in a few weeks I was as strong and healthy as ever in my life. My weight today is 247 pounds. I shall never fail to recommend your remedy.

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#### MEETING OF THE GENERAL SUNDAY SCHOOL BOARD.

The Sunday School Board of the Methodist Episcopal Church, South, held its annual meeting in Nashville, Tenn., May 18. The Board is composed of Dr. E. B. Chappell, chairman; Dr. John O. Willson, Judge M. L. Walton, Mr. John R. Pepper, Mr. B. M. Burgher and Mr. George M. Napier. All the members of the Board were in their places. Mr. Napier was elected secretary for the quadrennium.

Dr. Chappell submitted his report as Sunday school editor, showing that we have at present 15,980 schools with an enrollment of 127,761 officers and teachers and 1,337,108 pupils, the increase in enrollment during the past year having been about 71,000. The total circulation of Sunday school periodicals, April 10, 1911, was 1,821,200, an increase for the year of 101,023. The sales of Sunday school literature for the fiscal year ending March 1 amounted to \$314,782.26.

Dr. H. M. Hamill, superintendent of training work, and Rev. Charles D. Bulla, superintendent of the Wesley adult Bible class department, made reports showing that these important departments are in a most flourishing condition. Mr. E. E. French, superintendent of Sunday school supplies, reported a rapid increase of sales in his department.

The Board made appropriations for Sunday school mission work in Mexico, Brazil, Cuba, China, Japan and Korea.

Action was taken formally accepting the tender by the directors of the Southern Assembly at Waynesville, N. C., of a plat of ground for a model Sunday school building, and the following resolutions in regard to the undertaking were unanimously passed:

1. That we heartily approve the purpose of erecting a model Sunday school building at the Southern Assembly at Waynesville, N. C., and that we will take steps at once to raise not less than \$30,000 for this purpose.

2. That we request the Sunday schools of the Methodist Episcopal Church, South, to devote their Rally Day offerings for 1911 to this purpose, and that inasmuch as the third Sunday in October is quite generally observed in our church as Rally Day, we ask all schools not observing Rally Day to join with the others in taking a liberal collection on this Sunday or as near thereto as practicable for the model Sunday school building. Suitable Rally Day programs will be furnished free of charge to schools complying with this request upon application to Mr. E. E. French, 810 Broadway, Nashville, Tenn.

3. That we request our presiding elders, pastors and superintendents to present this claim and to urge it upon every Sunday school, and that every Sunday school worker be asked to take an active interest in the undertaking.

4. That the direction of this collection and the erection of the model building shall be in the hands of a committee composed of John R. Pepper, M. L. Walton and B. M. Burgher.

5. That Dr. E. B. Chappell, 810 Broadway, Nashville, Tenn., be appointed treasurer of this fund, and

that all collections be immediately forwarded to him.

6. That the name of every Sunday school making an offering to this enterprise shall be inscribed in the afore-said model building.

7. That in addition to the offerings of Sunday schools, the Board earnestly invites donations from individuals, and that the names of these individual donors shall also be inscribed in the building.

The Board was unanimous in the opinion that the erection of this model Sunday school building will prove to be of immense benefit to the Sunday school work of our Church. The indications are that the Southern Assembly will soon become the great summer meeting place for the hosts of Southern Methodism, and the plan is to conduct in the building each summer a model Sunday school and also to hold annual institutes for Sunday school workers. The enterprise therefore is a matter of interest to the entire Church.

The Board adopted the following as the standard of excellence for Sunday schools of the Methodist Episcopal Church, South:

1. Cradle Roll.
2. Home Department.
3. Wesley Adult Bible Class.
4. Teacher Training Class or Students.

5. Graded instruction.
6. Missionary instruction and offering.

7. Definite decision for Christ urged.

8. Annual observance of Children's Day and taking of offering as required by our Discipline.

9. The use of our own literature.
10. A session every Sunday in the year.

Each of the above points is to count ten per cent. A school meeting all these requirements will be recognized as a standard school and will be entitled, upon application to Mr. E. E. French, superintendent of Sunday school supplies, Nashville, Tenn., to a certificate of recognition issued by the authority of the Sunday School Board. The price of this certificate will be 25 cents postpaid.

The Board also resolved to set on foot a definite plan designed to enlist each member of every conference Sunday school board with a view of making him a genuine factor in the work. Copies of this plan as outlined are to be furnished to each Sunday school board in the church.

The Board will hold its next meeting at the Southern Assembly, Waynesville, N. C.

**GEORGE M. NAPIER,**  
Secretary.

### Marriages

Feb. 10, 1911, near Mt. Moriah Church, by Rev. A. H. Parker, Mr. DALTON to Mrs. BAKER.

May 10, 1911, at the Methodist Church, Gibsland, La., by Rev. A. H. Parker, Mr. LINDON C. STATT and Miss LILLIAN HARRISON.

May 10, 1911, at the home of the bride's parents, Mr. and Mrs. N. K. Farr, of Hamburg, Miss., by Rev. Wade H. Young, Rev. JOHN E. MIDDLTON, of Roxie, Miss., to Miss RENIE A. FARR.

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## FARING WELL IN TEXAS.

Dear Brother Meek: It is true that I am now a member of the Texas Conference, but I trust you will allow me to say a few words to my friends in Mississippi through the columns of the Advocate.

As is generally known to the brethren, I came to the Texas Conference last fall from the Mississippi Conference by transfer.

I was sent to the Kountze Circuit by Bishop Murrah, who presided in the Texas Conference, which convened at Galveston on November 30, 1910. After spending a very pleasant week in Galveston, taking in the many things of interest there, we (for the whole Red family went to conference) started for our new home. We made some little inquiry and soon found out which way we would have to go in order to get there. So we landed in Kountze on the night of December 27th, were met and carried to the best hotel in town, where we spent a most delightful night after a hard day's travel.

The next day we were shown to the parsonage, which is a nice, neat little home, furnished with almost every convenience. That evening about 4 o'clock Brother Adams' delivery wagon was driven up to the front and the man began to unload such things as were needful for our comfort. Then within a week or so we were stormed by the people of another church on the charge. They came in some twelve or fifteen strong and almost covered the floor of the hall with nice things, which made Christ-mas very happy for the preacher's family.

Yes, we received a very cordial welcome and have been doing well ever since. When I left Mississippi I felt as if I were leaving the best and only friends I had in this world, but I have made a great many warm friends here already. I entered at once upon the duties of pastor and have been meeting with some success. I have held three of my meetings, have had twenty accessions and organized two new churches. Being a stranger here and acquainted with but few of the Texas preachers, I arranged with Rev. J. W. Campbell of Fayette, Miss., to give me a month's work, which he did, to the delight of all who heard him preach. I have never been associated with any man who does more satisfactory work than Brother Campbell. He is a fine fellow, socially, above the average in intellect and his preaching is a plain, logical exposition of the truth. There is nothing sensational about him—he simply lays the truth at the bar of the conscience of his hearers, and the results usually follow.

I wish we had more such men as Brother Campbell in Southern Methodism. I am well pleased with my new field, and pray that this may be the best year I have ever had in the Lord's work.

I have a very warm place in my heart for the brethren of the Mississippi Conference, with whom I was associated for ten years—eventful years they were. May God's richest blessings rest upon them for having borne with me for ten years, with all my mistakes, and then sending me away with the blessings of God upon me, which make it possible for me to succeed here. God bless the

brethren of the Mississippi Conference! I love them still. I am, yours in Christ.

JAMES L. RED.

## MISSION WORK IN LOUISIANA.

(By request of Rev. J. J. Morgan, agency secretary of the American Bible Society, we publish the letter appearing below.—Editor.)

Rev. J. J. Morgan,  
Dallas, Texas.

Dear Brother Morgan: Besides the items contained in my monthly report I may say that I have presented the work of the Society from two pulpits of our Church during the last month. Our people are lacking the knowledge of what the Society is doing, especially the way by which it employs trust funds. This has been a revelation to many. I can't glory very much of my work among the French, and yet since I began here I have made 597 calls. Of this number 119 have been French families and of said number I have sold to about 96. 273 visits were made to Creole families and I sold to every one of them. Balance of the visits were made to the Americans and negroes.

The 119 French families are Catholics to the "core," and in some instances I made three, four or five calls before the door was opened wide enough for me to enter in. The priest does not bother me much. He knows better. But the opposing forces to contend with are the Knights of Columbus.

Hoping we may all do better, I remain, sincerely,

GEORGE MANOTTE.

New Iberia, La.

## FROM BROTHER BURNS.

Dear Brother Meek: Please permit me to say, through the Advocate, to the many brethren and friends who have extended sympathy and contributed to our relief, that words are inadequate to express our appreciation of their kindness and helpfulness to us in our time of need. We pray that Heaven's richest blessing rest upon each one thus contributing, and especially upon the brethren composing the Aberdeen District Conference, who contributed such a nice purse.

At this writing Mrs. Burns has just passed the crisis in the second attack of pneumonia within the last four weeks. But we are hopeful of her recovery soon. She and most of the children having previously had whooping cough and mumps, it leaves her in bad condition for the summer.

I have been unable to give the charge the attention that it should have had, but we are in fairly good shape. We have organized four Sunday schools and three of them are doing well. We have a "Wesley Memorial Adult Bible Class" at Egypt doing good work. We have raised a small amount on the general collections, but in the main the finances are very far behind. We are planning for great revivals at the different churches this summer. Pray for us.

M. A. BURNS, P. C.

Okolona, Miss.

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## THE SARDIS DISTRICT CONFERENCE.

The Sardis District Conference was held at Hernando, May 14-17. Brother W. M. Young, our efficient presiding elder, presided. The attendance was very good. The interest was good during the entire session. The reports of the preachers were very encouraging, showing the district to be in a fine condition and everything on the up grade. We hope and expect great things for the district this year.

The preaching was of a high order and was done by Revs. T. H. Porter, T. W. Dye of Pickens, J. B. Randolph and W. L. Duren of Tupelo. The address of Miss Elizabeth Kilpatrick, Sunday school field agent, on the "Adult Bible Class," was very interesting and instructive, and we hope will bear much fruit. Rev. W. L. Duren, chairman of the Mission Board of North Mississippi Conference, preached a strong sermon on missions, which was very much enjoyed. Rev. W. M. Williams, manager of our Orphan Home, and Prof. Sullivan of Millsaps College, were with us and each made addresses in the interest of the institutions which they represent, and that it was well done goes without saying.

Rev. N. G. Augustus, presiding elder of the Durant District, spent one day with us as a visitor. The conference by rising vote extended to Rev. E. W. Rank resolutions of sympathy in his great affliction in the loss of his wife.

F. C. Holmes, T. T. O'Bryant, N. E. Wilroy and P. T. Callicott were elected delegates to the annual conference. J. J. Stephenson and W. S. Gunn were elected alternates. T. T. O'Bryant was elected lay leader.

The next district conference goes to Oakland. The good people of Hernando opened their hearts and homes to us and entertained the conference royally.

P. T. CALLICOTT, Secretary.

## Resolutions of Sardis District Conference, with Reference to Rev. W. M. Young.

Whereas, according to the law of our Church, this is the last year of the administration of Rev. W. M. Young as presiding elder of this district;

Resolved, that we as a district conference express to him our appreciation of his work among us. His deep consecration to God, his untiring labors and efficient administration, have made possible large development and great progress in all departments of our work. We commend him to any field to which he may be sent for his superior qualities of mind and heart. Our prayers and good wishes will follow him through all his life.

Signed:

D. W. BABB.  
R. W. EVANS.  
R. A. TUCKER.  
S. L. POPE.  
J. B. RANDOLPH.  
P. T. CALLICOTT,  
Secretary.

## PROGRESS AT CENTENARY.

We have just closed a most interesting session at Centenary College. The outlook for this institution is highly encouraging. When called to the presidency of it, a little more than a year ago, Dr. Felix R. Hill found things in a state of chaos, due to the declining health of the late Dr. Weber. It was a critical time, but Dr. Hill proved more than equal to the task before him, and through his earnest efforts and at the expense of his every energy all debts were paid, the buildings and grounds were cleaned and all necessary equipments were procured. Consequently September 14th found Centenary thoroughly renovated, a larger number of students had enrolled and the faculty had been increased. Dr. Hill, in accordance with the demands of the Church, revised the curriculum and raised it to the level of the colleges and universities of the South. The college magazine and athletics were placed on a firm financial basis. Due to the wise administration of the President and the Board of Trustees, the efficient service of the faculty and the gentlemanly behavior of the students, it may be truly said that the term of 1910-1911 has been the best in ten years. High grade work has been demanded and the general tone of the college has been that which tends to influence toward perfection of character. The discipline has been of the simplest kind, there being no rules except one—that each student must carry himself as a gentleman. Banners bearing the emblems of lofty ideals and noble aspirations have ever been held up.

After the affairs at home had been put in order the President turned his attention to the towns and country. As a result there will be a greater influx of students this coming fall. Room must be provided and many things must be added to the present equipment. Centenary has passed the experimental stage. Everything points to a glorious future. As a student and tutor in the institution, I take pleasure in submitting these facts.—Ashley W. Warlick.

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## GRENADA COLLEGE PROSPEROUS.

Grenada College has just closed a prosperous session. The work in the literary department was of a very high order and was done with thoroughness.

The ornamental branches were taught by thoroughly competent instructors and the results were highly satisfactory. The health of the faculty and of the students was good. The business of the session was full of encouragement, the end of the session finding all bills due by the college paid in full. So soon as our patrons settle the balance due the school, substantial improvements will be made. The trustees arranged to spend something more than \$1,000 to increase equipment and enlarge facilities. The work of the session demonstrated that Southern Methodism has no more capable educator than Rev. J. R. Countiss, while his business management left nothing to be desired. Brother Countiss was able to do such excellent work because of what W. L. Clifton had wrought during the preceding eight years.

All the exercises of commencement reflected great credit on the faculty and the students. There were ten graduates and several received certificates. The sermon by Rev. Jas. A. Duncan, D. D., was scholarly, thoughtful, suggestive and deeply religious. The baccalaureate address by him was equally pleasing. Our own J. H. Mitchell preached a practical and helpful sermon before the Y. W. C. A.

The prospects for next session are flattering. The trustees expect to go before the North Mississippi Annual Conference in November with a definite program for "Greater Grenada College," and they earnestly wish the thought and prayers of the members of that body. For nine years faithful teachers have given their lives to the work of developing our school. The trustees did not hesitate in a crisis of the affairs of the institution to bind themselves in a manner and to an extent that jeopardized their personal property, and but for the superior ability of Mr. Clifton would have bankrupted every trustee. This was done without complaining then, and is mentioned now without boasting. The 56,000 Methodist owners of the property are entitled to know of the labors of their servants.

The trustees will make their appeal for a forward movement with no hesitancy and without a doubt as to the response. The proper enlargement and equipment of Grenada College is THE THING to engage the thought and effort of North Mississippi in the immediate future; of course, without any diminution of interest in our commendable and worthy enterprises.

J. R. BINGHAM.

## FROM THE COLPORTER.

Since the last writing I have been very busy at home and in the field. I have had the privilege of meeting with the following district conferences: Brookhaven, at Osyka; Jackson, at West Jackson; Aberdeen, at Calhoun City, and Corinth, at Myrtle, and would gladly have attended others but for a conflict of dates. I also had the pleasure of a few days with the churches and in the parsonage homes of the pastors at McComb and Crystal Springs.

At all places and on all occasions mentioned, the colporter was well cared for and his business had right of way, with fairly good success. Thanks to all brethren and friends who have in any wise contributed to the success of the work and to our personal comfort.

Time and space will not allow mention of several persons and incidents by the way that I should be glad to note, but for special reasons one or two must find place.

At the close of the district conference at Calhoun City, on Thursday evening, I was requested by the pastor, Brother Mills, and friends of former years, to remain over the Sunday following and preach for them, which it was my pleasure to do. I spent Friday and night in the delightful home of my good friend, Rev. H. D. Estes, whose death, which occurred the following Wednesday, is noted in the Advocate this week. With him and his good wife, whom I had known from childhood and who is a sister of Rev. J. R. Countiss of Grenada College, I spent the time very pleasantly. Though in feeble health, Brother Estes was able to drive a mile and attend church services, and manifested great concern for the prosperity of his own church and the good of souls in his community. Specially was he interested in the Sunday school and for the organization of a "Wesley Adult Bible Class," which consummation he rejoiced to see, with an enrollment of twenty-two names on the Sunday afternoon before his departure from the church on earth to the glorified assembly in Heaven.

Such was the high esteem in which he was held, that he was unanimously elected president of that class. So the last that I and many others saw of this faithful man of God in this life was at the head of that newly-formed band of Bible students and Christian workers, suggesting plans and giving directions for their future operations. May his wise counsels and gentle spirit ever abide as a stimulus to that class! "He being dead yet speaketh." Here is an example of faithfulness in the Lord's work to the end, of one in great feebleness of body, that is worthy of consideration by those who enjoy physical health and strength and yet are idlers in the vineyard. O for an awakening and stirring up of the latent energies of the Church to zeal in good works!

The editorial in the Advocate of April 4, entitled, "Unwise Administration," is provoking thought and discussion that it is to be hoped will result in amendment in the way of receiving members into the Church on the part of such as have hitherto disregarded the rule in paragraph 212, page 108, Discipline, 1910: Let there be, as far as practicable, conformity to law and uniformity in practice by the preachers and people called Methodists.

The annotated or reference edition of the Discipline is ready. Every preacher and student of the book should have a copy. Price, postpaid, 40 cents. Address G. W. Bachman, Winona, Miss.

May 26, 1911.

## WHAT AILS THE REV. WILLIAM GRANT.

The Rev. William Grant of Northumberland, Pa., was placed on trial for heresy by the Presbyterian General Assembly at Atlantic City.

It was charged that the Rev. Mr. Grant, in speaking of the Nineteenth Psalm, which he attributed to Moses, said:

"Here are words that seem to be the utterances of a much disappointed man who was suffering from a severe attack of the blues."

It was charged also that the Rev. Mr. Grant said:

"Mary, Martha, Christ and Lazarus attended a party where they played games and danced a little."

We confess that we have no prejudice either for or against heresy trials in general. In this case, however, we feel that a heresy trial was rather out of place. What ails the Rev. William Grant is plainly not a special dissent from certain Christian doctrines, but a general insignificance of mind and incompetence of spirit.

For a man who has dwelt among the tremendous conceptions of the Christian religion, who is familiar with the majestic language in which those conceptions are communicated to the English-speaking people, who has faced the heights of grandeur and the depths of sadness in Christianity's wondrous story—for such a man to use such expressions as those quoted evidences a pitifulness of intellect and of soul which clearly disqualifies him to be a teacher or a preacher of any kind of faith or unfaith.

What would be thought of a man who ridiculed the fathomless heavens on a starry night? What would be thought of a man who found the majesty of Niagara absurd or an ocean tempest ludicrous? What would be thought of a man whose sense of humor was moved by a mother weeping for her dead child?

That is the case of the Rev. William Grant of Northumberland, Pa. In one way, his language is unbecoming a preacher and a member of the Presbyterian Church, but in another way it is unbecoming a man of human intelligence and a soul large enough to save.

Even a man of unfaith, who might choose his place beyond the pale of the Christian religion, if he had either intellect or spirit, would not be capable of such spiritual and mental frivolity.

Whatever his personal views or opinions of the doctrines and mysteries of the Christian religion, the Rev. William Grant is plainly incapacitated, in mind and spirit, to convey any appreciation of that religion from any pulpit desk or public platform to his fellow man.—The Inter-Ocean and Farmer.



# NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58—No. 24.

"Prove All Things; Hold Fast That Which is Good."

WHOLE No. 2587.

ROBERT A. MEEK, Editor.  
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, LA., THURSDAY, JUNE 15, 1911.

CHAS. O. CHALMERS, Publisher.  
Office, No. 512 Camp St.

## Editorial

Conviction is sin unmasked and realized; repentance is sin hated and repudiated, and regeneration is sin conquered and removed by the power of the Holy Spirit.

For four hundred years Porto Rico was under the domination of Spain and Roman Catholicism and the masses dwelt in ignorance. Twelve years ago the island became the property of the United States, and now there are upon it 1,200 public schools, over which waves the flag of the stars and stripes. Such is the difference between Romish and Protestant rule.

The philosophy of prayer baffles human comprehension, but as to the efficacy and need of it there is not the slightest doubt. God hears the petitions of his people, and responds to their entreaties. Waiting upon him in praise and supplication enriches immeasurably the spiritual life, and strengthens one for the tasks that lie out before him. Nor has the Church any mightier agency which she may bring into requisition in her battle against the powers of darkness than the ministry of intercession. Happy the congregation that has in it men and women who know how to pray!

A human being is majestic only as he recognizes his debt of obligation to his Maker and his fellow beings, and spends his strength in unselfish service for them. Man forgetful of the source of his blessings and living for himself alone, is blind to his true mission and pursues a course that must degrade and finally destroy him. As the great Brighton preacher, F. W. Robertson, with characteristic eloquence, has expressed it: "To be independent of everything in the universe is God's glory, and to be independent is man's shame. All that God has, he has from himself—all that man has, he has from God. And the moment man cuts himself off from God, that moment he cuts himself off from all true grandeur."

The spectacle of the President and Vice-President of the United States, the Speaker of the House of Representatives, and other eminent public men fawning around Cardinal Gibbons at Baltimore on the occasion of the twenty-fifth anniversary of his elevation to the office of Cardinal, is enough to make a patriotic American hang his head in sorrow. What is the explanation of this eager competition to do honor to the leading representative of the Vatican beneath our flag? Was it due to what he or his Church has done to add to the greatness and glory of the nation? Nay, not so. What carried them there is the tremendous influence of the Romish Church in our elections. They want her support at the polls, and they dare not fail to make obeisance to her when opportunity offers. Is it not about time for the Protestant millions of the Republic, who have made our country what it is, to take note of the antics of these gentlemen and administer to them at the ballot box the rebuke which they deserve?

## THE EFFECTS OF SIN.

Nothing could be farther from the truth than the notion that the effects of sin are easily wiped out by the exercise of faith in Christ. There are consequences of evil doing, that, so far as the human mind can see, are irremediable, and possibly eternal. As Robert T. Nabors has pointed out in his striking sermon entitled, "Forgiveness and Retribution," man is the subject or citizen of different kinds of government. He is under moral laws, social laws, and physical and organic laws. And it is quite possible for him to obey the legal exactions of one kind of government and enjoy the reward which such obedience brings, at the same time that he violates another kind of law and pays the penalty attached to its infraction. In the language of Mr. Nabors, "A pirate may have good health, because of his obedience to the organic law of his body, at the same time that he is accused under social and moral law. A Christian if he falls from a housetop or into the sea, will pay the penalty of death at the same time that he may be filled with the bliss of obedience to moral law. Thus a man may commit arson or murder, and God may forgive him; so, that while he is suffering the penalty of violated human law, he may be enjoying peace of conscience and heart. We all recognize these distinctions as facts illustrated before our eyes every day."

Now there are sins that constitute an infraction of all these forms of law. Indulgence in them violates not only the moral law of God, but also the physical and social laws by which humanity is environed, that were likewise divinely established. This is true of drunkenness, of the unbridled gratification of lust, and of many other forms of debauchery and dissipation. But the forgiveness that comes through repentance and faith in Christ brings relief from the penalty of the moral law only. It does not affect except indirectly the consequences of having clashed with physical, organic, or human laws. Hence, their penalties continue even after one has found peace and pardon in the blessed Savior.

So we see that there are effects of sin (we write it reverently) that are not reached even by the precious blood that flowed on Calvary. Thus, under inexorable physical laws, man has his allotted three-score years and ten, and if he throws them away in the paths of evil or folly, no tears of penitence or gracious forgiveness can bring them back—they are gone forever. If by walking in forbidden ways he destroys his constitution and makes of his body a wreck, and in his feebleness finds his way into the divine favor, God's acceptance of him does not restore his shattered strength, or repaint upon his sunken cheek the rosy hue of health. Nor can pardon obliterate the recollection of wasted hours and opportunities and evil deeds. Memory is as imperishable as the soul, and one will never be able to annihilate in utter forgetfulness a stained and unhappy past. To quote Mr. Nabors again: "We shall see that our sins crippled our spiritual powers, robbed us of moral grandeur, and injured our capacities for greatest glory in heaven. Peter cannot forget that he denied Christ, and he cannot remember it without regret. So with us. God may have forgiven

our sin against him, but even in heaven there will be the vengeance of regret in the midst of our happiness. But can a man be happy while his soul is full of regret? Yes. Was not the prodigal happy when he returned home? yet, did he not remember with regret his past record? So 'In the house not made with hands' we shall be happy; but if we sin in this life, even though God forgives, there will be the punishment of regret."

Let it also be noted that pardon through faith in Jesus reaches the penitent and believing individual alone. It does not directly touch others who have been cursed by association with him, nor undo the results of his evil actions. Has he murdered a fellow-being? Forgiven he may be, but that will not bring the dead man to life again, or give him other opportunities to be saved, if he was stricken down unprepared. And though pardoned, his vicious influence still lives in men and women, in whose hearts he sowed the fast-multiplying seeds of vice. Though he has himself turned from the broad way, his abandonment of it may not arrest their downward course, or check the ruinous contagion that emanated from him and which in widening circles they are still spreading over the land.

We do not desire to be misunderstood. Far be it from us to depreciate the greatness of the salvation that may be had in Christ. It is priceless, and glorious beyond description. It gives deliverance from the guilt, pollution, and domination of sin, and enables one to walk in newness of life. It brings the sweet consciousness of a reconciled Father's love, and fills the new-born soul with peace and hope and joy. It averts impending wrath, robs death of its sting and the grave of its terror, and opens the gateway into Paradise. But let us not, in dwelling upon its richness and splendor, forget or minimize the far-reaching and awful consequences of sin. It is vastly better for one to maintain his rectitude and keep his soul unsoiled, than it is to stray off even though he may quickly find his way back. The slightest touch of sin leaves an impression that can never be wholly obliterated; and if indulged in to any considerable extent, it entails a loss that may never be fully repaired.

"I walked through the woodland meadows,  
Where sweet the thrushes sing;  
And I found on a bed of mosses  
A bird with a broken wing.  
I healed its wound, and each morning  
It sang its old sweet strain;  
But the bird with a broken pinion  
Never soared as high again.

"I found a young life broken  
By sin's seductive art;  
And touched with a Christlike pity,  
I took him to my heart.  
He lived with a noble purpose,  
And struggled not in vain;  
But the life that sin had stricken  
Never soared as high again."

Love is the world's mightiest conquering force. It sacrifices and serves, stoops and uplifts. It alone can make the earth a Paradise restored.



## Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

### DIRECTIONS:

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if this date is not moved forward after three weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

### THE GOD OF ALL COMFORT.

The pathway of life is not all smooth. Some parts of it are exceedingly rough. Disappointments, defeats, afflictions, sorrows, bereavements, deep griefs, heavy losses happen to all. Sometimes our sorrow is greater than we can bear. Many have been so sorely afflicted that, having no adequate comfort, they have been literally crushed. Body and mind have given way under the strain.

O sometimes the shadows are deep,  
And rough seems the path to the goal;  
And sorrows, sometimes how they sweep  
Like tempests down over the soul.

Whither shall we fly for refuge when the storms are high? The sailor in his little boat seeks the safe, quiet harbor when the tempest is on the sea. What shall we do when our souls are tossed by the tempests of sorrow? One will advise you to read an amusing book to drive away the gloom. Another will counsel you to drink wine to drown your sorrow. Another will tell you to travel. Change of scenery, change of climate, change of air may relieve your trouble and cheer your spirit. These comforters do not understand your case, nor are they familiar with the real remedy.

The best remedy is religion. Tell the weary, heavy-hearted to draw near to God. He is the "God of all comfort." His consolations are not small. He is able to comfort us in all our troubles. He can bind up the broken heart and heal it. As a mother comforts her children, so the Lord comforts his people.

A story is told of one of our most popular journalists and lecturers who became weary of the strife of tongues and the strife of pens and the strife of politics. His brain was dizzy, his nerves were jumping and his heart was throbbing with weariness. One day he was missed from the office. Committees were waiting to invite him to lecture. Printers were calling for copy. Letters were waiting for immediate answer. But he could not be found by telephone or by messenger, or by any other means. It was learned later that he had gone home to his old mother in the country. Going into the old house he said, "Mother, I am tired, and I want you to rest me as you used to do when I was a child." She prepared a meal, and they sat down together to just such a supper as she used to prepare when he was a little child at home. Then she talked to him as she used to do, and then read a Bible story to him as she did when he was a child. He knelt down at her knee and said "Our Father" and "Now I lay me down to sleep," just as he had done many a time at home. When he retired his mother went into his room and tucked him in the bed and kissed him good-night, as she had done scores of times when he was a child. Then he slept with his mother's blessing and his mother's gentle voice and the touch of her tender hand upon his soul, and he was rested. So the Lord comforts his people. His love is sweeter than a mother's love. His voice is more gentle than a mother's voice. His touch is more soothing than a mother's touch. His kiss is more comforting than a mother's kiss. His blessing is richer than a mother's blessing. He said, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Jesus, lover of my soul,  
Let me to thy bosom fly,  
While the nearer waters roll,  
While the tempest still is high.  
—New York Christian Advocate.

### "MORE WITH US."

By Dr. John T. Sawyer.

About 843 B. C. Elisha was the prophet standing for God. Just such as he was needed then, because there was a general want of loyalty to God on the part of the people and hence a necessity for one who would courageously speak forth the truth of God and back up his words by mighty deeds. There was quite a lot of what might be called guerrilla warfare going on among the contiguous nations. The king of Syria engaged in a raid upon Israel, and several times he thought he had the king of Israel entrapped, yet each time his plans were thwarted. At last the king of Syria declared that there must be treason among his followers. One of his servants, however, said to him: "None of us, my Lord, O King; but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed chamber." Upon hearing that, the Syrian king concluded that, were he to have any success he must first get his grip upon Elisha, who at that time was in Dothan, a little town crowning a hill on the edge of the plain of Esdraelon. The king of Syria arranged his plans so well and executed them with such skill that under cover of a dark night he managed to completely surround Dothan with his forces without alarming any one. Gehazi had been dismissed from the service of Elisha, and the prophet had engaged the services of a young man in his place. The account says: "And when the servant of the man of God was risen up early, and gone forth, he held an host encompassed the city, both with horses and chariots." Telling Elisha of this, the young man exclaimed: "Alas, my Master! how shall we do?" The quiet answer of Elisha was this: "Fear not, for they that be with us are more than they that be with them."

God's prophet had facts and forces in mind of which the young man had no knowledge. The young man knew that the town was invested by his master's enemies and that they were, so far as he could see, utterly helpless against the swarming hosts and chariots of the Syrian king. Most likely, while he had great respect for his master's wisdom, he yet felt quite sure that he had never heard the good man talk after such a foolish fashion. So far as he could make out the situation, it was very plain that Elisha and he were alone and that all the power was on the Syrian side. The answer of the prophet of God was wholly spiritual, and the speech of truly spiritual men is, we take it, hard to be understood by the unspiritual, and the reason is that the spiritual man dwells in a realm altogether different from that of the unspiritual man. Paul tells us that spiritual things are "spiritually discerned." Hence, the young man understood not and wondered. Elisha prayed and said: "Lord, I pray thee, open his eyes, that he may see." God heard that prayer and opened the young man's eyes—gave him spiritual sight—so that he saw that the mountain round about Elisha was full of horses and chariots of fire.

We learn from this account that the hosts of God are round about his own and that God himself with his horses and chariots of fire is on the field of battle with us. Verily, we need never be afraid of the beleaguering hosts of evil. However, we need not any of us deny that it is sometimes hard to see the horses and chariots of fire in all the mountain round about.

It is related that "on the battle field of Shiloh four thousand wounded and dying men lay in their blood all night. One of them looked up reproachfully at the cold and shining stars. 'Why,' thought he, 'do not they veil their faces? They seem to wink to each other at this scene of agony, as though it were the denouement of a comedy.' Amidst the thirst and the weakness and the pain and the gathering death it was very hard to see and to be certain of the help of God; but this poor fellow began to see the horses and chariots of fire in a little time. Tender memories of a hymn he had been taught in youth began to come to him, visions of a Savior hanging in his blood upon the cross for his redemption began to pass before him; the poor fellow began to look from the material into the spiritual, from the blinking stars to the sacrificial

cross, and then the sweet song of the certainty of God's help began to break from his parched lips:

"Now I can read my title clear,  
To mansions in the skies," etc.,

and as he saw and sang, lo, others began to sing and see as well.

"One wounded man took up the song and then another, and then another still, the blue and the gray together; and as the sweet notes floated over the gory battle field the certainty of God's help began to comfort their poor hearts."

And so it ever is, when our eyes are opened we find a glorious certainty—we see it in the life and death and resurrection of Jesus Christ—God with us, ever living to help and deliver, and bringing us at last, and in his own good time, to our mansion in glory. Believe and fear not, for God's presence and succor are always ours for the asking. "Fear not, for they that be with us are more than they that be with them." Fear not—God will be with us throughout all this strenuous life, in the dark valley of death and in our passage through the gate into the "city which hath foundations, whose builder and maker is God." When the last battle is fought and won, if faithful to the end, we shall nestle in the heart of Infinite Love and be at home with God forever.

### LITTLE BITS.

By Rev. Briscoe Carter.

"Trifles make perfection, but perfection is no trifle." Attention is needed not so much to the most prominent deeds and habits of our everyday lives as to the least and most unnoticeable. Yet not in the sense of tithing, "mint, cummin and anise," but in the sense of our personal relation to every other person. Everyday life is the life of humanity. To most of us life's song of duty, privilege and love is sung in monotone. To-day is yesterday re-lived, so far as duty and work are concerned. Our life is made up of a succession of little things, yet life itself is no little thing. It is the little things that cause friction; "the little foxes that spoil the vines."

It is not so much the strength of our characters and the rightness of our ways in the main issues of life, as the small individualities and eccentricities of action, that either attract or repel, that give power over persons for good or ill and make us either a help or a hindrance.

How many of us take no note of the influence and power of a word until it has gone beyond our control! How often in our home life a day is made bright or gloomy by a word! We can control our words until we utter them. After they pass from our lips they go forth and multiply and bring forth of their kind. We have seen deeds and heard words that have often brought to mind the little ditty of our childhood:

"Little words of kindness,  
Little deeds of love,  
Make our earth an Eden,  
Like to that above."

Oh, the sweet influence of a word "fitly spoken!" Oh, the speech of a deed that has for its motive the spirit of Christliness! Kind words and good deeds are the only means whereby we can translate the story of God's love into the language of earth and thus make all men feel its power and see its scope in "peace on earth, good will to men."

"A little bit of patience  
Often makes the sunshine come;  
And a little bit of love  
Makes a very happy home;  
A little bit of hope  
Makes a rainy day look gay;  
And a little bit of charity  
Makes glad a weary way."

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## THE NEW THEOLOGY, OR THE OLD GOSPEL—WHICH?

By Rev. J. H. O'Bryant.

(This article was offered by the author to the Western Methodist, his Conference organ, which refused to publish it. We take great pleasure in giving it a place in the Advocate.—Editor.)

In the Western Methodist of March 30, there appeared an editorial covering the whole of the front page and a little more on "The Higher Critic." The Intelligence of the editor has been shocked and he has been compelled to bang his head in shame because of the ignorant ranting of certain Methodist preachers, and especially because of the blatant prejudices of others, who have the temerity to say that, "We want no man for a professor in our colleges and no man for Bishop who is tinctured with higher criticism." Without any discrimination whatever, throughout this labored editorial, the higher critics, one and all, are most heartily commended for their pious efforts to bring to us the unvarnished truth as it is in Jesus Christ. And, "It is time this ranting about them were done among us. It is time that men who know better, and there are many of these among us, were done with the cowardice that will not let them speak out; time these should be openly directing the minds of men to the truth as they themselves see the truth, and to the sources of truth as they know the sources, and to the methods of ascertaining the truth as they know the methods."

We are forced to the conclusion, according to the above, that a vast number of our preachers are a mixed lot of ignoramuses or cowardly whelps, all of which I most steadfastly do not believe. It is true that some of the wisest, truest and bravest men among us have condemned certain tendencies away from the Bible and its fundamental doctrines. It is also true that the scholarship of the day is not altogether silent on this side of the question. There are professors in our colleges and universities who do not hesitate to speak out openly against the higher critic. Dr. Gross Alexander in the January number of the Methodist Review, while reviewing an article from the pen of William Adam Brown on "Changes in Theological Thought," could not pass it by without warning his brethren that it was too early in the day to accept the radical changes advocated by that astute thinker and leader of the critics in this country.

But the editor of the Western Methodist flings caution to the winds and admonishes his brethren to do the same thing. I suppose those of us who are to be classed as ignoramuses had better quit talking about the inspired Word of God, never say anything about the Incarnation, stop preaching the resurrection of Christ, give up our faith in the supernatural and put ourselves under the protecting wing of Foster, Brown, Winckler and Company, and henceforth preach the new theology. But we are not going to do it.

The changes from the old gospel to the new theology are many in number and revolutionary in character. We have been accustomed to preach to our people that the Bible is the Word of God—the inspired Word of God. But the new theology, the higher critic, says: "We believe in an altered view of the Bible. Under the scientific method we see that the Bible is a very human book and cannot be accepted on the ground that it is the inspired Word of God." According to this higher critic, the Apostles and prophets wrote and spake, not as they were moved upon in a peculiar sense by the Holy Ghost, but like other good men in all ages they simply brooded over their times and the problems that confronted them until the truth finally dawned upon them and then they wrote and spake. If anyone thinks I am overstating the proposition let him read the following from one of the critics: "When God spake to a prophet, was the latter conscious of two things, namely, of the fact that God was speaking, and also of what he spake? When the word of God came to him, did its being the word of God manifest itself to him in some distinctive manner, apart altogether from the contents? Or rather, was not the feeling of the prophet in all probability something like our own—that double kind of feeling which we express by saying that any opinion we have is

God's truth? Thus the effort is made to eliminate the element of prediction in prophecy, and to set aside everything that smacks of the supernatural.

Accepting this altered view of the Bible, the bold and more advanced critic, pushing the theory to its logical end, has reached the brilliant, fascinating, world-uplifting conclusion that the book of Genesis is, from start to finish, simply legend; that Abraham, Isaac and Jacob are nothing more than legendary heroes. In spite of all this rot, which is not above the level of infidelity, the whole of the front page of a Methodist paper is taken up in an effort to prepare its constituency for the cordial reception of any theological professor or ecclesiastical dignitary who may want to discourse on the new theology. But an altered view of the Bible is not all. The view of Christ is very different to that of the old gospel. Let William Adams Brown speak for himself: "The old conception of the Christ as being of two natures, one divine and one human, dwelling in a mysterious union, incapable of description, within the confines of a single personality, is no longer satisfying."

Unsatisfactory, indeed! If this is not "knocking" on the Bible, and especially that part of it which teaches the doctrine of the incarnation, I shall be obliged to somebody if they will tell me what it takes to constitute a "knocker" on the Bible. Tell me, too, if you please, to whom is the divine-human Christ unsatisfactory but to a few self-constituted higher critics, infidels and semi-infidels? But the incarnation is especially unsatisfactory and objectionable to these higher critics because it involves a miracle; the supernatural asserts itself, and with them there is no supernatural. A miracle cannot be explained to suit these gentlemen; therefore, it must be set aside to make room for their theory. So the Christ of the gospels, especially of the fourth gospel, this Christ, "the incomparable miracle of human history," must stand aside in order to give place to this new theology.

But a new Bible and a new Christ demands also a new and up-to-date plan of salvation. In this new plan of salvation there is no propitiatory sacrifice, no Christ "bearing the iniquity of us all," we are not healed with his stripes, there is no new birth as taught in the old gospel; there is only the starting of a stream of social influence that makes for a better environment. If anyone thinks this is an unfair statement of the proposition, I call his attention to the following from William Adams Brown: "The problem of salvation is no longer simply that of the deliverance of individuals from an evil environment, but the substitution for a bad environment of a better. It is not simply that of arresting the influence of an evil hereditary by supernatural grace; it is that of starting a new stream of social tendency which shall make for the good."

Now, whatever else this may mean, there is no evading the fact that it does mean that the old gospel of redemption from sin as preached by us and by our fathers is to-day inadequate; the needs of the world are not met in the atonement wrought out by Jesus Christ on calvary, as he offered himself, "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." The problems of sin and salvation cannot be met by faith in Christ as the world's Redeemer, but by starting a stream of social tendency that shall make for a better environment.

Referring to the changes from the old to the new theology as noted above, the author before quoted has this to say: "Such are some of the changes which the observant eye may detect in our contemporary theology, as contrasted with the theology of a generation ago." Continuing he declares that these changes are "many and far-reaching."

There is no evading the fact that the program here outlined is, to put it in plain English, a new Bible, a modern and only human Christ, and a consequent modern and up-to-date plan of salvation. And this program can be easily enough carried out and established according to the theory of your up-to-date modernist, for he claims the ability to create whatever may be needed in order to make himself master of the situation. For instance, take this statement of Prof. Geo. B. Foster, another of your modern higher critics: "But there came a great change with the modern insight that man creates

whatever concepts, principles, beliefs he may need in order to make himself master of phenomena." So when these gentlemen come to deal with the word of God, the person, work, nature, character, of the Son of God, and the plan of salvation wrought by him, and do not find things to their liking, why they simply set about the manufacture of such principles and beliefs as will yield the desired result, whether that be a new Bible, a modern and only human Christ, or something less.

Speaking of the higher critics Bishop Candler says: "These neologists, from analyzing the Scriptures, have fallen to analyzing the Messiah of the Scriptures. Denying the supernatural prescience and divine inspiration of the Hebrew prophets, they have come at last to claim for themselves the right to vivisection the incarnation, and to minutely determine the functions of the severed parts of the hypostatic union. They have extended the province of their own critical powers to the reduction of the area of the Master's knowledge. They invite us to join them in worshipping a Messiah of their own invention—a sort of Siamese Twins, the divine person of the couple being as dumb as the Sphinx, and the human member being as garrulous and misleading as the ambiguous Oracle of Delphi. They would have it that this figment of their own fabrication is the God-man of the evangelists, and that while on the earth he knew what he was 'being about, but did not know what he was talking about.'"

Let this program of the higher critics be once established in the minds of men and all hope is gone. If we can no longer trust the Old Testament as containing a revelation from God to men, if we can no longer see the Father in Jesus Christ, if he is not the life, the truth and the way, what have we left? To what shall we turn? To whom shall we go? Do we want men in our colleges and the highest offices of the Church who will give themselves over to this policy, and help to carry out this program? Do our people want men in places of position and power, in places of leadership, the tendency of whose teaching is the subversion of all they hold most dear—a tendency which proposes to give us the words of men about God instead of giving us God's Word to men? Yet this is exactly what these innovators seek to do. Instead of leading us into more light, they cast a thickening shadow by asking us to discard the authority of the Bible as the inspired word of God; instead of strengthening faith in the eternal verities of the gospel, they create doubts by calling in question the historical reality of the gospel.

But it may be asked, does this article fairly represent the higher critics? I answer that I have allowed the critics to speak for themselves, and the quotation from Bishop Candler is in substantial agreement with what they have said in their own behalf. If this is not higher criticism, then the critics grossly misrepresent themselves. Whatever else they may teach, they certainly do hold to, and seek to indoctrinate others in the principles and beliefs as set forth above.

Now, as to the devout and reverent scholars of our day, and other days, who have prayerfully and assiduously toiled on in their search for ultimate truth, they deserve the love and sympathetic support of all true men, and they have it. But the wild-eyed free-lance, commonly called higher critic, who at one blow knocks all authority out of the Word of God, cuts the heart out of the gospel of Jesus Christ with one plunge of his scientific knife, thus leaving the world in the blackness of moral degradation, hopeless and helpless, may expect scant respect from men who, whether they be learned or unlearned, yet know Jesus Christ better than they know any other person in this world.

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## Church News

Bishop Neely of the Methodist Episcopal Church celebrated his seventieth birthday on June 12.

Dr. Thornton Whaling, pastor of the second Presbyterian Church, Norfolk, Va., has been elected to the presidency of Columbia (S. C.) Theological Seminary.

Of 1,688 members received into sixty-nine Presbyterian churches in the city of Philadelphia within the past twelve months, 960—about 57 per cent—were from the Sunday schools.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church is maintaining in the field 325 missionaries. Thirty were sent out last year, and it is hoped that the recruits this year will number a hundred.

The degree of Doctor of Divinity was conferred recently by Howard College on the Rev. W. F. Yarbrough, who for many years was pastor of the First Baptist Church of Jackson, Miss., but who now is stationed at Anniston, Ala.

Dr. Frank P. Culver has accepted the presidency of the Polytechnic College at Fort Worth, Texas, to which he was recently elected. Bishop Hoss is expected to name his successor on the Birmingham District within the next few days.

There is talk of erecting a model Sunday school building at a cost of \$30,000 on the Southern Assembly grounds near Waynesville, N. C. The directors are hoping to make this gathering to the South, what Chautauqua is to the North.

The American Bible Society has announced the completion of the translation of the Old Testament into the Korean language. This gives the people of that country the whole Bible in their own tongue, which is a noteworthy event in their history.

Although less than a year old, the Wesley Adult Bible Class movement in the Southern Methodist Church has attained to considerable proportions. The first class is said to have been organized September 26, 1910; now there are 570 classes, with a membership enrollment of more than 20,000.

Yielding to the insistence of the Board of Trust, Dr. W. N. Ainsworth has consented to withdraw his resignation and remain at the head of the Wesleyan Female College at Macon, Ga. His duties, it is reported, have been somewhat lightened by the election of Rev. C. R. Jenkins to the vice-presidency of the institution.

The Baptists have in contemplation the construction of five important buildings on the campus of the Southwestern Baptist Theological Seminary at Fort Worth, Texas. The first of these has just been completed at a cost of \$140,000, and the Baptist women of the Lone Star State have pledged \$50,000 toward the erection of another. It is expected that the five structures will cost \$400,000.

The Western Christian Advocate, of Cincinnati, is authority for the following statement: "The highest-salaried ministers in America, probably in the world, are the Rev. Dr. William T. Manning, of Trinity, New York, and the Rev. Dr. John Henry Jowett, of the same city, the one Episcopal, the other Presbyterian. With stipend and house allowance, their pay approaches \$25,000 a year each."

A new Methodist Church has been organized in East Dallas, with a membership of 130 and a Sunday school enrollment of nearly a hundred. A substantial house of worship will soon be in process of construction. This promising organization will take the name of St. John's Church. The credit for setting the enterprise on foot is due the presiding elder, Rev. J. M. Peterson, and Dr. C. M. Harless, the pastor of Grace Church, who, seeing the opportunity,

procured a tent and held a fine meeting in this unoccupied part of the city.

Mr. D. M. Woodfill, of Gravity, Iowa, has recently given \$10,000 to establish a Free Bed Endowment Fund at the Iowa Methodist Hospital in Des Moines. This benefaction is in honor of his wife, who died in January last. Such donations to charity are quite common in the North, and we wish that they might become more so in the South. Doubtless they will, as this section recovers from the blighting effects of the Civil War and the wealth of its citizenship is increased.

Dr. A. T. Pierson, one of the best known ministers in the United States, died at his home in Brooklyn, New York, on the 3rd inst, in the seventy-fifth year of his age. He was the author of a number of missionary and devotional books, and at one time edited the Missionary Review of the World. He also filled for a time the pastorate of the London Metropolitan Tabernacle, after the death of the renowned Charles H. Spurgeon.

The Central Christian Advocate thus summarizes the educational equipment of the Methodist Episcopal Church: "We have 119 colleges and lesser schools. The buildings and grounds are valued at \$26,000,000, and the institutions are endowed with as much more. So our educational plants are worth more than \$50,000,000, and we had in them last year 22,935 students." This is a most creditable showing for our Sister Church.

From President Few's report to the Board of Trustees of Trinity College, N. C., we appropriate the following interesting news item: "Your Board one year ago ordered the building of an episcopal residence on the campus for the use of Bishop J. C. Kilgo and his family. A comfortable house has been built on the most beautiful site that the College owns. It is earnestly to be desired that Bishop and Mrs. Kilgo occupy this residence as long as they or either of them may live. The College owes to him a debt of gratitude it can never fully pay, and, besides, it can ill afford to be without the continued and active co-operation of the man who has done so much to guide the destinies of Trinity College as we know it to-day. The entire College derives peculiar satisfaction from being able to retain Bishop Kilgo as lecturer in the department of Biblical Literature. His services in this and in many other ways have been of inestimable value."

The twenty-fifth anniversary of Cardinal Gibbon's elevation to the cardinalate and the golden jubilee of his priesthood were celebrated with elaborate ceremonies in Baltimore on June 6. Among the distinguished visitors present were President Taft, Vice-President Sherman, Chief Justice White, Mr. Theodore Roosevelt, Speaker Champ Clark, Ambassador Bryce, and Congressman Joe Canon. Impressive addresses were made by Messrs. Taft, Roosevelt, and Root, to which Cardinal Gibbons made an appropriate response. The exercises were conducted in the Fifth Regiment Armory in the presence of an audience of 15,000 persons. The gathering is said to have been by far the most distinguished ever assembled in the United States to do honor to a church dignitary, either Catholic or Protestant. It is not uncommon for government officials to send letters of congratulation upon such occasions, but for them to attend in person is said to be a most unusual occurrence. For our part, however, we frankly state that we do not like such celebrations. In our judgment, they do not comport well with the humility and self-renunciation that should characterize a minister of Christ.

REV. B. B. SULLIVAN.

Rev. Bartlett Barry Sullivan, son of James A. and Amarilla Sullivan, was born in Monroe County, Miss., November 24, 1857. He was educated at Cooper Institute and at Oxford, Miss. He was converted within the bounds of the Columbus Circuit in August, 1874. He was licensed to preach at Pleasant Grove Church, Columbus Circuit, September, 1879; was admitted on trial December 1, 1886,

and received into full connection and ordained deacon by Bishop Galloway in 1888, at Starkville, and ordained elder by Bishop Keener at Sardis in 1894.

He served the following appointments: 1887-8, Jonesboro Circuit; 1889, Prairie Circuit; 1890-91, junior preacher on Fulton Circuit; 1892-93, Okolona Circuit; 1894, Holly Springs Circuit; 1895, Blue Springs Circuit; 1896, supernumerary; 1897-98, Dublin and Brooklyn; 1899-1900, Carrollton Circuit; 1901-2, West Circuit; 1903-5, Ruleville Circuit; 1906-7-8, Montpelier Circuit; 1909, Nettleton Circuit; 1910, Longtown Circuit. At the last session of the North Mississippi Conference, he was appointed to Black Hawk Circuit. He had shipped his goods to his new home, when he was taken with pneumonia and died at Longtown at noon, December 18, 1910. On December 21 he was buried at the old Sullivan homestead, eighteen miles east of Aberdeen, the funeral service being conducted by Rev. John Egger, W. R. Goudelock, S. J. Givens of the Presbyterian Church and L. T. Sargent.

September 7, 1897, he was married to Miss Ora Stacy, who with four children, Barry, Amarilla, Frances and James, survives him.

B. B. Sullivan was a modest, humble, consecrated man. Burdened with the care of a mother and others in his youth, and tried by many cares and sorrows, he was purified by fire into pure gold and came out of his trials a noble Christian gentleman. He was an earnest preacher and devoted pastor, who left behind in all his various charges hosts of admirers and friends. No man had more. He had many difficulties and hindrances in the way of his entrance into the ministry, but he overcame them and was going to his last appointment with high hopes when the summons came to go up higher.

He was a sincere, frank man and a genial, loving friend. He was sociable and loved his friends, and they loved him. Perhaps personal attachment to him by men was the source of his greatest influence. He was so genuine and honest, and withal so genial and loving in his nature that he compelled men to love him. A loving, genial and cheerful temperament and disposition tied men to him with strong cords.

He was my friend, loving, steadfast and true, through long years of association—a chosen, tried, loyal, constant friend, whom I loved from our first meeting—whom I never ceased to love and who never ceased to love me, and whom I shall miss to the end of life, and whom I shall expect to meet and greet with joy in peace above.

Brother Sullivan was a courageous and honest preacher, fearlessly and faithfully performing his duty, standing for his convictions and doing his duty in every place to which he was assigned. He was without guile or self-seeking or worldly ambition.

He was a man of truthfulness, sincerity and honor in all his relations with men. Being true to God, he was always true to his fellow men. His devotion to God and duty was marked, and, better still, unwearying. He could be depended on both in his duty to God and his loyalty to man, for he was absolutely true in both directions. His fidelity to God was the anchor of life that kept him steadfast in all his many trials, for he had many.

Cut down with startling suddenness in the midst of the promise of long service, he has gone to his long reward, leaving behind him the love of friends and the grief of loved ones who need him so much.

May God bless and keep his bereaved wife and fatherless children!

N. G. AUGUSTUS.

Durant, Miss., May 17, 1911.

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## Secular News and Comment

Charbon is prevailing in Livingston Parish along the line of the Baton Rouge, Hammond and Eastern Railway.

The Summer Normal School of the Louisiana State University opened at Baton Rouge on Tuesday, June 6, with 300 persons in attendance.

The Fourth Annual Field Day Convention of the Louisiana Sugar Planters' Association convened in Audubon Park, New Orleans, June 8.

Madison Square Garden in New York was sold to a syndicate on June 8. The present structure will be torn down and in its stead will be erected a twenty-five story office building.

The National Department of Agriculture is predicting the largest wheat crop ever grown in the United States this year. They say that the reports received indicate a yield of 764,291,857 bushels, a gain over last year of 68,848,857 bushels.

There was a severe earthquake at Mexico City and throughout the territory adjacent on June 7. The number known to be killed up to the present is about 150, but it is thought that fuller information may increase the death list to 300 or more.

It has been announced from Washington that the United States Government will officially recognize the Republic of Portugal as soon as a constitution is adopted. The assembly will meet at Lisbon on June 19. In the election recently held, an overwhelming majority of the Deputies chosen are supporters of the present regime.

Ambassador Whitelaw Reid has been confined to his room in London, England, for several days by a severe cold. On this account he was unable to attend the dinner given in honor of Mr. John Hays Hammond, special representative of the United States at the Court of St. James during the coronation ceremonies, which are now under way.

The preservation of important historic documents presents a problem not easy to solve. The following statement shows how some of them are sought to be cared for at Washington: "Each page of the Constitution and Declaration of Independence is hermetically sealed between two panes of glass, bound in frames of oak. Secretary Knox is having made to hold these precious documents of the fathers, a new safe, proof against fire, water, air, and light."

The Canadian reciprocity bill was reported by the finance committee of the United States Senate, without recommendation, on June 13, and will now doubtless be taken up for discussion by the upper branch of Congress. We regret to note that Senator Root succeeded in tacking on to the measure his amendment concerning wood pulp and paper. If passed with this feature attached it means that the trusts will continue to exact from publishers exorbitant prices for print paper.

It was announced a few days since that Mr. Roosevelt had pledged his support to President Taft for a second term, but this report has since been denied by the ex-president, who affirms that he has committed himself to no one as a candidate for the presidency. Mr. Roosevelt positively declares, however, that he is not an aspirant and does not desire to be considered as at all available. Indications point to the renomination of Mr. Taft on the Republican ticket, and that the Democrats will be led in the contest either by Governor Woodrow Wilson of New Jersey or Governor Harmon of Ohio.

The Federal Government is pleased with the experiment of the postal savings banks established several months ago, and will rapidly extend the system throughout the country. Fifty new ones were

designated on June 4, making 450 up to the present date. Among the towns in the list last named are Crowley, La., and West Point, Miss. It has been announced that on July 1 depositaries will be opened in a number of the large cities. In our judgment, because it will tend to develop a habit of saving among the people, this movement is a wise one and is calculated to contribute largely to the public good.

On Saturday night, June 3, the \$30,000 statue of Thomas Jefferson at the University of Virginia was smeared with yellow paint. The entire college community was outraged by this act of vandalism, which was perpetrated by unknown parties. This much-admired piece of statuary is the work of Sir Moses Ezekiel, a famous Virginia sculptor, who resides at Rome, Italy. It was unveiled at the Commencement last June in the presence of a large crowd. That any person beneath the American flag should be so lacking in patriotism as to join in such an act as this is humiliating. If apprehended, those guilty of this indignity should be vigorously dealt with.

While the insurrection was on in Mexico the insurgents killed 300 Chinese at Torreon and destroyed a large amount of property belonging to them. It is now stated that the Chinese government will ask of the new Mexican administration an indemnity of \$500,000 to cover this loss of property. If the facts are correctly reported, China is not only entitled to the allowance of this claim, but to many times more than this amount. Civilized warfare is bad enough, but such a butchery as this is represented to have been is absolutely unpardonable in this enlightened age, and it is to be regretted that those who perpetrated it cannot be punished as they deserve.

Mr. G. Dekerlegand, of Opelousas, La., is said to have invented a boll weevil destroying machine which works well. It is reported to be simple in construction and quite inexpensive. It is stated that it travels along the cotton rows and shakes the weevils and punctured bolls from the stalks. The insects fall into troughs on the sides of the machine containing coal oil, which makes a quick end of them. The inventor is a practical farmer, and this apparatus is said to have been made in a blacksmith shop on his farm. No arrangement has been made to manufacture the machines on a large scale, but for the present the number constructed will be limited to a few built by hand in the shop of Mr. Dekerlegand. Of course, we consider this invention yet in the experimental stage. Time alone can determine whether it has any real merit.

The people of the United States are addressing themselves to the task of constructing public roads on an increasingly large scale as the years pass. In 1904 \$80,000,000 were expended for this purpose, and it is estimated that the amount thus applied this year will foot up about \$140,000,000. Both the national and state governments are taking a hand in this important work. California by the issuance of bonds has provided \$18,000,000 to be used for the improvement of her highways; Connecticut has provided for the same object \$2,250,000; New York, \$12,000,000; Maryland, \$1,250,000; North Carolina, \$2,000,000, and in Pennsylvania there is talk of a bond issue of \$50,000,000. It is said that at present France has the best system of public roads of any of the nations, but that if the present activity is kept up for a few years, she will have a rival in the American republic.

The press dispatches report that a movement will be started to erect in Washington City a monument to the late Dr. S. A. Knapp, who did so much to promote the agricultural development of the Southern States. Especially were the services of Dr. Knapp valuable in fighting the boll weevil, in promoting the rice industry in Louisiana, and in his advocacy of the organization of corn clubs and the general diversification of farm products. It is announced that only citizens of the South will be invited to co-operate in this undertaking. Congressman Ransdell has been asked to accept the chair-

manship of the committee which will have the movement in charge. We trust that the proposal will meet with a prompt and generous response. The heroes of peace deserve to be honored not less than those of war. The race has had no truer benefactors than those who have pointed out to the toiling masses the pathway to a larger industrial prosperity.

Mrs. Carrie Nation, the famous saloon smasher, died of paresis at Leavenworth, Kan., on June 9, after an illness covering a period of several months. She was born in Kentucky in 1846. Her maiden name was Carrie Moore, and when a girl she is said to have been noted for her unusual bravery. In her early life she married a man addicted to the use of intoxicants, from which arose her intense hatred of the saloon. Later she moved to Kansas and married David Nation, who sympathized with her temperance principles. Her first saloon smashing was done in Wichita, in December, 1900. At that time the whisky traffic was illegal in Kansas, but was allowed to be carried on openly by the officers. Mrs. Nation's heroic crusade is said to have aroused public sentiment to such an extent that more drastic laws were enacted and the dramshops were closed throughout the State. She also attained some distinction as a lecturer, founded and edited a paper called the "Smasher's Mail," and established a Home for Drunkards' Wives, which has lately been taken over by the Associated Charities of Kansas City.

### MANSFIELD COMMENCEMENT.

The Commencement exercises of this historic old school were held on June 4-7. Rev. R. H. Wynn of Monroe preached the Commencement sermon, a strong, thoughtful and inspiring message. The undergraduate exercises on Monday and Tuesday nights were well attended and on Wednesday morning, after an address by this scribe, five young ladies received diplomas—as fine a class as Mansfield has seen in many a day.

The school has made a much better showing than last year, financially, and if the subscriptions made at conference are paid in the next week or so the school can pay off all its current obligations for 1911. Let the brethren who made pledges redeem them right away.

An exceptionally fine faculty has been elected for another year—teachers of positive Christian character. Let the preachers hunt up girls and send them to Mansfield. Forty new girls from this great State will make the school self-sustaining. Let the Louisiana preachers rally to Mansfield.

H. R. SINGLETON.

### LOUISIANA STATE LEAGUE MEETING.

The attention of all pastors and young people of our Church is called to the fact that the Louisiana State Epworth League Annual Conference will hold its 1911 session at Ruston, La., June 21-23.

As will be noted from the program published last week, a most interesting and helpful conference has been arranged, and no pastor or young Christian worker should fail to attend unless providentially hindered.

Since the time of the conference is only one week off it is urged that our pastors and young people begin now to arrange to be present. Please send all names of delegates at once to Rev. W. H. Coleman, Ruston, La.

Every member of the Louisiana Conference Epworth League Board is expected to attend the conference.

Lake Charles, La., and Carrollton Avenue (New Orleans) Leagues will have delegates at the conference. Will the other Leaguers of Southern Louisiana be less loyal?

H. W. JAMIESON.

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### WHEN THE OFFERING IS TAKEN, I'LL BE THERE

At our Sunday morning service, when we've sung a hymn or two,  
And have had the Scripture reading and a prayer;  
And they take the morning offering—as each Sabbath Day they do—  
For our weekly church expenses, I'll be there.

#### CHORUS

When the offering is taken, when the offering is taken,  
When the offering is taken, when the offering is taken, I'll be there.

When I hear a talk on Missions, and most earnestly am told  
Of the heathen for whose souls we all should care,  
While the choir is softly singing, "Take my silver and my gold,"  
And the offering is taken, I'll be there.

If they talk on education, once again my heart they touch,  
And my part in that good work I long to bear;  
So I try to give them something, even if it isn't much—  
When the offering is taken, I'll be there.

Oh, it is a precious privilege to be allowed to give  
To our Master's work, a joy beyond compare;  
So, whenever God permits me, just so long as I shall live,  
When the offering is taken, I'll be there.

Tune: "When the Roll is Called Up Yonder, I'll Be There."

—A Young Lady, in the Baptist Record.

### "DANGER SIGNALS FOR THE YOUNG."

By J. W. Beezon, A.M., LL. D.,  
President Woman's College, Meridian, Miss.

One of the greatest perils to the young people of this generation is that the modern public schools, colleges, universities and even theological schools are undermining the Bible.

The public schools of our Christian country have ruled out this greatest of all books, which fact, in itself, is an argument against the Book in the minds of the young. If it is forbidden to be even read, as it is in most schools, the heathen lands could not do worse. No worse sentence could be pronounced upon the worst book that could be found in the world than to forbid its being read. The fact is, every sort of a book can be read in the average American public school with greater tolerance than can the Bible. This educates against the Book. Whatever is outlawed is bad to those who have no one to explain the reason and offset the teaching.

The average college and university student thinks it is an indication of great learning to appear ignorant of the Bible, and most of them, at least, show this mark of greatness.

The modern theological school shows its "advanced teaching" by picking the old Book to pieces by piecemeal. Young people are taught that there is nothing supernatural in the Bible. Christ was a good man, a great philosopher, like Socrates, Plato, Confucius, etc., generally giving him credit for being greater than all. They are taught that no change of heart is needed, only be good, quit your meanness and live decent lives and all is well. Unitarianism, that denies the divinity of Christ, is filtering down from New England into all sections of the country and into all churches. In many places the teachings in other churches is little better than Unitarianism when boiled down to its lowest analysis.

Christian Science is a later fad in the religious world that is sweeping the country, even faster than Unitarianism. It appeals more to the intellect, and, therefore, reaches many of our most intelligent people. It deals with healing the body, and, therefore, appeals to all who have afflictions of their own or among friends and relations—and who would not be included in this class?

It is neither Christian nor Science, yet it takes the fact that mind reacts on the body and uses it to heal, which can be successfully done in many kinds of sicknesses and with people of strong minds and great wills. They practice this in the name of religion and are, therefore, pulling away hundreds and thousands of our choicest men and women from all denominations, and many from the ranks of holiness people.

Last summer, while in Boston, we were shown the great Mother Church of Christian Science, and the guide told us with great pride that there were 40,000 members in that one church, besides the large number in other Christian Science Churches in the city. It is growing more rapidly than any religious fad that has ever started in the Christian era. It is getting our picked men and women, not a lot of ignorant weak-minded zealots. It is time to wave the danger signals to the young.

They are being poisoned in our schools, colleges, universities and theological seminaries. They are being led off by modern fads and sensations in religious life. Let Christian people awake from their lethargy, sound the note of warning and save our young people from the modern trend into the maelstrom of destruction.

### SEASHORE DIVINITY SCHOOL—JUNE 27-JULY 6.

#### To the Patronizing Conferences.

Those who may be interested in this school are respectfully asked to give attention to the following advantages and inducements that are offered those who attend:

First—There is no more delightful place for such an institution in all the Southern section of the country, when the bathing, fishing, boating and sea air are considered. The social feature is one of the most prominent to be considered, having the privilege of meeting the preachers from most of Alabama, all of Mississippi and Louisiana. Heretofore this has appealed to the men as a helpful situation, and it promises to be better than it has been.

Secondly—The program for this year is by far the best that we have had to offer those who desire to become better equipped for their life work. There are six men who cannot be excelled in their special lines of work, secured for their ability and large experience in such work. The special schools in Old Testament, New Testament and sociology must appeal to those who would become better qualified for pulpit ministrations and pastoral relations with conditions that are perplexing to most of us. We believe we have the solutions of many problems for the working pastor that will give him a stronger hold upon the people, and the prospect of larger results in saving them.

Thirdly—The fact that we are to have three of the Bishops with us should magnify the scope of the work in the minds of the preachers. Bishops Candler, Hoss and Mouzon are thoroughly in sympathy with the intent of this work, and their leadership at the 11 a. m. and 8 p. m. hours of each day, in the order in which they are named, guarantees as great a spiritual and intellectual force as we can hope to secure.

Fourthly—The cost of going and staying is comparatively small, and we are expecting a great increase over last year. Let every preacher get in on time for the evening service of June 27.

Great lectures, inspiring studies, good eating and sleeping, and delightful intercourse with the brethren.

ROBT. SELBY, President.

### LAYMEN'S MISSIONARY MOVEMENT—THE MISSOURI PLAN.

By Rev. C. F. Reid, D. D.

The Missouri Plan began with the indefatigable Missouri Conference Missionary Secretary, Rev. A. C. Johnson. He attended all the district stewards' meetings of the conference and arranged an expense fund, so that all the presiding elders of the conference might attend the mid-winter missionary conference at the Methodist Training School, Nashville, Tenn. This coming together of all the presiding elders afforded easy opportunity for consultation and arrangement in such wise that a thorough campaign of the entire conference might be

made with the least possible expense and loss of time. While in a few instances the district conferences lapped a little, yet a laymen's day was arranged in each, so that none were missed and the campaign of all the nine districts was completed in twenty-one days. The Sundays that occurred during the time were given to the large cities.

In this particular campaign a thorough exposition of the Laymen's Missionary Movement was the leading feature and the results were so excellent that we feel justified in urging our conference and district leaders throughout the connection to seek the co-operation of the conference missionary secretary and the presiding elders in securing a similar arrangement in their conferences for the coming year. While in Missouri this arrangement of the district conferences was made to secure the services of the general secretary of the Laymen's Movement, why should it not be of equal convenience and value to our Bishops and those representing other great connectional interests? It seems to this writer that, by a little wise planning along this line, the district conferences may be made occasions of great inspirational and educational value to the Church.

We have come to a supreme hour in the affairs of the kingdom. Unbounded opportunity and unparalleled difficulties confront us. "The hosts of sin are pressing hard." Isolated effort and desultory warfare will no longer avail.

If we be men to meet the urgent need of this hour, we must not only put hearts to feel, but brains trained to plan and hands skilled to execute upon the altar, all consecrated and ready for service in the great Armageddon to which the world hastens.

Nashville, Tenn.

### LAFAYETTE DISTRICT CONFERENCE.

The Lafayette District Conference convened at Lake Charles, May 23 to 25. Rev. J. E. Denson, the presiding elder, presided with his usual ease and dignity. He appears perfectly at home in his position.

All of the pastors were present unless providentially hindered, and their reports showed progress all over the district. While recognizing the peculiar difficulties in a territory largely Catholic, they are optimistic as to the future. Their churches are gaining both materially and spiritually.

Comparatively few laymen were present. Something should be done to increase lay attendance at our district conferences.

The preaching was well done by Revs. K. W. Dodson, W. H. Benton and John Sholars. Rev. R. W. Vaughan was present and made an excellent report of progress on his favorite theme, "Our Orphanage." He hopes to have the debt liquidated by fall. We trust this will be done.

Rev. P. O. Lowrey was present, representing the Sunday school interests. He gave an excellent talk on his work. He will spend the next few weeks in this district, assisting the pastors in Sunday school work.

The following delegates were elected to the Annual Conference: A. P. Holt of Crowley, W. L. Doss of Gueydan, A. M. Mayo, Lake Charles, and R. P. Howell, Lake Arthur. M. B. Williamson and T. E. Brown were elected alternates. The presiding elder nominated the following licensing committee: B. T. Crews, John Sholars, J. D. Nesom, C. C. Weir, H. N. Brown and L. N. Hoffpauir. Lake Arthur was selected as the place for holding the next district conference.

A pleasant feature of the conference was a delightful boat ride on the lake and river in motor boats. The air was refreshing and the scenery pleasing. Upon our return, a bountiful feast was spread before us, which had been prepared by the ladies of the church, and the inner man was satisfied. After supper came the usual speeches. M. B. Williamson made an excellent toastmaster, and some witty, wise and otherwise speeches were made. Taken altogether, it was a most enjoyable affair and made a pleasant break in the routine work of the conference. Rev. W. W. Drake proved himself a splendid host and the people of the Lake City entertained us royally.

M. CARTER HOLT, Secretary.



## The Home Circle

### DADDY'S POCKETS.

By Kate C. Grinstead.

I've a rocking horse and sled,  
A little wagon, painted red;  
A spinning top, a rubber ball—  
Indeed, I don't know just what all.

Indoors and out of doors I play  
And romp about the live-long day;  
And when it's late and time for tea,  
I'm just as tired as I can be.

And mamma takes me on her lap  
And gives my cheek a little slap,  
And says I am her Ducky Lam',  
I'm happy as a bird, I am.

When down the street I chance to spy  
My dad, why, then you het I fly;  
I go as fast as I can run,  
And dad, he says, "Why hello, son!"

And takes my hand, while I  
Just touch his pockets on the sly,  
And peep inside enough to see  
If anything is there for me.

And when they hulge a tiny hit,  
It seems as if I'll have a fit;  
And when we get inside the door,  
Dad swings me up from off the floor;

And says, "Kiddo, have you been good  
And minded mamma as you should?"  
"It's been as good as I can be,"  
And mamma's sure then to agree.

In his pockets dady fumbles,  
In my lap a package tumbles,  
And then I peep inside and see  
A lot of goodies there for me.

I asks 'em to take some, and they  
Just take a little bit and say  
I am their "sweetest ducky lam'"—  
I'm happy as a bird, I am.

From the Times-Democrat.

### "THE BOY FOR ME."

A gentleman advertised for a hoy, and nearly fifty came to see him. Out of the whole number he chose one, and dismissed the rest.

"I should like to know," said a friend, "why you picked out that hoy, who had not a single recommendation?"

"You are mistaken," said the gentleman; "he had a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful.

"He gave his seat instantly to that lame old man, showing that he was thoughtful and kind. He took off his cap, and answered my questions promptly showing that he was gentlemanly.

"He picked up a book I had purposely laid on the floor, and replaced it upon the table; and he waited quietly for his turn instead of pushing and crowding showing that he was honorable and orderly.

"When I talked to him I noticed that his clothes were brushed, and his hair in order; when he wrote his name, I noticed that his finger-nails were clean.

"Don't you call those little things recommendations? I do; and I would give more for what I can tell about a hoy by using my eyes than for all the letters he can bring."—Apples of Gold.

### YER CAN'T RUB IT OUT.

A little incident which I read not long ago brings forcibly to mind a great truth. A wealthy young fellow was standing before a costly plate glass window, idly scratching upon it with a diamond upon his finger. A small street urchin, after watching him for awhile with evident signs of displeasure, finally said to the older boy, who was disfiguring the window:

"Don't yer do that no more; what yer doin' it for?"

"Guess I shall do it if I want to. Why not?"

"Why shan't I do it?" said the other.

"Because," said the younger hoy, and his voice became earnest, "because yer can't rub it out."

Human character is the window, clear, flawless, glistening, smooth, upon which every thought, word and action are leaving their certain trace. That unholy thought which brought a flush to the cheek and caused a start of guilt lest another should suspect it, cuts its way through the clear crystal, leaving an unsightly scratch behind. That unkind word to some one else brought not alone the heartache to the one thus unkindly treated, but it also left a mark on your own character, where before there had been none.

And the worst of it is that none of these unsightly scratches will rub out. Try as we will, we cannot rub out the marks which our daily lives are leaving upon our personal characters.

But if it be true that sin leaves its indelible mark, it is equally true that purity and kindness and unselfishness leave their trace upon the window of character. That aspiration after the good, the true, the holy, cuts its way also across the clear crystal.—Christian Advocate.

### A LITTLE PEACEMAKER.

It seemed more like a blustery March wind that swept into the dining room at breakfast time than a little girl who should have been as cheery as the robin which sang just outside the window. Alma stopped telling father the funny story that her teacher told at school, while Tom, who loved to tease, exclaimed: "Whew! Pauline got out on the wrong side of the bed this morning." Then the frown deepened between Pauline's eyes till her face looked still more like a stormy day.

"Why, Pauline is angry yet!" thought Alma. "She's angry yet! I thought she would not care. It was all about such a tiny, tiny thing, too!" Then she remembered how Tom had teased the evening before about the funny way that Pauline twisted her geography lesson, and the teacher had laughed. "But the teacher didn't mean a thing. She just couldn't help it; for it was funny."

But the teasing had gone too far and war threatened.

"It takes two to make a quarrel." Over and over Alma wrote the words in her copy book only the day before, down to the very last line. It was no wonder that the words flashed through her mind and a smile broke over her face.

"I will not let them quarrel," she said to herself. "Tom will be so sorry when it is all over; he is really the best of brothers." Then the little peacemaker began to plan.

After father hurried away to his office and mother left the room it seemed as if the storm broke. Pauline's eyes flashed as Tom teased: "Don't forget your geography, Pauline."

"O, but, Tom," spoke Alma, before Pauline could answer, "I helped teacher after school last night, and she said Pauline was the best reader in all the class." The angry light faded just a little from Pauline's eyes.

But it seemed as if the little girl was determined to keep up the quarrel with Tom. All day long she looked for faults and hoped to find some way to "get even." She hoped to be able to tell mother that Tom had forgotten the errand to the store, but Alma reminded him of it. She hoped to be able to tease him for forgetting to shell the corn for the chickens, for which father gave him pocket money every week, but Alma remembered and saved another quarrel.

When she and Tom walked home to lunch at noon time Alma said: "Tom, I heard Pauline crying last night."

"Why? What for?" asked Tom, but his face began to grow a rosy red.

"About the geography lesson," answered Alma.

"Did she care like that? I didn't know." Tom's heart was very kind, but he only let Alma find it out, and though he softly whistled all the way home, Alma understood. So did Pauline when she found a great big bunch of sweet peas upon her plate at tea time, the first flowers from Tom's garden. And when Tom's eyes looked into Pauline's, Alma knew that peace was made again.

When mother had the "good-night talk" at bed-

time Alma was held very close in her arms. The story was about a knight who was the bravest and the best of all the king's helpers because he was a peacemaker.—M. Florence Brown, in Boys and Girls.

### SEASHORE CAMP-MEETING.

40th Annual Camp-Meeting July 12-19—Special Rates on the Railroads.

The Seashore Camp-Meeting is known over a large part of Methodism to-day. Men have attended it from all parts of the Union. The religious services are under the direction of the presiding elders of New Orleans, Seashore and Mobile Districts of the M. E. Church, South, and these brethren will be assisted by the best preaching talent that can be obtained.

Preaching under the Tabernacle, Grove and Cottage Prayer Meetings and other religious services will be held during each day and evening, to which all persons on the ground are not only cordially invited, but are expected to attend.

Plan to come this year, and bring your unconverted friends with you. All Methodist preachers will be provided with board and lodging free of charge during Camp-Meeting.

### A Delightful Summer Home.

There is not in all the Southland a more delightful place to spend the summer than on the Seashore Camp Ground. There are ample accommodations and good board.

Many men and women date the beginning of their aggressive service for the Master to a few days spent on the camp grounds. There is a distinctively Christian atmosphere and the many assemblies as well as the Camp Meeting bring together some of the brightest men and some of the most saintly characters we have. There is no compulsion about attending any of the lectures or sermons, but they are in easy reach and there is a sane and healthy tone, that tends to vigorous thinking and wholesome living.

### ATTRACTIONS FOR THE SUMMER OF 1911.

The Seashore Divinity School, June 27 to July 6.

The Seashore Divinity School is under the control of curators for the Louisiana, Mississippi, North Mississippi and Alabama Conferences. Some of the brightest minds in these four conferences will be among the instructors, and several brilliant men will be brought from a distance.

Annual Camp Meeting, July 12-19. The Camp Meeting really gives the right to exist to the grounds, and it was for this purpose that Christian men invested their money in this property, in order that men might come away for a season from their other cares and commune with God.

Seashore Assembly for Christian Workers, July 20 to 30. This is the successor to the former Seashore Epworth League Assembly. It has simply broadened the scope of its work. While not undertaking to do especially evangelical work, but rather to train the young people how to work, this assembly usually numbers many conversions as an immediate result of its work. Some of the gracious revivals that have blessed some of the churches have had their inception in the new motives for service given the young people in this assembly.

### Outdoor Attractions.

On the grounds is a long pier extending far out into the bay; the bathing facilities are fine, and the fishing is excellent. Those fond of outdoor sports may find here much to occupy and delight them.

### For Full Particulars Address as Follows:

In regard to accommodations: R. G. Price, Biloxi, Miss., or S. H. Meyer, 116 St. Charles Street, New Orleans, La.

Christian Workers' Assembly: Rev. J. Bruce Airey, Fort Deposit, Ala.

Seashore Divinity School: Rev. Robert Selby, Moss Point, Miss.

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## Editorial.

### COMMENCEMENT AT MILLSAPS.

It was our pleasure to attend in part the recent Commencement exercises at Millsaps College, which were up to the usual high standard. The oratorical contests on Friday and Saturday, June 2 and 3, were spirited and awakened the customary interest and enthusiasm. A great audience assembled in the chapel on Sunday at 11 a. m., to hear the Commencement sermon by Bishop Collins Denny, who chose as his theme, "The Triumph of Love," and delivered a strong and eloquent discourse which made a profound impression. The annual sermon before the Young Men's Christian Association was preached at the First Methodist Church by Dr. H. G. Henderson, of Columbus, Miss., and was appropriate and well received. The graduating addresses by representatives of the Senior class were made Monday morning, and were highly creditable. The baccalaureate address was by Bishop Denny, who spoke in a most masterful manner concerning Robert E. Lee, the flower of the civilization of the Old South. The graduating class numbered thirty-two. Of these, six took the degree of Bachelor of Arts; twelve, the degree of Bachelor of Science, and fourteen, the degree of Bachelor of Laws. The Master of Arts degree was conferred on Miss Courtenay Clingan.

The close of the nineteenth year of its history finds the situation at Millsaps College most gratifying and encouraging. The enrollment during the past session was 265, and a finer body of students was never assembled at the institution. A steady and healthful growth in the equipment and resources of the college is plainly discernible. Through the generosity of Major Millsaps and the assistance of other friends, one of the best athletic fields in the South has been procured at a cost of more than \$3,000. The primary department has been separated from the collegiate department; Founder's Hall is being renovated and refurnished as a home for preparatory students, and a fitting school of a high order will be conducted in this excellent and well arranged building. An additional professor was added to the science department, and Dr. J. M. Sullivan was made vice-president of the faculty. The law school during the session just closed lacked only \$55 of being self-sustaining, which is by far the best showing made since its establishment.

The present endowment (actually in hand) is \$382,600, and the total value of all property owned by the institution is probably not less than \$600,000. The gain in tuition fees this year over the preceding session amounted to about \$1,000. Let it not be thought, however, from the foregoing that Millsaps has ceased to be a needy institution. While its resources are greater, the rate of interest which can be secured by loaning out its funds is constantly diminishing. It was easier to obtain 7 per cent a few years ago than it is 5 per cent now. Moreover, as a college becomes larger, its expenses correspondingly increase. A resolution was unanimously adopted requesting the two Mississippi Conferences not to let the annual assessment of each for the college fall below \$3,000, and that an earnest effort be made to raise this amount in full.

The administration of President Hull has been satisfactory in every respect, and was heartily endorsed by the Board of Trustees. Especially were they pleased by his activity and that of other members of the faculty in pressing the claims of the college upon the general public. Such work must necessarily do great good. The slogan of the campaign now beginning is, "Four Hundred Students Next Session." By every token, we should have them. With a church membership of more than 110,000, Mississippi Methodism should not think of falling short of this. No institution in the Church is doing more solid work than Millsaps College, and none is more deserving of the loyal and enthusiastic support of its constituency.

### DR. PARKER CHOSEN.

The press dispatches have announced that at a recent session of the Board of Trustees of Trinity College, North Carolina, Dr. F. N. Parker was elected to the chair of Biblical Literature in that institution. Trinity has a magnificent site at Durham, possesses splendid buildings and a fine equipment, and its present endowment approximates \$500,000, with the prospect of a large increase in the near future. Indeed, it easily ranks as the first college in Southern Methodism, and in reputation and reach of influence is not far behind Vanderbilt University. For several years there has been a growing number of ministerial students in attendance at Trinity, and we are informed that it is the purpose of the authorities to broaden the course of Bible instruction offered them, with a view to qualifying them more amply for their responsible life work.

That Dr. Parker is admirably equipped for the duties of the distinguished position to which he has been called, scarcely needs to be said. In our judgment, a wiser selection could not have been made by searching the entire connection for a man. He was born in New Orleans, May 30, 1867, being a son of the late Bishop Linus and Mrs. Ellen K. Burruss Parker. He was converted at thirteen years of age, and was educated at Centenary College and Tulane University, and also took a course in the Vanderbilt Theological Department. He entered the Louisiana Conference in 1886, and for many years has been one of its leading and most influential members. He was chairman of the delegation from this State to the last General Conference, where his influence was appreciably felt. He was married Dec. 20, 1899, to Miss Minnie Greaves Jones, and has two children. A man of sound religious experience, an able preacher and successful pastor, and a scholar of wide and varied attainments, Dr. Parker will adorn the place to which he has been chosen and render a great service to the Church in this new field of work.

### NO LONGER WITH THE ADVOCATE.

On account of a depleted physical condition, Rev. H. T. Carley has been relieved of the Louisiana Avenue Church and will take a rest of several months. This means also that for a time, at least, his connection with the New Orleans Christian Advocate will cease. Brother Carley's relations with the editor and the other members of the Advocate family have been most pleasant, and we give him up with not a little reluctance. He is a genial and affable Christian gentleman, who has a trained and cultured mind, and who possesses editorial gifts of a high grade. We trust that putting off temporarily the ministerial harness and living an outdoor life, will soon re-invigorate him and make him strong to do the Master's work. If he can manage to become physically robust, there is unquestionably in him the promise of large usefulness to the Church.

### THE CENTENARY CLOSING.

We had hoped that some one in attendance would furnish us with an account of the closing exercises of Centenary College, but as yet none has come to hand. The press dispatches state that the Commencement was well attended, and that the various contests among the students aroused much interest. Large congregations heard the Commencement sermon by Rev. N. E. Joyner and the discourse by Rev. A. S. Lutz at night. Both of these brethren were at their best and delivered messages of strength

and spirituality, apposite to the occasion. The orator's medal was won by Mr. L. L. Marshall, of Gibson, La., and that for declamation by Mr. T. H. Yarbrough, of the Franklin Institute. Scholarships were awarded Mr. L. P. Whittington, of Alexandria; Mr. W. A. Odum, of Jena, and Mr. A. Thompson, of Oklahoma, Tex. Particularly enjoyable was the alumni banquet, at which stirring speeches were made by Judge Murf and others. The Trustees were much pleased with the work of the session, and it was decided to undertake to raise \$50,000 for new buildings which are urgently needed. The opinion is unanimous that Dr. Hill's administration has been extraordinarily successful. The hope of Louisiana Methodism is largely centered in Centenary College, and nothing possible should be left undone to strengthen and equip it.

### HELP US, BRETHREN.

Summer has set vigorously in about the Advocate office. Its arrival is proclaimed not only by the intense heat, but also by the marked falling off in remittances for subscriptions. Indeed, things seem to have come pretty nearly to a standstill. But while the inflow has ceased, the outflow continues to go steadily on. Materials for making the paper must be paid for; our workmen must have their wages, and even the publisher and editor must manage to keep the wolf from the door. We appeal to you for assistance, brethren. Clubs are expiring in many of your charges; may we not ask you to make a faithful effort to renew them? We also request that the campaign for new subscribers be continued. This is the season of revivals, and there is no better time to induce one to take his church paper than when he has been quickened religiously. There will be no vacation for the Advocate force, no matter how depressing the weather may become. They must remain at their posts and keep grinding on. We are your servants for Christ's sake, and we ask you not to forget us entirely in the days of dearth ahead. Especially do we desire that any collections made for the paper be forwarded at once. Every little helps in this time of need. Let every friend lend a hand, and we will make it into the autumn without an unwholesome amount of debt and worry.

### PERSONAL AND OTHER NOTES.

We desire to express our appreciation of the service recently rendered the Advocate by Rev. W. J. Dawson, of Morton, Miss., and Rev. W. W. Perry, of Deasonville, Miss.

Since the closing of school at Oxford, Rev. W. L. Broome and family have taken up their residence at Lamar, Miss., where the parsonage of the Holly Springs circuit is located.

The Cates meeting at Corinth is reported to have resulted in 300 conversions. The evangelist broke down and was forced to leave before the time fixed for terminating the services had arrived.

By appointment of Dr. J. M. Henry, presiding elder of the New Orleans District, Rev. J. L. Sutton will have charge of the Louisiana Avenue congregation during Rev. H. T. Carley's leave of absence.

"Our work is moving on very nicely on the Barlow Circuit." So writes the energetic pastor, Rev. Charles A. Schultz, to whom we extend thanks for taking care of the interests of the Advocate on his rounds.

Rev. J. F. Waltman, our pastor on the Pleasant Hill charge, Louisiana Conference, forwarded us five subscribers on the 9th inst. We appreciate his good work for the Advocate, and pray that God may abundantly bless all his labors.

We are indebted to Rev. J. H. Mitchell, of Water Valley, Miss., for several subscriptions to the Advocate sent in recently. All the interests of the Church are safe in the hands of this faithful worker. Never does he grow weary in well-doing.

Rev. M. M. Black reports a fine meeting at Philadelphia, Miss., which greatly stirred the community and added 35 to the various churches. We have in hand an account from his facile pen of this gracious season of refreshing, which will appear in our next issue.

In a note to the editor, Rev. J. S. Rutledge, of Indian Bayou, La., says: "Our meeting will begin here July 1, and continue ten days. We want the prayers of the brethren that we may have a gracious revival. Our work is progressing nicely. The Sunday school is doing better than it has for years."



We regret to be informed that Mrs. E. L. Woodside, of Baton Rouge, has been ill since January last, having spent a considerable portion of the time in the Presbyterian Hospital in New Orleans. We pray that a favoring Providence may soon bring our Sister relief, and make her well and strong again.

We have received a copy of the Year Book of the Methodist Church at Itta Bena, Miss. It is well arranged, neatly printed and bound, and is quite creditable in every respect. The pastor of this growing congregation is the Rev. J. W. Dorman, who is one of the strong men of the North Mississippi Conference.

A note from Mrs. R. P. Neblett, the wife of our popular pastor at Houston, Miss., states that Brother Neblett left on Monday, June 5, for San Francisco, the meeting-place of the International Sunday School Convention. We trust that he will have a pleasant trip, and derive much profit and inspiration from the proceedings of that great gathering.

In a brief business note, Brother R. A. Bozeman, of Natchitoches, La., adds: "We had 138 at Sunday school yesterday. Brother Harper, who has been seriously ill, is doing nicely." The brethren will be especially pleased to have this good news concerning this beloved veteran, for whom they have felt much solicitude.

Rev. D. L. Cogdell, reports that he has received twenty members into the church at Belzoni, Miss., this year. We regret to know that Sister Cogdell has not been well of late, and we hope that her illness will be of brief duration. The Church has no choicer spirits than this noble couple, who have long labored together in the itinerancy.

In sending us some names from the Logtown charge to be placed on our subscription files, Rev. H. Meilard says: "We had a great children's service at Pearlinton on Sunday, the 4th." When proper preparation has been made, Children's Day is always an occasion of much interest. Our people do well to observe and emphasize it.

Writing from Shreveport on June 3, Rev. F. A. Downs says: "We are leaving to-day for Jacksonville, Texas—that is, my wife and children are. I will perhaps continue in charge of the Noel Memorial Church in this city till about the last of June." We give Brother Downs up with reluctance, but wish him large success in his new sphere of service.

In a communication bearing date of the 6th inst., Rev. F. C. Applewhite, of Benton, Miss., makes the following statement: "We begin our meeting here to-morrow, with Rev. W. W. Perry assisting. Every indication points to a revival. The work of the Church throughout the charge is prospering generally—as much, probably, as the superheated political atmosphere will allow."

Brother Abel Hoffpauir, who writes from Ridge, La., states that he has been a reader of the Advocate for 35 years and has no notion of parting company with it now. We thank him for his kindly words of appreciation. We have but one ambition for this historic organ of Methodism, and that is, that it may be true and serviceable to the Church for which it essays to speak and to the blessed Christ, the sovereign Lord of all.

We desire to call special attention to the notice concerning the Seashore Divinity School, written by Rev. Robert Selby, the Chancellor, which appears in this issue. The program arranged this year ought to influence hundreds of our preachers and laymen to attend. Think of hearing a series of addresses by Bishops Hoss, Candler, and Mouzon at the same gathering! Get ready and go, brother. You cannot afford to miss such an opportunity.

The Lincoln County Times states that Rev. H. M. Ellis, field agent for the Memphis Methodist Hospital, will soon move his family to the Bluff City. Brother Ellis writes encouragingly of this great enterprise. Let the brethren in the patronizing territory, each and all, give him their hearty co-operation. His duty is to push the project; ours is to open the way for him and re-enforce his efforts in every manner possible. We can succeed in the undertaking, if we will.

From the Florida Advocate of June 8, we take the following: "Rev. J. B. Mitchell, of Tallahassee, with his family will spend several weeks of the heated term in the McLaurin cottage at Lanark. It is a very short distance to the seashore from any part of Florida." Brother Mitchell is a Mississippian and Millsaps College man, who has strayed off from his native heath. It is a cause for gratulation that no matter where our Millsaps boys go they never fail to give a good account of themselves.

We thank Rev. Roy H. Kleiser, of Binnsville, Miss., for ten subscribers recently sent to the Advocate. He believes in placing the Conference organ in the hands of his official members, and in this he is manifestly right. Until our leaders are enough interested to seek information as to what is being done to extend the Master's kingdom, we need not expect a large measure of prosperity to come to the flocks of which they are the chosen representatives. A church that is informed is almost invariably a church characterized by commendable zeal and activity.

The Mississippi Baptist refers to Hon. Earl Brew-

er's speech at the Commencement of the Clarke Memorial College at Newton as "a great address, full of words of wisdom, eloquence, and instruction." Mr. Brewer is universally conceded to possess uncommon oratorical gifts. He also appears to be destined to become the next Governor of Mississippi by acclamation—a most remarkable thing to happen in the State which because of the fondness of its people for politics has been dubbed "the Indiana of the South."

We are pleased to know that there are at least some homes into which the Advocate carries a blessing, as is attested by the following good letter from Mrs. Martha Rye, who writes from Amory, Miss.: "Success to the Advocate and its readers. Did all of our members read it, we would have a more loyal church. To one shut in like myself, its value is incalculable. I would not be without it for many times the price. It is always a means of grace to me. May the Holy Spirit abide with the editor and publisher!"

The Greenville District Secretary of the W. H. M. Society should be addressed, not as Mrs. Charles Clark, as was announced in the Advocate of last week, but as Mrs. Elizabeth T. Clark. Sister Clark's postoffice is Cleveland, Miss. This statement is made to avoid confusion. The missionary workers of the Delta are to be congratulated upon their choice of a leader, and we shall expect much to be accomplished under the guiding hand of the gifted and tactful new secretary, who is equal to well-nigh any task.

Under date of the 6th inst., Rev. H. W. Jamieson, our pastor at Bossier City, writes: "Our church at Queensborough is in a very healthy state. The Sunday school is graded and well attended. There are two active Epworth Leagues, which are doing good work. The church membership has increased about 75 per cent since Conference. Dr. Cameron and Brothers Robert Vaughan and J. C. Rousseaux are assisting the pastor in a meeting which is now in progress, with the promise of much good being accomplished."

A card from Rev. H. R. Singleton, of the Shreveport District, brings the following interesting information: "The first shovel-full of dirt for the Noel Memorial Church in Shreveport was taken out yesterday, June 8, by the presiding elder, and the contract let for the excavation. The building will cost more than \$40,000, and will be handsome and imposing and well equipped for work in this growing city. The enterprise is being chiefly promoted by Mr. J. S. Noel as a memorial for his son and namesake, who died some years ago."

We reproduce the following from our esteemed friend, Rev. J. W. Honnoll, which was written on a postal card dated June 2: "I am still doing well in every way. I was brought from the hospital to my home in Memphis this morning. O, how I enjoy being in my own house! I suppose there was never a more successful operation performed in this city than was mine, though it was done on short notice in the night. Nothing connected with it could have been improved." We feel that the Lord was watching over his own in Brother Honnoll's case. The Master yet has need in the busy world for this majestic servant of his, who has long been a burning and a shining light.

Our good friend, Dr. H. W. Featherstun, kind-hearted as he is, tantalized us a few days since, when the mercury was racing up and down in the nineties, with the following statement: "I am resting and luxuriating between trips in my bungalow or tent by the cooling springs at the Sam Jones Camp-ground, near Gloster." If the Doctor had also mentioned gun or rod, we fear there would have been a vacated sanctum in the Advocate building, and that the editor would have been seen making for the train to join the "beloved" of the Port Gibson District in his present delightful retreat. By the way, we wonder if there is any connection between the heated political battle now raging in Mississippi and this weather. If so, by all means let's hurry up the primary and be done with it.

We acknowledge the reception of an invitation to the marriage of Mr. Harry Cline Ogden and Miss Florence Carson Sillers, which will take place at the residence of the bride's parents at Rosedale, Miss., on Thursday morning, June 29, at half past ten o'clock. It is not our good fortune to know personally the worthy groom, but with the bride—a young lady of many graces and noble qualities—we have had a pleasant acquaintance for some years. She is a daughter of the Hon. Walter Sillers, one of the first lawyers of the State in which he resides, and a grandniece of Charles Clark, the distinguished war governor of Mississippi. We extend in advance felicitations to the contracting parties, and wish them a long life together, with "every hour rich with love and every moment jeweled with a joy."

The Magnolia News of the 8th inst. reported the marriage of Mr. Edward Franklin McDowell and Miss Annie Elizabeth Godfrey, which occurred at the Methodist Church in Magnolia on Wednesday evening, June 7, with Rev. H. B. Watkins, the pastor, officiating. The church was beautifully decorated for the occasion, and the event was one of unusual interest. The wedding presents were numerous and

valuable, and attested the popularity of the contracting parties. The bride is a daughter of the late Mr. and Mrs. E. H. Godfrey, and a granddaughter of the Rev. James A. Godfrey, formerly a beloved member of the Mississippi Conference. For some years she has made her home with her cousins, Mr. and Mrs. J. E. Norwood. The groom is a native of Amite county, but now resides in Magnolia, holding the position of bookkeeper for the Lampton Mercantile Company. The Advocate extends felicitations and best wishes.

From a Brookhaven Dispatch to the Times-Democrat, wired in on the 11th inst., we extract the following: "A meeting of the building committee of the Board of Trustees of Whitworth College, composed of L. L. Lampton and Tbad B. Lampton, of Magnolia; Rev. J. T. Leggett, Dr. I. W. Cooper, E. H. Wentworth, A. B. Connally and W. D. Davis, with Capt. A. E. Moreton and J. W. McGrath as associate members, was held yesterday for the purpose of considering plans for building the new \$40,000 addition to Whitworth College. It was decided that there should be two buildings built, one to be the Mary J. Lampton Auditorium and the other a two-story dormitory. The Lampton brothers of Magnolia have generously donated \$10,000 to the \$40,000 addition, and the financial agent of the college, Rev. P. D. Hardin, reported that good progress had been made toward the raising of the balance of the building fund. It is expected that at the next meeting of the board plans and specifications will be adopted and that in a few months work on the new structures will begin. Both buildings will be of brick or concrete."

#### CHANGE OF OFFICERS.

To the Members of the Mississippi Conference:

Dear Brethren: At a special meeting of the Board of Missions of our Conference, held at Jackson, Miss., Tuesday, June 6, the undersigned was elected secretary of the Board, and Rev. C. W. Crisler, of Vicksburg, was elected treasurer in place of Rev. W. L. Linfield, who at said meeting tendered his resignation, which was accepted with great reluctance. The following resolution adopted by the Board of Missions at the recent meeting is self-explanatory:

"Whereas, the Board of Missions of the Mississippi Conference has decided to borrow sufficient funds to pay our domestic missionaries in full for the first three quarters of the current year; and whereas, on account of being unalterably and conscientiously opposed to said policy, Rev. W. L. Linfield, who for twelve years has been the faithful and efficient treasurer of our board, has tendered his resignation as treasurer; therefore, be it resolved,

That we accept Brother Linfield's resignation with the deepest regret, and that we hereby express our hearty appreciation of the noble and faithful service he has rendered our board and the Church during his tenure of office."

In accordance with the changes mentioned above, the brethren are asked to please remit all missionary funds in the future to Brother Crisler at Vicksburg, and all communications intended for the Secretary should be addressed to me at Philadelphia, Miss. Rev. G. H. Thompson is still president of the board.

Yours fraternally,

M. M. BLACK.

Sec'y Board of Missions, Mississippi Conf.  
June 9, 1911.

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## Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

**MRS. CARRIE SHELL** was born in Warren County, Miss., November 30, 1836, and died at her home in Sallito, Miss., June 3, 1911, aged 74 years and seven months. When a friend seats herself to review the life of a departed loved one there is one feeling uppermost in the heart, and that feeling concerns the good traits of character possessed by the subject of this sketch. Sister Shell was the loved wife of Rev. W. T. Shell, who was waiting to welcome her to the home of the blest. It is said that all things are done for the best, but this is not always clear to us in the present life. Many things occur which must remain unsolved mysteries until we cross the dark river. The sympathy of a host of friends go out in tenderest form to the son and five grandchildren. May her slumbers be peaceful upon the breast of our Savior!

A FRIEND.

**MRS. ANN ELIZABETH SMITH** (nee Johnson) was born in Rapides Parish, November 24, 1832, and died in Florence, Sicily Island, March 31, 1911, at the home of her daughter, Miss Anna Smith. Her parents moved to Sicily Island when she was an infant. There she spent most of her life. She married R. J. Bellew of Franklin Parish in 1855; she was left a widow in 1859. She was married again to Dr. P. F. Smith of Chesterfield, Va. She was the mother of six children, three of whom have preceded her to the world beyond. Mrs. Smith was one of the oldest citizens on the island; she was very much beloved and had many friends. Her married daughter, Mrs. Jennie Hanks, was with her during her last illness. She joined the Church many years ago. Her devoted daughters will miss her, but they have the sweet consolation that she is "at rest" and has gone home where all is joy and peace and love. While our hearts are grieved that we will not see her any more here, we bow in humble submission of God's holy will and thank him for the sweet promise that we will meet her and live in the mansions above, where Jesus has gone to prepare a home for them that love him and keep his commandments. God bless her loved ones and many friends.

M. E. SAPP.

**JAMES A. NISBET**, son of John and Lucy Nisbet, was born November 26, 1840, in that portion of Pontotoc County, Miss., which later became a part of Union County. Here his entire life was spent except the years away in the Confederate army. At the close of the war between the States he returned to the old home, only to find most that his honest and industrious parents had toiled to accumulate wasted by the ravages of war, except the land. But Jas. A. Nisbet was not the young man to pine over these losses or seek an easier

place. But he went to work on his father's farm with highly commendable industry and resolution, and in a few years bought a valuable tract of land adjacent thereto, where he equipped one of the best farms and built up one of the most desirable homes in North Mississippi. About this time he was married to Miss Elizabeth Lowry, daughter of Rev. Thos. J. Lowry of the North Mississippi Conference—a man of precious memory. Surely there never was a happier union. They walked hand in hand, sharing each other's joys and sorrows for all these nearly forty years. He was a man of business and remarkably successful in all his enterprises. But in early life he had made a perfect surrender of himself into the hands of the loving Christ, and never lost his love for the old-time religion. He was seldom absent from the preaching service of his church. No visitor was more welcome at his home than his pastor, and no pastor ever found in his flock a truer friend. He had served much in an official capacity in the church, and leaves the record of a faithful steward. He is sadly missed in his church and by the entire community. One of his neighbors with tearful eyes said to the writer at the funeral: "He was a friend to the poor." The companion of his young days and dearest years and two daughters, Mrs. Annie May Rogers and Mrs. T. L. Grace of New Albany, survive him in deepest shades of sorrow. Also three brothers, one of whom enjoyed the sheltering protection of his roof and all the pleasures and comforts of his delightful home, keenly feel the loss of his counsel and brotherly affection. The funeral, on that cloudless day, May 9, was conducted by the writer, who had been his pastor for four years; Rev. L. M. Lipscomb of New Albany and Rev. R. M. Evans, his last pastor, and was largely attended, showing the high esteem in which he was held.

A. W. LANGLEY.

Another triumph over sin and another victory over the grave were won in the life and death of Mrs. MARY REBECCA HIGMAN. She was born in Albany, N. Y., eighty-nine years ago, and died in Bastrop, La., May 2, 1911. Grandma Higman (as she was lovingly known) came to Bastrop about fifty years ago, where she resided till the time of her death. At the age of sixteen, she united with the Methodist Church, and continued one of its most devout members until the end of her life. And up to a few years ago she was active in all church work, and not in church work only, but like the blessed Lord, she went about doing good to her fellow-men and women. She visited and ministered to the sick, and she comforted the bereaved. Her presence in a grief-stricken home was like a ray of sunshine among deep shadows, cheering and comforting. But for the past fifteen years she had been feeble in health and was forced to give up active Christian work, and it was through these years of suffering that she proved the strength of the arm on which she leaned. She would often wonder why she was permitted to remain after her days of usefulness had passed, but the conclusion would always be: "It is God's way; his will be done." And when friends would visit and inquire about her health the answer was always: "Still waiting." It may be said that those years of inactivity were the most fruitful of all her fruitful life, for her patience, long-suffering and never-failing trust in God, were an inspiration to all who came in touch with her. But the greatest triumph came at the end, for when she heard the last summons she murmured, "At last." She knew whom she had trusted; she had "fought a good fight and kept the faith." There was no concern for her own future—that was eternally fixed—but she pleaded with her loved ones who were left behind to prepare to meet her in the better world. It was the writer's privilege

(Continued on page 15.)

## Asheville, N. C.—In "The Land of the Sky" Is the Ideal Spot to Spend Your Vacation.

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## Tidings From the Field

### Trenton Circuit:

The second quarterly conference for the Trenton Circuit was held at Independence Church, May 26. There are eight churches on this circuit, and six of them were represented by officials in the quarterly conference, and there was a large attendance of the Independence congregation, notwithstanding the conference was held in the mid-week and at a very busy season for farmers. The reports of the pastor, Brother D. E. Vickers, to the conference indicated a healthy spiritual life in the churches. This is his second year at Trenton, and some of the people say he is the best pastor they have had in many years. In appreciation of his efficiency the stewards advanced his assessment from \$650 to \$700.

T. J. O'NEIL, P. E.

### Shiloh Circuit:

May 27-28, we held the second quarterly conference for the Shiloh Circuit at Cedar Creek Church. Brother W. E. Dickens, the faithful and popular pastor, submitted to the conference reports evidential of substantial improvement in all the departments of church work on his circuit this year. At Shiloh Church there is one of the largest and most prosperous congregations to be found in the rural districts in the State, and there is maintained one of the best organized rural Sunday schools of which I know. Brother Dickens is very much in favor with his people, and the stewards have made a substantial advance in his assessment over last year. It is not out of place to say it was the Shiloh Circuit that furnished to the foreign field Miss Nevada Martin, our very efficient kindergarten teacher at Soochow, China.

T. J. O'NEIL, P. E.

### Newton Station:

The reports submitted to the second quarterly conference of the Newton Station, May 31st, by both the stewards and the pastor, were encouraging, indeed. The stewards have advanced the assessment for pastor \$100 over last year, and are undertaking to pay monthly, and to date they are very little in arrears with their payments. The pastor, Brother J. A. Moore, is very popular, not only with his own parishioners, but with all classes, and under his wise leadership the spiritual state of the Church is in a prosperous condition. The Sunday school has been enlarged and the women's societies are doing good work. The fourth Sunday in May an interesting Children's Day program was well rendered by the Sunday school.

T. J. O'NEIL, P. E.

### Cochrane Circuit:

My charge consists of four churches—Hebron, Cochrane, Dancy and Prairie Chapel. Dancy is on the railroad, five miles below Cochrane. My presiding elder, Brother Thomas, was with me Saturday and Sunday to hold my second quarterly meeting. On Friday night before, he preached at Panola, six miles below Dancy. It is a small, new town on the railroad. There are several Methodists there, but no church of any kind. Brother Thomas made them a proposition. He told them that the good people of his district would give them \$210 if they would secure a lot and raise the balance necessary to build. Since then

the lot has been secured and they are raising the money. I think the church will be built. He preached at Hebron Sunday morning, at Dancy Sunday afternoon and at Cochrane Sunday evening. He held the quarterly meeting Monday morning. The stewards raised the assessments for preacher and presiding elder \$100 over last year. The preacher reported the assessment for foreign missions paid in full and a part of the assessment for domestic missions in hand. Since the annual conference we have celled and painted Prairie Chapel inside and furnished it with a nice communion rail and pulpit. We have also completed the new church at Dancy and seated it with elegant pews from Jackson, Tenn. It is also furnished with altar railing, pulpit and pulpit chairs. The Ladies' Aid Society at Cochrane has recently ordered pews, altar railing, pulpit and chairs for the new church at Cochrane. Since February 1st we have been living in a nice, good parsonage at Cochrane. We intended to build, but finding a house for sale, we bought. We bought a house comparatively new. It has five rooms and a hall. It is nicely painted outside and beautifully paneled within. The house and lot, crib and stables and lot for a garden are easily worth \$1,250. This is a beautiful country and the young crop is very promising.

W. J. BURT, P. C.

### Sulphur and Vinton Charge (Louisiana):

Dear Dr. Meek: Some of the brethren might be interested in this charge, since this is my fourth and last year and the place will be "open" at Conference. We have been here these three and one-half years and have not been neglected. We have not sat down to one meal without knowing where the next was coming from. Our salary, though small, has always been paid promptly and in full. The charge is a half station, composed of Sulphur and Vinton, which are thirteen miles apart on the main line of the Southern Pacific Railroad. Each has a neat church with a comfortable, well-furnished parsonage at Sulphur. There are some of the best people on this work I ever knew. For instance, Brother and Sister Davis, C. P. Hampton and family, T. N. Baker and family, the Suttons, A. W. Whiting and wife, Mrs. Dr. F. H. Banker and wife of Vinton. And at Sulphur the Messrs. Koonce, G. W. Root and family. And how could the church run without Sisters Burton and Hillebrandt, Jss. Hillebrandt and family, Mrs. Dyer, and that prince among laymen, J. T. Henning, whose name among preachers is as ointment poured forth, and his wife, whose devotion to her church is unexcelled: Dr. D. S. Perkins and Mrs. Dr. Vincent, and J. Broussard, and L. Barron and many others whose kindness to this preacher rises as incense from off the altar. We have just closed a revival at Sulphur. Brother S. L. Riggs did the preaching, and he moves the folks. Eighteen united with our church and two with the Baptist, and the tide of spirituality is flowing fuller than ever before. People now pray in public who heretofore had not considered it their duty. The Baptists are here also with a good preacher, two houses of worship; a parsonage (at Vinton), and a membership about equal in number to ours. Almost all of them believe immersion the only mode of baptism, and in the final perseverance of the Baptist Church. Many of them are my best friends.

J. D. NESOM,  
Pastor.

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## Epworth League Department.

(Edited by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications intended for this Department should be addressed.)

### CONCERNING THE CHARITY AND HELP WORK.

"What kind of work does your Charity and Help Department do?" Will you please answer?

This department might become the Gideons of your community, putting a Bible in each room of every hotel in town.

I have heard a great many testimonies of Christian joy and of spiritual life that began when the persons began to do religious work.

Many a dying League has had new life put into it by the good works of the Charity and Help Department. There is a good pace for the revival of interest to begin.

The Charity and Help Department can become any band of workers the community needs. Who better could work against cruelty to animals or to get employment for the unemployed?

Too many Leagues allow all the responsibility to fall on the leader. We need leaders who can and will do it if necessary, but who know how to get others to do things. "We are laborers together with God."

For the Charity and Help Department we need doers, not dreamers—young men and women of large sympathy, alert, tactful, of a great portion of the spirit of him who said "In as much as ye have done it unto me."

No department of the League can do more to gain new members. First by direct solicitation, and secondly by the very fact that "Others see their good works," who would not wish to join an order whose motto is "All for Christ" and whose purpose is "Look up, Lift up!"

"The question How Shall the Charity and Help Department raise funds for its work," is raised. It seems to us the best way is by a finance committee who ask for contributions inside and out of the League. The best way in the world to get money is for the people to give it.

Fortunate is that man to whom in his hunger come Christians with bread one hand and God's Holy book in other. It is a poor business to do with hungry folks. Feed body.

Do transients in your town visitation to church and a prayer after they get there? May be cheap to you, but much to a stranger. A handshake is a hundred words. They can do a hundred things for people for special causes. They can distribute programs, etc. The wise pastor work his Leaguers. Undoubtedly duty to our neighbor extends beyond our own church. Wherever there is a need we can supply, there is our field. Our first duty may be to notify the workers in another denomination of need in their membership, but we should get busy at least to supply immediate need.

We have often thought the Charity and Help Department might become to its community a bureau for the distribution of clothes and food. Just now many people have vegetables beyond their needs and which they would like to give away. There are many who need them. Suppose it were known generally in your community that the League would distribute these things and things like clothes, etc. Would it not be a great help in bringing together those who have and those who have not?

### RESOLUTIONS.

Adopted by the Epworth League of the M. E. Church, South, at Montrose, Miss.:

First—That we, the members of the Montrose Epworth League, feel sensibly the absence of our former president, Mr. I. A. Williamson.

Second—That we do hereby most

heartily thank our beloved president, not only for his efficient presidency over our League, but also for his strong declarations against evils that are averse to the interest of the Church of God.

Third—That a copy shall be sent to the League Department of the New Orleans Christian Advocate, and that a copy shall be spread on the Minutes of this League.

Signed: Miss Julia Kennedy, Miss Eleanor Lamb.

### NOTES.

Our letters from Leagues have been scarce lately. Why don't you write to us? We are most anxious to hear from you.

June 21-23, Ruston, La. Conference League. Good program. Enthusiastic gathering. Are you going?

Dr. I. W. Cooper delivered the commencement address to the graduating class of the Magnolia High School on Monday night, June 5. His address on "Success" would be heard profitably by the young people all over our land.

### DEVOTIONAL.

Our devotional topic for June 18 is "Spiritual Gifts and How to use them in the Mission Fields." References: Rom. xii, 6-8; 1 Peter iv, 10-11; Acts xix, 11-12. The following is from the Epworth Herald:

The Meaning of the Theme. "It has tremendous meaning for the Church of God. What is there that the Church could not do, if she could only have the use of the talents possessed by her members? Christians are stewards! Of what? Of money?

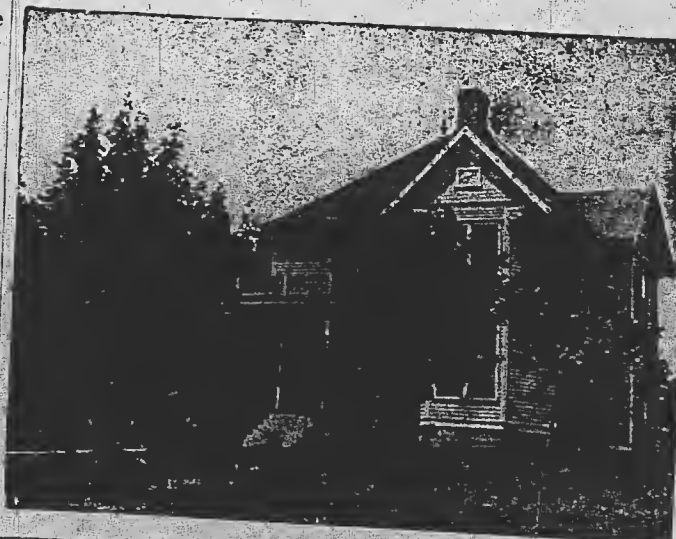
Yes, but that is only a detail of the great plan of God. The kingdom of God wants the money, but it needs more the sense of stewardship of the whole life. God has entrusted us with body, mind, soul, and the various abilities that belong to each; individual characteristics that give power in certain lines of activity; and he expects these to be used for him. Here is a man with the ability to make money but he hoards the money and lays his wealth out in stocks and bonds, ever enriching himself. What did God give him that ability for but to win in a legitimate way the wealth of the world from wrong channels and turn it to the advancement of the kingdom of God? What else does stewardship mean?

"It is the diversity of gifts that makes for the efficiency of the church. She is not confined to one line of activity."

She can touch every trade, every profession, every association in life. All she needs is for men and women to realize that there is a place in all the activities of life for Christian service. There is no ability in any line but can find application to the work of God.

There is service for the hands willing to toil; there is service for the feet in running errands of mercy and help; there is a place for financial ability, for social influence, for political power. This kind of service is not to be regarded as inferior to the others, for there are times when nothing can take the place of these things. When hands and feet are needed, no amount of talk can take their place, no matter how religious or eloquent. There are times when a little use of hands and feet can do more than many sermons."

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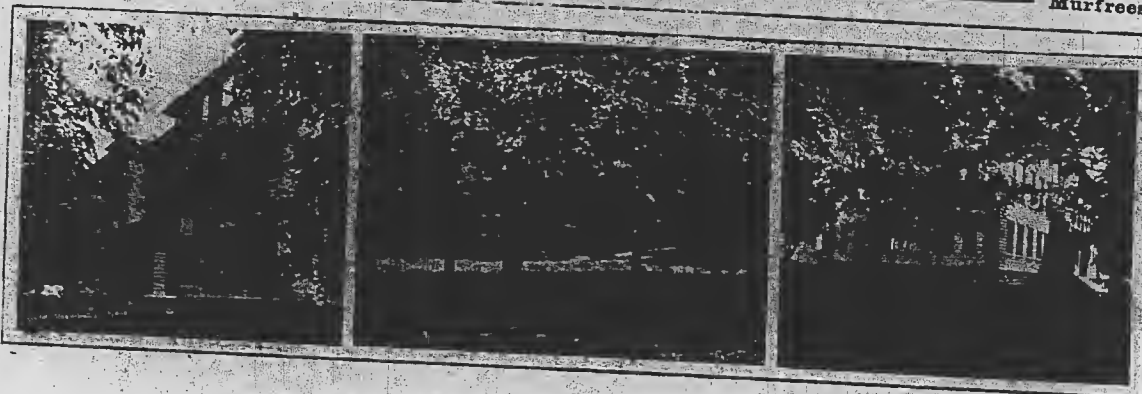
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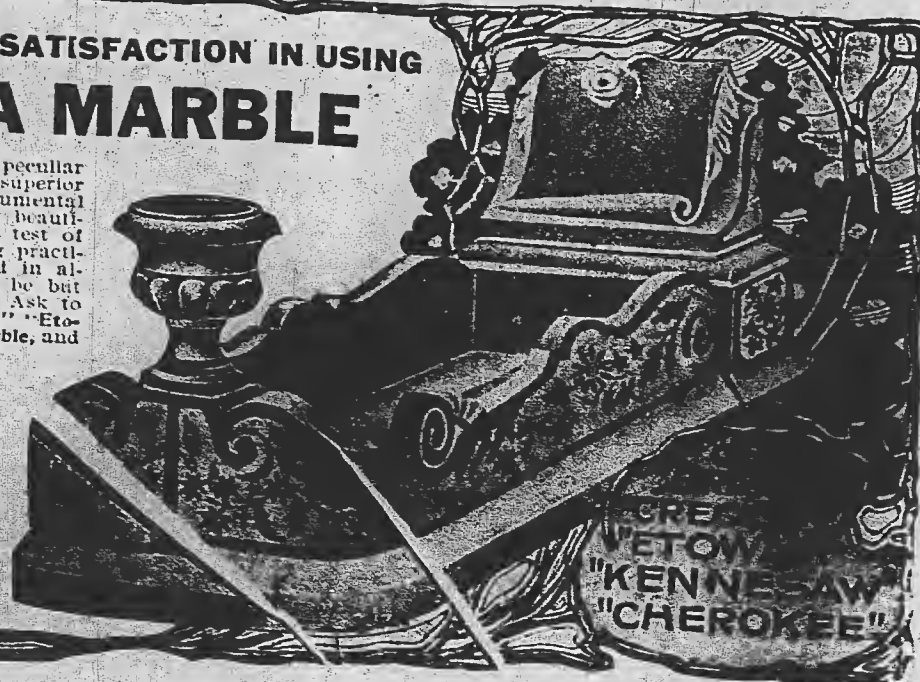
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## The Sunday School.

### NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Brother Lester has organized a fine men's class at Webb, Miss. It is a splendid group of them that he has here. And such a joy it is that they are organized and busy, and we may expect unusual results.

The great present appeal for service comes to all thinking, feeling men. The traditional cup of cold water in this case is method, books, music, inspiration and, as a rule, one man or woman must carry the message at first.

There has never before been so great an awakening to the ethical consciousness of things, in politics, in business, in social relationships, in commerce. There is a quickening of the ideals constituting the fundamental gospel message. It is a finer, greater thing to be a Christian to-day than ever before.

Mrs. Walter Scales of Starkville, Miss., despite her many duties as president of the Conference Woman's Home Mission Society, has a splendid class of fifty young men from the A. and M. College. Nine have received Bibles for regular attendance, seven gold stars, and six, who are graduating, beautiful Bibles with name, class, date and teacher on them. Mrs. Scales is doing a great work with the class, as well as for her society.

The question of men attending church and the statement that very few are present at the regular services has lately been refuted. Fourteen city churches took authentic estimates and a good half of each of these audiences was composed of men. All over the country we hear a latent note of pessimism along this line, but it is a mere chronic reiteration of an old complaint of a long-cured trouble. Men do attend church service in greater numbers and listen more attentively each succeeding year.

In the main, the strong city church worker of to-day was converted at some country altar twenty-five or more years ago, and to prevent urban religious destitution in the next generation we must put equally as great an effort in country as in town, so that we may keep up our supply of new workers. "The little brown church in the wildwood," of which Mr. E. O. Excell writes and sings so effectively and suggestively, is, as ever, one of the strategic points in Christian warfare. Its memory is unspeakably dear to many and its possibilities are inexhaustible.

A great appeal must be made for a real personal surrender of each life to Jesus Christ—not only the ordinary catalogue of heinous sins must be avoided, but greed, selfishness, living to self, wrong visions of life and the crying uselessness of the average daily existence. The manhood and womanhood of to-day have a call to magnificent service, and they are responding. The program is world-big—the burden of Atlas—but consecrated, concentrated effort can do anything, and the adult Bible classes are ranging themselves along fighting lines to joyously assume their part of the burden, though it be a heavy and really serious one.

The manhood of to-day is coming to believe that an expression of loyalty to Jesus Christ does not end in merely supporting the Church, attending its regular services and living a moral life; but that every man must put his best into the solution of the great problems of the Church, and really more men are seeking that to-day than at any hour since Christ died for this sin-sick world.

This new evangelism, like the old, emphasizes the Scriptures as the rule of life and conduct, says that the

Bible shall not be considered merely religious literature, but that the world should feel the ancient power of the Word of God now, as it came long ago to those men who heard it first.

In this new-old evangelism there is a clear note of social service and money-trust—a belief that life offers man opportunity, not merely of getting things for himself, but that every talent of brain, of property, every opportunity for service, is to be invested for others as well as for self. This evangelism has its civic, municipal and political message. Life is really holy through and through, and every one should become a radiant center for the propagation of this uplifting message. "Excelsior" is not merely written on ONE banner, but on thousands of hearts and lives.

### Important Notice.

Rev. R. H. B. Gladney, Macon, Miss., treasurer of the North Mississippi Sunday School Board, asks that all Children's Day collections be sent him at the earliest possible date. He also requests all charges which have not planned for this good and helpful day to do so at once. It is devoutly to be wished that every charge in the conference will emphasize this day and realize its possibilities.

### MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

Only one charge in the Meridian District has failed to observe Children's Day, and only one in the Seashore District. Wish this could be said of all the districts.

It is desired that as soon as Children's Day is observed the collection be sent the treasurer, Mr. W. H. Morse, Tylertown, Miss. Our future work hinges largely on this promptness.

The Sunday school at Yazoo City has four adult organized classes. The Sunday schools of the city are organized into a federation with two departments—an elementary and a senior. Recently a house-to-house canvass was had and the work was completed in two hours.

Harold Begbie, in that book well worth a careful reading, "Twice-Born Men," says in the preface, "While it is impossible for any one to say that any man is hopelessly lost to religion, virtue, and self-respect, the ancient conviction remains that the business of all reformation begins with the child."

A most interesting session of the Meridian District Conference has recently been held in Lauderdale. Wednesday was Sunday school day. An interesting program had been prepared by the presiding elder. At the appointed hour the service was turned over to the chairman of the Sunday School Board, who presided. Among the subjects discussed were: "The Sunday School Idea," "Can we have organized and graded Sunday schools in the country," "The necessity of country Sunday Schools," "Elementary Work," "The New Graded Lessons," "The Organized Class," "Decision Day." The speakers were Rev. B. W. Lewis, Rev. J. E. J. Ferguson, J. B. Holand, L. P. Brown, Sr., Miss Magee, Field Secretary of the Conference Board, and the chairman.

Miss Magee will spend the greater part of July in that district.

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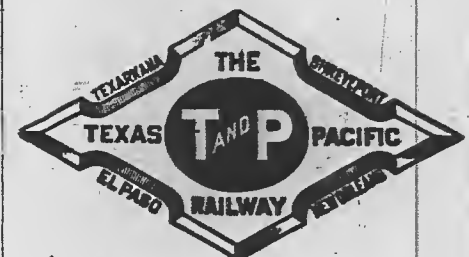
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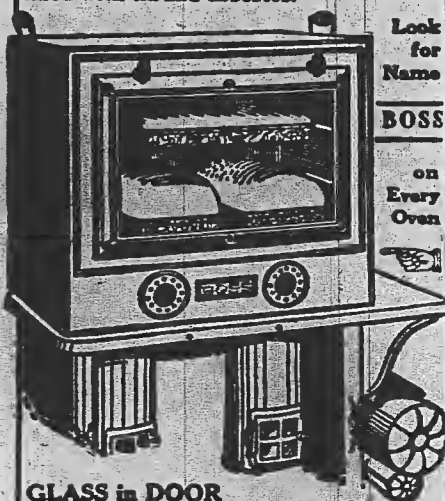
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## THE LEAGUE AT WORK.

(Address on League Work, by Mr. J. A. Stockwell, President of the Lafayette District League, at the Lafayette District Conference, Lake Charles, La., May 25, 1911. Published at the request of the conference.)

A great statesman once on hearing a man say that he hoped that God was on our side, remarked that this was something that did not concern him; but that what did concern him was to be on God's side. There is in these two propositions a very real difference, that we too often overlook, even in our church work.

We frequently lay our plans almost independently of God's help, and then try to persuade him to assist us in the carrying out of them, instead of reverently trying to find out his plans and then doing our small part in the execution of them.

Now every one knows that we lose a large part of our Sunday school children through the inadequacy of the means at the disposal of the Sunday school workers to interest the active young minds in Christian work. This is what the League is designed primarily to do, and if it is to fulfill its obligation at this point it is necessary to study the problem carefully and find out what it is that the world has to offer that is so attractive to them, and see if we cannot make a counter move that will keep them in the Church in spite of the allurements of the world. In considering this problem, one thing must strike the careful observer, that is too often overlooked in League work, and that is, that through the social side of their natures the evil one most often begins his attack.

An old English recipe for cooking rabbit begins, "First, catch your rabbit." We smile at that quaint advice, and think that we are wiser, but in many cases we are guilty of almost identically the same folly that our forefathers would have been, had they disregarded that injunction. We frequently try to give purely religious instruction, without supplementing it with anything that will attract to us those on the outside, who are not Christians, and whose home life and training is not such as to make them care to place themselves under the influence of the devotional service in God's house.

In the organization of the Epworth League it was wisely divided into four departments, each in charge of a vice-president, and in these four branches of the League work ample opportunity is given for the exercise of whatever talents may have been given the members for Christian work, as well as to attract and bring under Christian influence those who are not willing to take an active part.

The social and literary department is one that is very often neglected, but this cannot be safely done if the League is to measure up to its responsibilities. Christ, on calling some of his disciples, told them that he would make them "fishers of men," and if we are going to fish for men, we must adopt some measures that attract not only those who are already Christians, but also those who are not, and bring them under the influence of the gospel. And to do this successfully we must adapt our efforts to meet the especial needs of the work; to be, as Paul said, "all things to all men," that by all means we may save some. Now I do not want to appear to discredit purely religious meetings and instruction for those whom we can reach in that way, and we should always hold that as our aim and object. But, as the devotional meetings are of value only to those who attend them, we must use all the means within our power to draw them under the influence of the devotional department. And to do this we have no more effective means than the social department.

Young people are no doubt more easily appealed to, through the social side of their natures than in any other way. The evil one understands this thoroughly, and it is the point that he guards more assiduously than

any other; and if we can gain this point of vantage, and prayerfully and earnestly hold it against his wiles, we can not only turn that to an advantage in the cause of Christ, but also rob the enemy of his strongest and most dangerous weapon against the young and innocent. This is the point where I believe more Leagues come short than in any other. Some people seem to have an idea that it is not meet for a branch of the Church to take an active part in the furnishing of social amusements for the young people, but if by so doing we can strengthen the position of the Church and also weaken that of the enemy, it is manifestly the best thing to do.

Now perhaps this will sound frivolous to some, but if so, just ask yourselves whether the desire to mingle with their fellows is an unusual one with young people, and whether it is not a very dangerous point to leave unguarded. For we must remember that it is not alone those from Christian homes that we have to deal, and consider whether the young people are worth the effort and sacrifice necessary for their welfare; for be sure that the best is not to be attained without a great deal of work on the part of those in charge of the League work.

As I have said before, the social should be kept subordinate to the devotional department, and the aim should constantly be to bring the young under the influence of the devotional meetings and into Christ's kingdom; and also as a strategic move against the enemy, occupying a position that he has too frequently held with almost no opposition. For one thing is certain, that position is not going to be left vacant, for if the forces of Christ do not occupy it, those of the evil one will, and it is through this agency that we have the strongest hold on those who are not Christians, and thereby have an opportunity to lead them into the higher life.

As to the management of the social department, no set rules could everywhere he applied, as the facilities are not the same; nor are the needs identical, in different places; but one pretty safe guide would be to keep the social life of the League fully on a par with what the world has to offer, and that can be done in any community, as whatever means are available for one are also within the reach of the other, and we have by far the greatest motive, one that should spur us on to save the young people from the wiles of the enemy.

This is a point upon which I would lay especial stress: Keep the social activities of the League up to the point where the members will not feel the temptation to engage in those of the world, and will look to the League as the best thing in the world to belong to. This is a field that no doubt requires more prayerful consideration than any other part of the League work, as here we are carrying the war into what the enemy regards as his territory, and he will not give up without exhausting all of his cunning to outwit us. But with Christ's help we can win, and the results are such as to make the effort seem insignificant.

The other departments have an equally important work to perform, as it would be of very little use to draw numbers into the League without doing anything more for them.

The burden of responsibility then falls upon the first vice-president, who has charge of the devotional meetings. These meetings should be made as attractive as possible, with special music whenever practicable, with well prepared leaders, and an earnest effort on the part of those in charge to get as many as possible to take part. It is here that the members are trained for active Christian work, and that that training may be very effective can be attested by any who have come in contact with a real live League.

The "Epworth Era" gives very valuable helps for this, as for all of the other branches of the League work, and should be read by all who are interested.

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The second vice-president has charge of the work of training the leaguers in the Christ-like work of ministering to others. This also is a work that is very often neglected, but it should not be permitted to be so, as a great deal of good may be accomplished in this way as well as preparation of the members for future Christian work.

And last, but by no means least, is the missionary department, in charge of the fourth vice-president. Under the auspices of this department are held missionary study circles in which books written by missionaries on the field are studied, and a very comprehensive knowledge is gained of the needs and work of both the home and the foreign fields, much more so than would be thought possible by one who has never attended one of these classes. To see the earnest manner in which the discussion is entered into by the young people would be a revelation to many who have never given the matter serious attention. And it is a source from which we may confidently look for results in the work of evangelizing the world in this generation. The regular Sunday evening devotional meetings are turned once a month into missionary meetings, and the interest of those not taking part in the study circles is quickened in the cause of missions. They are encouraged to give of their means to the cause of Christ, and a very respectable sum is realized every year from this source.

Thus all of the departments of the League should, and if properly managed will, work harmoniously together for the training of the youth not only of the Church, but also many of those outside the Church, in Christian work, and into closer fellowship with God's people, to be used by him as active workers in his kingdom.



## Obituaries.

(Continued from page 10.)

to stand beside the bed when the final dissolution came, and it seemed to him that there was a halo of glory around her head, as without a struggle, and calmly as one falls asleep, Grandma Higman sank to eternal rest in the arms of Jesus. Loving hands bore the old worn-out body to its last resting place, followed by a large concourse of friends and loved ones. The writer consigned it to the earth and the little mound was completely hidden in a mass of floral offerings—eloquent tributes to her loving and useful life. But the highest tribute may be summed up in this one sentence: "The world is better for Grandma Higman's having lived in it." She is survived by five children—Mrs. J. B. Weise of Portland, Ark.; Mrs. A. A. Whitehurst of Mexia, Tex.; Mrs. E. J. Pettit of Monroe, La., and Mrs. Wm. Lawhead and Mr. J. B. Higman of Bastrop, besides a large number of grandchildren and great-grandchildren, over whom her spirit doubtless hovers in anxious solicitude for the salvation of their souls.

GEORGE FOX.

Bastrop, La.

JOSEPH MILLICAN was born in East Feliciana Parish, La., on the 18th day of September, 1840. He spent a portion of his early life in what is known as the Olive Branch neighborhood. Here he joined the Methodist Episcopal Church, South, under the ministry of the Rev. Mr. Flowers. He was married to Miss S. E. Nobles, January 3, 1861, with whom he lived happily together till death. In 1871 he moved to Deerford, East Baton Rouge Parish, La., where he spent the remainder of his life. At this place he was instrumental in getting the Deerford Church established. Through his solicitation Rev. N. B. Young first preached there under the shade of the trees where the church now stands. Brother Joe Millican was a thoroughly consecrated Christian gentleman. To know him was to love him. He loved his Church and has always been an active worker, serving in all the official capacities as a faithful steward of his Lord. It was the privilege of this writer to associate with him two years. I have never had a more faithful steward than Brother Millican. While he served a number of years in this capacity, he was never spasmodic in looking after the interest of his pastor; he was faithful all the time. He was not the man to go to the quarterly conference and say that he had not the time to look after his preacher's salary. He laid aside his work, got in his buggy and went after it. He was not the man to come with excuses; he came to the quarterly conference with his head up, with a sweet smile on his face that indicated the fact that he had done his duty, and he never failed to gladden the heart of his pastor. He was as true as steel. He was not a man to compromise with sin; he had a perfect abhorrence of every kind of evil. His daughter, Mrs. Julia K. Tucker, in writing to me in regard to his death, said: "Papa was just what you took him to be—a faithful Christian man. My earliest recollections of him, and all down through life was goodness and patience; his life will be a lamp to lead his children on to a happy reunion." He leaves a wife, two sons and two daughters, one of whom is the wife of Rev. R. W. Tucker, and a host of relatives and friends to mourn their loss. His funeral service was conducted by Rev. S. D. Howard, after which the Masons took charge, as he was a prominent Mason also. May the blessing of God rest upon the bereaved ones! May we all so live as to meet him in Heaven.

F. N. SWEENEY.

Wilson, La.

### DE SOTO, MISS.

Our faithful presiding elder, Rev. W. H. Lewis, was with us June 3rd and 4th, and held the second quarterly conference for the DeSoto Charge at Manassah. The attendance, both Saturday and Sunday, was fairly good. The reports from the following named places: DeSoto, Manassah, Salem, Hopewell and Cooper's Chapel, were very encouraging. The attendance on the part of the official members was very good. There were nine present, as follows: Brothers W. A. Carmichael, J. C. Graham, J. J. Norsworthy, R. A. McLendon, W. B. Cooper, R. R. Redden, Jr., W. G. Rigby, W. H. McRee and J. N. Jordan. Our Missionary Conference Secretary, Rev. G. H. Galloway, was with us, and preached us four soul-thrilling sermons on the subject of Missions. His discourses were to the point and with power, and they were appreciated by all who heard him. And at the close of his sermon on Sunday evening he raised \$61.05 in cash and subscriptions for the worthy cause of missions. He also preached an able sermon at DeSoto on Friday evening. I fully believe that Brother Galloway's visit has created a spirit of enthusiasm for missions throughout the bounds of my circuit. We are expecting great things from the presence of the Lord in our revival meetings in the near future. We need your prayers to this end. My people are looking up and I am pressing forward toward the goal. Amen. Glory be to God!

HILARY WESTBROOK,  
June 6, 1911. Pastor.

### SOUTH SIDE, MERIDIAN.

We are progressing with our Lord's work the best we can, all things considered. We have had 33 accessions to our church and baptized 42 infants. We have married 6 couples, two of whom were physicians, aggregating 5 physicians we have had the pleasure of joining in holy matrimony since coming to Meridian. For five years my health has been the poorest, not having rested in 33 years, day or night, only when asleep, and being my own physician and nurse when sickness in my own family obtained, I frequently did not sleep, and hence had no rest at all during the 24 hours. But thanks be to God, despite ill health I graduated in medicine and attended to my work too. My class begged me to be their valedictorian, although my health was wretched, and hence after consenting for their sakes and the glory of God, I was unanimously elected to that distinction. I shall appear before the State Board at the proper time for license to practice, so when an opportunity is presented I shall be ready to do good in the name of the blessed Savior; and should I ever become old enough to superannuate I shall be able to do good till called away from this world. We celebrate the Lord's supper every first Sunday and hold a church conference on the following Wednesday night. We are looking after every interest of our church the best we can. Thanks to our Holy Father, my health is much improved and I am feeling young and happy. Let each reader of this please to pray daily for my family, my church and me.

ISAAC LOCKHART PEEBLES.

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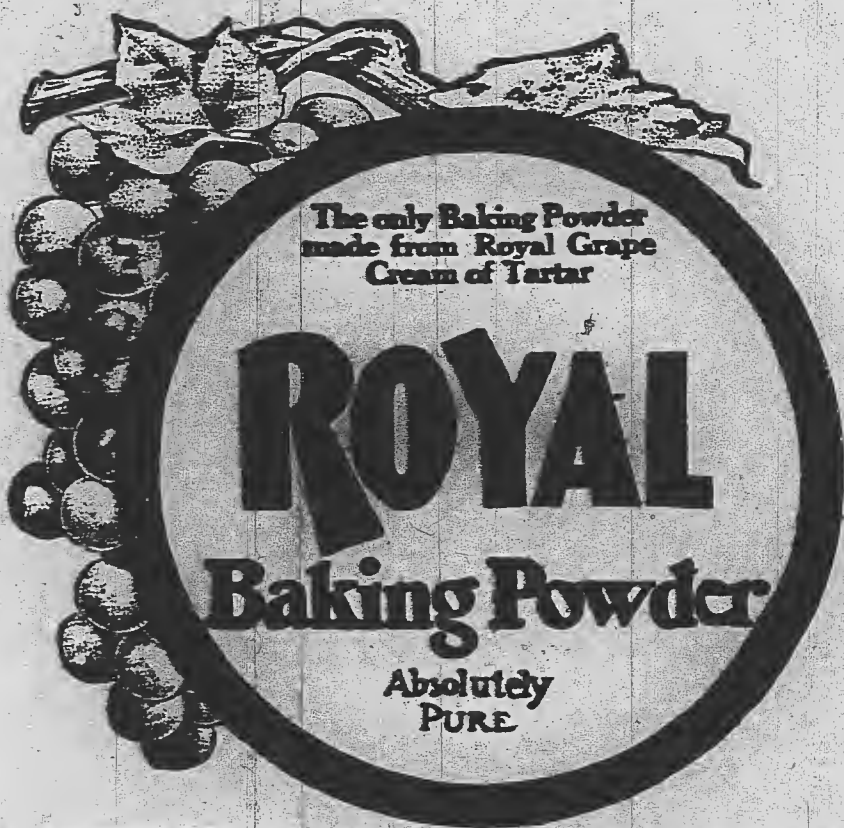
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## EVANGELIST AVAILABLE.

After June 18th I will have time to assist in some meetings. Anyone wishing my services write me, Box 856, Shreveport, La., where their communications will receive prompt attention. Should there be any pastor who does not know me, testimonials will be promptly sent. Yours in his service.

R. N. JEFFERY,  
Missionary Evangelist.

## EXCHANGE OF PREACHERS.

The following exchange of preachers has been made in the Port Gibson District, Mississippi Conference: Rev. E. W. Barrington of the Centreville Charge and Rev. H. W. Van Hook of the Woodville Charge exchange places for the remainder of the year.

This was made necessary by the resignation of the presidency of Edward McGee College by Brother Van Hook and the election as his successor of Brother Barrington. It is deemed necessary for the time that the pastorate at Woodville and the presidency of the college go together.

H. WALTER FEATHERSTUN,  
P. E.

## SEASON OF REFRESHING AT MOORHEAD.

My Dear Brother Meek: We have just closed one of the greatest meetings here at Moorhead that I was ever in. God's presence was with us most powerfully; church members were greatly strengthened, backsliders were reclaimed and sinners were born in the kingdom of our dear Lord. We added twenty members to the church register from the meeting and had already received nine, which gives us nearly twice the membership we had at the first of the year. Brother S. L. Pope of Senatobia, Miss., did the preaching, which, with the presence of the Spirit, was powerful. Mrs. Mary Ervin of Columbus, Miss., with her trusting faith in God, has been a benediction to this entire community. Praise God for what he has done for us all here, and in the sending of us these two untiring Christian workers! Moorhead is certainly a very much changed town. They realize that there is a real God and that he does answer prayer. We can all say, "Bless the Lord, oh, my soul!"

W. V. SHEARER, Pastor.

June 6, 1911.

## MISSISSIPPI CONFERENCE.

## Port Gibson Dist.—Third Round.

Vicksburg, Crawford St.	July 9, 10
Silver City, at Midnight	July 11
Anguilla, at Anguilla	July 12, 22
Port Gibson	July 23, 24
Utica, at Learned	July 26
Payette	July 29, 30
Gloster	Aug. 5, 6
Hamburg, at Knoxville	Aug. 11
Sunflower, at Straight Bayou	Aug. 12, 13
Rolling Fork, at	Aug. 15
Mayersville, at M.	Aug. 19, 20
Harrison, at Martin	Aug. 25
Washington, at Pine G.	Aug. 26
Natchez, Jefferson St.	Aug. 27, 28
Nebo, at Oak Grove	Sept. 2, 3
Wilkinson, at Mars Hill	Sept. 9
Woodville	Sept. 10
Hermanville, at	Sept. 16
Natchez, Pearl St.	Sept. 17
Rocky Springs, at	Sept. 23, 24
Oak Ridge, at	Sept. 30
Vicksburg, South Washington Street	Oct. 1
Centerville	Oct. 4
Homochitto, at	Oct. 6

Will the preachers in charge kindly have a carefully written answer to Ques. 19, as well as to Ques. 18 and Ques. 23? Please have all the items ready to fully answer Questions 8 and 9. We have had some vexations, delays and uncertainties here. Let all of us bend all energy and faith to the matter of revival.

H. WALTER FEATHERSTUN, P. E.

## Greenville District—Third Round.

Duncan	June 18, 19
Winterville	June 24, 25
Glen Allan	June 25, 26
Cleveland	July 1, 2
Clarksdale	July 2, 3
Hollywood	July 8, 9
Lula	July 9, 10
Sabino	July 11
Dundee	July 12
Dockery	July 16, 17
Litton	July 18
Hillhouse	July 22, 23
Kuhn	July 29, 30
Hollondale	Aug. 5, 6
Shaw	Aug. 13, 14
Sherard	Aug. 20, 21

Let the pastors take particular note of question No. 17 in the business of the quarterly conference, and make a written report in full of this question, as the Discipline requires.

W. W. WOOLLARD, P. E.

## Columbus Dist.—Third Round.

Starkville	June 25, 26
Macon	July 2, 3
Brooksville, at New Bethel	July 4
Columbus, First Ch.	July 9, 11
Columbus, Second Ch.	July 9, 10
Mashulaville, at Mt. He	

bron	July 15, 16
Crawford, at Pope's Chp.	July 22, 23
Starkville Ct., at Kilgore	July 29, 30
Sturgis, at Pughs	Aug. 5, 6
Mayhew	Aug. 11
Cedar Bluff, at Pearson	Aug. 12, 13
Cochrane	Aug. 19, 20
Columbus Circuit	Aug. 26, 27

J. E. THOMAS, P. E.

## Aberdeen Dist.—Third Round.

V. and C. City	June 16
Palestine, at Palestine	June 17, 18
Houston	June 18, 19
Buena Vista, at P. Grove	June 20
Okolona	June 21
Aberdeen	June 22
Tupelo	June 25, 26
Amory and Nettleton	June 25, 26
Smithville, at S	July 1, 2

JAMES H. FELTS, P. E.

## Newton Dist.—Third Round.

Pachuta, at McGowan's Chapel	June 24, 25
Laurel, First Church	July 8, 9
Laurel, Kingston	July 8, 9
Laurel, Sixth Street	July 8, 9
Montrose, at Reid's Chapel, Tuesday	July 11, 12
Lake, at Lake, Wed.	July 15, 16
Rose Hill, at Paulding	July 15, 16
Chunkey, at Suquelena	July 22, 23
Decatur, at Union, Wed.	July 26
Dist. Conf., at Union	July 26, 30
Shiloh, at Johns, Wed.	Aug. 2
Trenton, at Pulaski	Aug. 5, 6
Carthage, at Singleton	Aug. 18
Friday	Aug. 19, 20
Walnut G., at Freeny	Aug. 19, 20
Homewood, at High Hill	Aug. 22
Tuesday	Aug. 22
Morton, at Zion Grove, Friday	Aug. 25
Hickory, at Garlandville	Aug. 26, 27
Philadelphia, at	Sept. 1
Neshoba, at Sand Town	Sept. 2, 3
Hillsboro, at Prairie Hill	Sept. 8
Friday	Sept. 9, 10
Forest, at Lena	Sept. 9, 10
Indian Mission, at Neshoba	Sept. 16
Stallo, at Neshoba	Sept. 16, 17
Newton, Wed.	Sept. 20

T. J. O'NEIL, P. E.

## Durant Dist.—Third Round.

Sidon, at Cruger	June 25, 26
Lexington	June 25, 27
West, at Hebron	July 1, 2
Durant	July 3
Kosciusko Station, at East Union	July 6
Pickens, at Richland	July 8, 9
Vaiden, at Midway	July 15, 16
McCool, at Shady Grove	July 22, 23
Louisville, at Rocky Hill	July 26
Rural Hill, at Plattsburg	July 29, 30
High Point, at Mt. Pleasant	July 30, 31
Chester, at South Union	Aug. 1
Ackerman, at Mt. Airy	Aug. 4
Ebenezer, at Bethany	Aug. 5, 6
Kosciusko Ct., at Salem	Aug. 12
Sallis, at Salem	Aug. 13, 14
Black Hawk, at B. Hawk	Aug. 19, 20
Poplar Creek	Aug. 26, 27

N. G. AUGUSTUS, P. E.

## NORTH MISS. CONFERENCE.

## Sardis Dist.—Third Round.

Batesville Station	June 18, 19
Coldwater, at Coldwater	June 24, 25
Pleasant Hill at Baker's Chapel	July 1, 2
Mt. Pleasant, Marshall Inst.	July 8, 9
Sardis	July 16, 17
Hernando	July 19
Lake Comarant and Hinds, at Poplar Corner	July 20
Bryhalia, at Fount. Head	July 22, 23
Como	July 30, 31
Tyro, at Mt. Vernon	Aug. 5, 6
Olive Branch, Oak Grove	Aug. 12, 13
Wall Hill, at Grubb Hill	Aug. 15
Long Town, McGee's Chap.	Aug. 17
Oakland, at Bethel	Aug. 19, 20

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## Winona Dist.—Third Round.

Greenwood	June 18
Itta Bena, 8 p. m.	June 18
Belzoni, at Swift	June 24, 25
Winona Circuit, at Salem	July 9
Carrollton, at Valley Hill	July 14
Ruleville, at Sandy Bayou	July 15, 16
Webb, at Parchman	July 22, 23
Inverness, at Coile	July 23, 24
Mar's Hill, at Hopewell	July 26
Schlater	July 29, 30
North Carrollton, at Mc-	

Carley	Aug. 5, 6
Indianola, at Paison	Aug. 12, 13
Moorhead, at Blaine	Aug. 13, 14
Lambert, at Glendora	Aug. 19, 20
Minter City, 8 p. m.	Aug. 20
Eupora, at Eupora	Aug. 24
Bellefontaine, at Walthall	Aug. 24
Kilmichael, at Lodi	Aug. 26, 27

E. S. LEWIS, P. E.

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# NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 53—No. 25.

"Prove All Things; Hold Fast That Which is Good."

WHOLE No. 2888.

ROBERT A. MEEK, Editor.  
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, LA., THURSDAY, JUNE 22, 1911.

CHAS. O. CHALMERS, Publisher.  
Office, No. 512 Camp St.

## THE VALUE OF CHURCH COLLEGES.

By Rev. P. T. Pockman, D.D., President Board of  
Education, R. C. A.

The value of any institution of learning is best determined by its products. The output of any technical school is tested at once by the situation in which the graduate finds himself. If he meets the requirements—aye, more, if he creates a demand for more of this kind—he demonstrates the importance of his branch of knowledge and increases the usefulness of the school. A "parochial school," a "classical academy" and a "church college," as we churchmen view them, are intended to keep before the pupil the importance of instruction in the Bible in order to the proper development of character and the highest success in life. If, therefore, these schools can point to such in process of making or in the finished product as surpassing others in a like grade of other schools in uprightness and in wholesome living, their right to exist is thoroughly established. The church college is a diminishing quantity among the universities of our land, but this does not prove it inefficient nor without a patronage among Christian people. The demand for hand-made furniture is diminishing in comparison with the demand for factory-made furniture, but this is no proof of the inferiority of the former nor that there is not still a great market for it. Those who can appreciate it and are willing to pay for it still desire the hand-made product.

The classical academy may not have the breadth of curriculum of the high school, but it does furnish the best training for a liberal education in the arts looking toward the A.B. degree, and eventually the profession of a minister of the gospel. The drill in the classics has proven the best kind of practice for strengthening the mind that the past has produced as a preparation for the learned professions, and although many experiments in substituting more science and more modern language have been tried, the most thoughtful observers are outspoken for the former method. The academy also furnishes an environment for the growing boy or girl that is like an unseen arm protecting them from many ills which might easily befall them. Christian parents have their greatest treasures in their children, and these they watch over with constant solicitude, and never think of entrusting them to the care of others until a certain moral guarantee is given them that they shall not be neglected in their spiritual growth. The result has been that graduates of the classical academy have turned to the church college rather than to the State university for their finishing course and have finally launched upon the sea of life fully equipped to steer clear of the shoals that are responsible for so much wreckage.

When the young scholastic can be induced to turn away from the full-orbed sun of "faith," and let presumption and conceit, like two bats, fly away with him into the dark clouds of uncertainty and delusion, he is certainly in a bad way. He might far better be curbed by the firm hand of a godly teacher than be given the license that will ruin his life.

The church college is not a competitor with the

school that individualizes in science or literature or history or philosophy. It teaches some of these; but it constantly aims to develop a Christian manhood, a character, a career that, however else it may be lacking, shall not be deficient in moral purpose nor in religious fibre. If any one will take the pains to investigate the history of the classical academies of our Reformed Church they will soon be convinced that these have been the best feeders of our church colleges, not only in numbers, but also (and what is far better) in sterling, upright, God-fearing young men and women. From these have come a steady stream of recruits for the pulpit, for the missionary field, for teaching, and for the ideal home.

Keeping in view the aim of the denominational college and its product in character and usefulness in the sphere of morals and its ever-abiding tendency to uplift and stimulate whatever is good, we can unhesitatingly say it has no equal. This point is admirably sustained by John R. Mott in "The Future Leadership of the Church," in which, in connection with others, he is pleased to pay tribute to Hope College, 63 per cent. of whose alumni have become ministers. The State institutions do not furnish more than one in fifteen of the students that enter our theological seminaries, notwithstanding their numbers are manifold greater. Four years ago "in ten typical State universities only four young men out of every thousand male students were looking toward entering the ministry; whereas, in eight Eastern Presbyterian colleges eighty-three out of every thousand were expecting to be ministers, and in fourteen similar colleges west of the Mississippi River one hundred and ninety-six out of every thousand were planning to enter this calling."

Let Christian parents who hope and pray that their sons may preach the everlasting gospel take heed. Boys should not be thrown into an environment which drifts away from the goal which parents fondly cherish. Even mature men cannot swim against such a tide. Submit not the boys to such a strain at the most critical period of their formative age. Give them the benefit of instructors who are godly men, and of associations which strengthen their religious faith, and then we may hope that the Church will have leaders in the future who will not have to be rebuked by Synod or Assembly for teaching heresy and perverting the right ways of the Lord. The Church ought to be wise enough to maintain with liberal support her own colleges.—The Christian Intelligencer.

## TAINTED SPEECH.

We hear much in these days about tainted food. Cold storage unquestionably does arrest decay, and enables us to preserve many food-products in a wholesome state for a much longer time than was supposed possible in former years, but cold storage has been overdone to such an extent as to create an even greater suspicion in our minds concerning the wholesomeness of what we buy in the markets than was entertained in other days. A fuller knowledge of the noxious character of tainted foods doubtless has added to our dread. We have learned that the tainted food is not only unpalatable, but positive-

ly dangerous to health and life. We have enacted pure food laws for our protection. We forbid the placing of adulterations and noxious products upon the market.

The ancients were not unfamiliar with the fact that various substances decay, become putrid. They had words to describe such a condition. St. Paul found a Greek word with such a meaning, and he wrote about "corrupt speech"—words which have become tainted. There must have been a great many such words in common use in that old morally rotten world in which he moved about. When he wrote to the saints at Ephesus he said: "Let not one tainted word proceed out of your mouth"—make no tainted speech; for even good words may be used in such a connection as to carry a taint with them. The fact is, that words get their taint as they proceed out of the mouths of men whose imaginations are polluted. Jesus taught that it is what comes "from within," out of men's hearts, which is morally defiling.

How much of the speech we hear is tainted! How many irreverent words are uttered! How prevalent is profanity, and how insidiously it poisons the spirit of reverence! How common are the vulgar and indecent stories which men tell, and how often is it plain that their words have lingered in the chamber of an unclean imagination before they have emerged from their lips! But words that are neither unchaste nor profane may carry with them the distinct taint of insincerity.

Fresh, pure speech is just as necessary to the moral and spiritual life as fresh, pure food is to the physical life. St. Paul understood this also, and his admonition is positive as well as negative. Speak such words as will build up, such as will supply the manifest need of knowledge, encouragement and hope which you may easily see in the lives of those about you.—Pittsburgh Advocate.

The Jackson Daily News says: "A Missouri preacher declares that the people will not go to church because they have gone amusement mad, and spend all of their leisure time at moving picture shows and vaudeville performances. The clergy might check this evil by practicing sleight of hand and pulling white rabbits from silk hats during their sermons." That our contemporary should make such a suggestion, is most regrettable. Of course, he meant it as a joke, but there is really danger of its being adopted by some of the brethren in their search after something new and novel that will draw.

A dispatch to the Times-Democrat from a Mississippi town a few days since stated that a hen had deserted her brood of little ones and gone flirting through the barnyard, occupying herself with other things, and that a bantam rooster had assumed the task of caring for the crying orphans, scratching for them during the day and trying to shelter them beneath his wings at night. Are we to construe this as a coming event casting its shadow before? We do not know. But certain it is that if a time ever comes when the counterpart of this incident is seen in human society, it will be a day of "bantam" men.



## Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

### DIRECTIONS:

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if this date is not moved forward after three weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

### PLEASURES MAY KILL MY JOY

By Dr. A. C. Dixon.

(This sermon was preached in the Moody Church of Chicago on Sunday evening, May 21. It will be read with all the more interest because of the fact that Dr. Dixon has been called to the pastorate of the Metropolitan Tabernacle, London, which was the church of the late Charles H. Spurgeon, and left for England on May 30.—Editor.)

"I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure; and, behold, this also is vanity."—Ecclesiastes ii, 1.

"The things which amuse us do much toward molding our characters for good or evil," said Dr. Dixon. "It is, therefore, needful that the young Christian should be as careful about his amusements as his duties. There are certain principles by which he may be guided.

"Amusements that injure the body, weaken the mind, or corrupt the morals ought to be avoided. So with amusements that vitiate our joys. The German proverb says, 'The good is enemy of the better and the best.' Amusements, fun and pleasure may be good; but joy is better. Amusement is the dash of the spray, the sparkle on the surface; joy is the flow of the deep current in the soul. We should not sacrifice the current for the spray or the sparkle. Whenever, therefore, we find that amusement is entrenching upon our joy, we should sacrifice amusement, that joy may be saved.

"Amusements should always be avoided when they are associated with any great evil institution. The people of Israel played before the golden calf. Their play was associated with the evil institution of idolatry. Paul said that he could eat meat offered to idols, for he regarded an idol as nothing, and it would not, therefore, injure him. He had a right to eat, but he had a higher right, which was the right to give up his personal right for the good of the weaker brother. He therefore determined to surrender this right and exercise the higher right of self-denial for the benefit of others.

"Two men were in a boat above Niagara Falls. When they saw that the current was taking them down, by a bold stroke they reached the bank, and there on a tree was the placard, 'No trespassing on these grounds.' A farmer appeared with a fierce bulldog at his side, and one of the men was cruelly torn. The magistrate at Niagara used these words, which are worthy of a place on the fly leaf of your Bible: 'You had a right, sir, to placard your land, but in this case there was involved the higher right to surrender your right for the good of humanity, and because you failed to do so, I send you to jail for thirty days.' We may contend for the Christian privilege of indulging in certain things, while we forget the higher privilege of self-denial that we may have a larger influence for good.

"A safe rule for the young convert is never to indulge in any amusement that links him with a great evil institution. Try the card table, the dance and the theater by this test. The card table is a worldwide evil institution which you find in all countries, Christian and pagan. It is the gambler's instrument. It has been blackened by dishonesty, stained by murder and disgraced by innumerable wrecks of character.

"A pack of cards is suggestive, not of an innocent game, but of a great foul institution which has been a curse to mankind. Shall I indulge, and thus link

myself with this institution? Or shall I deny myself, that I may not be suggestive of evil?

"The square dance may be considered by some as an innocent pastime, if indulged in moderately, but in general it may be said that dancing has become a worldwide institution of evil. The dance house cannot be described in polite society. Dancing is not only worldly, but in many of its forms it is desperately wicked. Its associations are malodorous. There may be pleasure in the physical response to music; but I yield to it and thus associate myself with a bad institution?

"The theater as an institution is also bad. There are some moral plays, as well as some moral actors and actresses, but, so far as I can find, there is not a moral theater in the world. Edwin Booth determined to establish a moral theater, before whose footlights there should not be a display of spectacular obscenity. The result was that Booth's theater failed and paid 5 cents on the dollar.

"Henry Irving determined that the Lyceum theater should be moral, but the management had to change its quality to keep from bankruptcy. Mary Anderson left the stage, and declared that on moral grounds she did not wish her children to attend the theater. McCready would not allow his children to go to the theater. Edwin Forrest, after hearing Dr. Brantly in Augusta, Ga., preach a sermon denouncing the theater for its immorality, lingered after the service long enough to take the preacher by the hand and say to him, 'Sir, what you have said to-night is true, only you have not painted the picture as dark as it is.'

"There is a difference between pleasure in the midst of business, and making a business of pleasure. The pleasure-seeking spirit is a living death, for 'she that liveth in pleasure is dead while she liveth.' If you will turn to Job xxi, 12, you will find some of the results of this pleasure-seeking spirit. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore, they say unto God, 'Depart from us; for we desire not the knowledge of thy ways. What is the Almighty that we should serve him? and what profit shall we have if we pray unto him?'

"When the pleasure-seeking spirit fills a man's life he ceases to desire God. He says to him, 'Depart from us.' He sees no profit in prayer or in the service of the Almighty. Pleasure is his god, and he becomes vain and empty like the god he worships.

"The picture of a pleasure-seeking life which is given us in the second chapter of Ecclesiastes is enough to startle one who desires to be something or do something in the world. Solomon was rich enough to have everything that he desired, and he set himself to seeking pleasure. The result was that he hated life and declared that 'All is vanity and striving after wind.'

"Some one has described the palace of pleasure as a building which has a gorgeous street entrance adorned with statuary and brilliant with variegated lights, and the passerby is lured in by strains of music. The exit is a dark, narrow, concealed rear-way, which leads into the fields where swine are kept.

"As a gentleman entered the theater several years ago the usher beckoned to him with the words, 'This is the way to the pit.' The word 'pit' was so suggestive that the man turned and left the theater in haste. However beautiful the entrance to the pleasure-seeking life, and however entrancing the music, the exit is into the swine field, and near the swine field is the precipice over which sooner or later we fall into the pit.

### A Danger Signal.

"The danger is that the pleasure-seeking spirit may displace the serious work of life. In the parable of the sower, the seed was 'choked by the pleasure of this life,' and when one makes up his mind that the end of life is simply to have a good time, duty is neglected, sacred obligations are ignored, business lags, the prospects of life wither and the end is despair. Here is a good place to hold the red flag of danger.

"When the Duke of Orleans was in this country he happened to be in a small village when a circus was there. He could not obtain dinner or any sort of service. The people of the hotel informed him

that no one would work that day, for everybody was going to the show. Such a holiday once in a while might produce little harm, but suppose that village should decide to quit work and attend the show every day; the result would be stagnation and death.

"Just so with the life of a man who allows pleasure to displace business, who lets fun and frolic swallow up the serious duties of life. The Romans became so greedy for amusement that they demanded great outlay in purchasing wild animals and gladiators for their enjoyment in the arena. This pleasure-seeking spirit so enervated the people of Rome that they became an easy prey to the serious northern men who come down upon them.

"As with the nation, so with the individual. Pleasure-seeking weakens character and makes it easy for us to be captured and destroyed by evil habits. I have read of some cavalymen who during five or six years of rest taught their horses to dance to the music of the band. It was great sport, but when they were riding into battle and the band began to play, hoping to inspire the soldiers, the horses stopped the charge and began to dance. The result was the enemy swept down upon them and conquered them.

"Many a man has lost the battle of life for the same reason. He is so possessed by the pleasure-seeking spirit that when he ought to be serious and dutiful he is dancing or gambling or in some other way frittering away his time.

"After Napoleon Bonaparte had killed the Duke D'Enghien the indignation of the French people was so intense that there was danger of a revolution. The wily Emperor quieted their consciences by producing for them the most magnificent ballet that Paris had ever seen. They rushed to the theater and forgot their grievances. It is hard for conscience to assert itself when the pleasure-seeking spirit is master. Everything that any one ought to enjoy the Christian may enjoy. What is sinful or hurtful to body, mind or soul should not be indulged in by any one, and such indulgence displaces a purer enjoyment. If the young Christian will take Jesus Christ as the umpire of his life, submitting to him his pleasures as well as his duties, his life will be full of light, and the shadows that come will only refresh.

"Jesus said, 'I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life.' And this light never becomes darkness. It grows brighter and brighter till the perfect day."—Inter Ocean, May 22.

### BISHOP MATTHEW SIMPSON.

By Bishop John W. Hamilton.

(June 21 marked the centennial anniversary of the birth of Bishop Matthew Simpson, and the occasion is being appropriately celebrated by the Methodist Episcopal Church. The following is one of many tributes paid the great preacher in Zion's Herald, of the 7th inst.—Editor.)

The name of Matthew Simpson would rise high in the list of ten of the greatest names in Methodism. He towered far above the pale of his own communion. He was among the tallest in the mountain range of his generation. The atmosphere and the awe of the mountain were round about him. They would not admit him to the Hall of Fame—the judges had not heard him. Neither his orations nor his sermons are found in the great collections of the choicest literature. But there he is, standing alone in his own eminence. He must be estimated by his own excellence. Other standards either underlook or overlook him.

He was everything, and more, which could come to the best Methodist preacher of his times. He was selected when a youth, from among the students, for their tutor; he began the successful practice of medicine, but soon discerned his place in the pulpit where the preachers go up by stairs with several landings; he meandered through presidencies of the college, university, and school of theology; sat four years in the chair of the editor; was twice fraternal delegate to churches of his own faith, and once to all the others in Europe; was invited twice into the service of the National Government, but declined to accept; was lecturer and author; he traveled over most of the world, and edited a cyclopedia.

But he was, first and last, the princely preacher.



He preached when he lectured. He was not only the orator on any and every platform, but the orator in the pulpit. The power of his presence, the music of his voice, and the rhapsody of his speech, entranced the multitudes. He could seize a simile suddenly with the grace and rise of the winds, and sweep over the people like the typhoon over the sea; as when, at Lincoln's tomb, he caught up the flag in which John Wilkes Booth tangled his feet and by his fall broke his leg, and flung it from the balcony with a sweep of terror to all evil-doers; or when he brought the throng of Englishmen to their feet in the great hall in London during the memorial of the assassinated President. I heard President Cleveland say he heard him in Buffalo, when, after standing an hour and a half in the aisle to hear him, he thought he had just come into the church when the preacher sat down. I saw him unwittingly dismantle William Morley Punshon at the dedication of the Metropolitan Church in Washington, when, as he arose to preach in the morning, he announced the text which both preachers had selected for their dedication sermons. The great Englishman only followed him in the afternoon as the satellite follows the star.

The preaching of Simpson could not be written down. His pre-eminence, as we recall him now, is from the unwritten memory. His eloquence comes down to those of us who heard him like the mellifluous sound of the French bugle, far away in the mountain, or the rhythm and melody of the distant waterfall. We will have to go back to him, like Whitefield, to see, hear, know him. He was neither Robert Newton nor John Summerfield. He was Matthew Simpson—like the one flower in the forest or on the lawn radiant with its own charm. Such men never repeat themselves in this world.

He preached the sermon with which we opened the chapel of the People's Church, and was present to preach his last sermon, only a little time before his death, at the dedication of the main building. It was the candle of the Lord which then went out.

Boston, Mass.

#### NOT A BAD ARRANGEMENT.

By Rev. L. E. Wicht.

I have been interested in the recent articles in the New Orleans Advocate about the "country church." I do not wish to enter into a discussion of the subject—that I will leave to able pens than mine—but I am not ready to agree with those who want to claim the stronger men for the country church. If you put the stronger men in the country, where will you put the weaker, or as I understand it, the younger and inexperienced men? In the city? I hope not; that would be a calamity.

In treating the subject, much depends on what is meant by the terms, "the country church." In these days of progress and science when the suburban steam and electric trains and telephones link the small towns and country to the large cities, the lines are hard to be drawn. There are, however, yet many truly country churches, in that the members and other attendants lead simple, honest and thrifty lives, utterly devoid of the glare, glamor and affectation of those living in the cities. I fear that into many of our so-called country churches there has been too much infusion of the life and ways of the "city church." Having spent my life partly in the city and country, I have had observations and experiences in both. In the "country church" away "back in the sticks" where the young preacher just entering the ministry makes his beginning, he is taken in hand by the good old brethren, gray in the service of their Lord and Master. His inexperience and blunders are overlooked by the good mothers in Israel, and they advise him about many things. The stewards and other faithfuls lead the prayer meetings and make exhortations. These experienced, godly men lead souls to Christ, and the young preacher catches the fire from these men and is inspired and helped and taught. The brethren are helped in doing the service, and so both are helped.

On the other hand, should this same young man, just entering his Lord's work, be sent to any city charge, I believe he would more than likely prove a failure. Granted that he will find some to help him,

yet he will be so surrounded with sin and vice and pitfalls arranged for him, especially by Satan, that he will be likely to become discouraged, and mayhap lose his commission. I know that some are ready to say that he ought to be strong enough not to become discouraged or to fall. I say, too so, but that is not always the case. The children that God gave us to rear ought not to sin and fall away, either. Still we would be accounted very foolish should we expose them to the many allurements of sin. It is our business rather to shield them from these things and strengthen their lives that they may become stalwart Christian characters, just as we keep the grass and weeds from our gardens and fields, that the seed sown may produce abundantly. Men and women ought not to drink whisky and practice other evils, but it is our business to shield and win them from these things.

In the country church where the society of its attendants is pure, the young, inexperienced preacher learns of the evil allurements of the city life and the trials and difficulties of his brother preacher in the city, by reading, conversation and possibly occasional visits to the city. And so in time, as he grows and serves more important country charges, he becomes experienced and enthused, and is ready for the more important "city charge." He has gained thoughts, ideas and plans to execute that otherwise he might not have had.

It is true that we need strong preachers in the country; it is equally true, I believe, that we need stronger men in the cities. In these days when so much of the world is trying to creep into the Church, we need strong pastors to watch and keep the flock from contamination. We need preachers with a "heart message" that will tell against all kinds of evil, both in country and city, and there is a sure way to get it, and that is, by a revival of the practice of religion in all of our homes, both in the city and country—a re-establishment in many cases of the old-time family altars.

Strong preachers we need and must have everywhere, but to have them means training and teaching. Many of the little plants that grow in our gardens had their beginning with numberless other such plants in a place by themselves. Here they had especial care and attention, and after awhile the more thrifty and hardy ones were selected to take their place among numberless enemies to their life and productivity. And so it was with the great Teacher in training the twelve. They were not sent immediately upon their call to preach and teach. Not even after some training were they sent far out into the world to preach, and not even then alone, but two of them together.

Give us strong men everywhere for the pulpits, but let us not forget the old-time country church as the training school. It is no injustice to the country, brethren. They rather like it, I believe, and are proud of it. Since serving this charge, several kind remarks have come to me about men serving important charges in this Conference who served here. May God continue to bless the old "country church" and enhance its usefulness in his service!

#### A CORRECTION.

In the Advocate of May 18, publishing my former letter, the printer makes me say that Miss Maude Bonnell is principal of the "Sermush Memorial and Training School." It should have been principal of the Lambuth Memorial and Training School in the city of Kobe, Japan. Dr. W. R. Lambuth regards Miss Bonnell as a most valued mission worker.

Will you kindly have the above typographical error corrected and oblige, Yours fraternally,

T. C. WIER.

#### REVIVAL AT PHILADELPHIA, MISS.

I rejoice to report that our church and community have recently been visited by one of the most blessed revivals it was ever my privilege to attend. The Lord was with us in great power, and the meeting, which lasted ten days, resulted in scores of conversions and reclamations, in thirty-five additions to the various churches and in a great spiritual uplift to Christians of all denominations. The town of Philadelphia was stirred from center to circumfer-

ence. Public confessions were made by a number of business men, who boldly declared their purpose to lead new lives, and whose ringing testimonies fired many hearts with gratitude and with new zeal. The last day of the special services a Citizens' meeting was held at the Opera House, forty representative citizens being in attendance, at which steps were taken to run out and keep out the blind tigers which have been operating here for some time with little molestation. Pastors and people decided to strike while the iron was hot, and as a result two blind tigers were put out of business immediately.

On the first Sunday in this month I received a class of 28 into the Church—23 on profession, and five by letter. Two young candidates were unable to be present that day on account of sickness, and will be received later. Four persons applied for membership in the Presbyterian Church, and one joined the Baptist Church.

We are deeply grateful to the pastors of the Presbyterian and Baptist Churches and their congregations for their hearty co-operation, which contributed so greatly to the success of the revival.

The meeting was conducted by Rev. Dan Kelly, our Conference Evangelist, who preached with old-time power, and whose able, earnest and loving messages were listened to with delight by all classes. He is indeed a watchman who cries aloud and spares not, and under whose sermons sinners are cut to the heart. Bro. John Kelly, with his cornet, led the music and rendered much-appreciated service. Our beloved Brother J. W. McLaurin, one of the honored supernumerary members of the Mississippi Conference, was with us the first part of the meeting, and preached two strong and soul-stirring sermons which were greatly enjoyed by all. The meeting had been announced several weeks beforehand, and our people had been praying for a gracious outpouring of the Holy Spirit.

Including those who joined during the meeting, we have had fifty-three additions to the Church this year. Sixty-five per cent of our assessments for missions and for the superannuates has been collected, and we hope to raise every assessment in full. Just before our meeting began, our church building was painted inside and outside, and now presents quite an attractive appearance. However, there is great need of a new and larger building to accommodate our growing congregation and Sunday-school, which should be provided with ample and up-to-date facilities. We are serving a kind and appreciative people, and our hearts go out in gratitude to God for the signal manifestations of his goodness.

M. M. BLACK, P. C.

June 9, 1911.

The Methodist Church of Australasia will send sixteen delegates to the Ecumenical Methodist Conference, which will be held in Toronto, Oct. 4-17. It is said that most of these will come by way of England instead of across the Pacific. To Dr. W. H. Fitchett, one of their number, has been accorded the distinction of preaching one of the official sermons of the Conference. Dr. Fitchett's books have been widely read in the United States, and American Methodists will hail with pleasure this opportunity of seeing and hearing him.

Geo. W. Riehl.

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## Church News

A memorial window in honor of John Bunyan has been placed in Westminster Abbey and will be unveiled in the near future.

The Methodist Episcopal Church has in Oklahoma 144 churches and 24,900 members. The M. E. Church, South, has churches and 30,000 members.

The endorsement of the American Bible Society now amounts to \$11,125.31. This Society is circulating the Scriptures in 115 languages and dialects.

The work of the Methodist Episcopal Church is making good progress in the Philippine Islands. Eight new churches were constructed in the Manila District during the past year.

The Southern Baptists gave for foreign missions for the year ending May 1, 1911, \$510,000, or 23 cents per member. Georgia led all the States with a contribution of \$71,000. Virginia next, with a total of \$61,000. Texas third, with \$50,000. The Woman's Missionary Union raised during the year \$117,500.

The pulpit of the Cathedral St. John the Divine will be occupied by Mrs. Russell Sage as a memorial to Bishop Potter. It will be of stone, elaborately carved, and will be the handsomest and most costly pulpit in the United States. Mrs. Sage is not an Episcopalian, but is a parishioner of the Reformed Church.

Rev. C. A. Waterfield, the pastor of the M. E. Church, South, at Dyersburg, Tenn., has been chosen president of the Memphis Conference Female Institute to succeed Dr. A. B. Jones, and has accepted the position. Mr. Waterfield is a graduate of Vanderbilt University, and is considered well qualified for the place.

Dr. J. D. Hammond, formerly secretary of the General Board of Education of the M. E. Church, South, has been elected to the presidency of Paine College, at Augusta, Ga., which was made vacant by the recent death of Dr. G. W. Walker. Dr. Hammond is a graduate of the University of Georgia and of Drew Theological Seminary, and most of his life has been devoted to educational work.

The statement relative to the salvation of infants which the General Assembly of the Southern Presbyterian Church has sent to the Presbyteries to be passed upon reads as follows: "Infants dying in infancy are regenerated and saved by the Spirit, who worketh when and where he pleaseth. So also are others who are included in the election of grace and who are incapable of being outwardly called by the ministry of the Word."

Dr. J. W. Lee states that ten years ago the Southern Methodists in St. Louis numbered 6,261, and that the number at present is 8,797. This is said to be a gain of more than 40 per cent during the past decade, while the corresponding gain in population was about 17 per cent. This would seem to be encouraging, but still our strength in this great city of three-fourths of a million population is quite small. In Birmingham, which has a population of about 130,000, the communicants of the M. E. Church, South, are said to number about 10,000, and in Richmond, Va., about 11,000.

The following figures show the great progress religiously among the negroes in the United States during the last forty-five years. Enrolled as church members are now 1,700,000. There are 35,224 ordained ministers; there are 35,160 churches; the total value of the church property is \$56,650,000; there are 35,000 Sunday schools with 1,700,000 pupils and 210,000 teachers; the Negro churches contribute annually over \$500,000 for education; they support 175 colleges, industrial schools and academies; they contribute each year over \$100,000 for home mission work, supporting 20 home missionaries and aiding 350 needy churches; they also contribute annually

about \$500,000 for foreign mission work.—Pacific Methodist Advocate.

There are about 100,000 Christian communicants in Japan, a comparatively small, but growing contingent among the 30,000,000 of population; and they are divided among nearly a dozen denominations, Presbyterians, Congregationalists, Episcopalians, Methodists, Baptists, Disciples, United Brethren, etc. There are fewer than there were before half a dozen Presbyterian bodies united, and three Methodist and two Episcopalian followed, but they are beginning to feel the need of a wider union. There met in the Y. M. C. A. Hall at Tokio on May 1, a large company of leading native Christians of all these denominations, and they made warm and fraternal addresses, and established an organization for investigation looking toward corporate union of all these bodies, if possible, into one.—New York Independent.

The Cumberland Presbyterians who did not enter into union with the Northern Presbyterian Church claim 600 ministers and 115,000 members out of a former total of 1,000 ministers and 135,000 communicants. Strong efforts are being made to build up the Cumberland Church again, and such success is being had in this work that some predict that the effects of the "secession," as they call it, will be eventually wiped out. Already synods have been organized in Alabama, Mississippi, Arkansas, Missouri, California, Oklahoma, Texas, Kentucky, Tennessee, and Illinois, and there is a presbytery in Indiana connected with the Illinois synod. Two reasons are assigned by the Cumberlands who have refused to unite with the Presbyterian Church for not doing so: one is that the Northern Presbyterians, despite the modification of their creed, are yet excessively Calvinistic, and the other is that they (the Cumberlands) believe in separate organization for the whites and blacks.

The Church News Association sends us the following interesting information: "Along business lines the recent Presbyterian General Assembly (Northern) took five important steps. It named a purchasing agent. A religious body with a man to buy things is new. Yet with missionary and publication societies spending millions of dollars annually the need is readily seen. It adopted the apportionment plan for all mission boards, taking the most approved methods of other bodies. Such a plan is now in operation in almost all of the principal Protestant denominations. Baptists and Congregationalists are perfecting it as Presbyterians enter upon it. It consists in the making up of an annual estimate covering all needs for the year, and the division of the sum equitably to certain districts, which are asked to give it. The Assembly laid tremendous emphasis upon the expenses of administration. It was shown that this expense is eight cents per member, and not ten as first calculated, but even that is held to be too high. Missionary boards were given such stiff advice upon expense of administration that their executives are lopping off expense items in many directions already. The proposition is up, but not yet put into effect, to have one treasurer for all boards and societies, not so much to lessen expense or abolish local treasurers, as to save treasurers of churches the bother of remitting money to eight different treasurers and getting the correct amounts to each. The move toward better relations with the Union Theological Seminary so as to avoid conflict over the reception into the Presbyterian ministry of its graduates, is said to be admirable in spirit, but few seem to think much will come of it."

### SHORT RULES FOR YOUNG CHRISTIANS.

Rev. Dr. W. M. Anderson publishes the following, which will be helpful to any young Christians who care to be plainly reminded of their everyday duties and ideals:

1. Never neglect daily private prayers; and when you pray, remember that God is present, and that he hears your prayers. Heb. xi, 6.
2. Never neglect daily private Bible reading; and when you read, remember that God is speaking to you, and that you are to believe and act

upon what he says. I believe all backsliding begins with the neglect of these two rules. John v, 28.

3. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, "What am I doing for him?" Matt. v, 16-18.

4. If ever you are in doubt as to a thing being right or wrong, go to your room and kneel down and ask God's blessing upon it. Col. iii, 17. If you cannot do this, it is wrong. Rom. xiv, 23.

5. Never take your Christianity from Christians; or argue that, because such people do so and so, therefore you may. II Cor. x, 12. You are to ask yourself, How would Christ act in my place? and strive to follow him. John x, 11.

6. Never believe what you feel, if it contradicts God's Word. Ask yourself, Can what I feel be true if God's Word is true? and if both cannot be true, believe God and make your own heart the liar. Rom. iii, 4. I John v, 10-11.—Southern Christian Advocate.

### TOADS GIVE NEW DRUG.

Chinese physicians are upheld in their contention for centuries that there is a medicinal property in the skin of toads. Elaborate experiments made at Johns Hopkins University have resulted in the introduction of a new heart stimulant, "bufagin," which is derived from the poisonous secretion from the creature's parotid gland, just below the ears.

It also is shown that the legend that the envenomed toad may carry a precious jewel in his head is figuratively true, for the agent is said to be more efficacious than digitalis in its action.

Details of the development of the new remedy have been read with much interest by practitioners and scientists in this city.

The studies on which the announcement is based began in the autumn of 1910.

Doctors Abel and Macht extracted the contents of the glands from sixty toads, catching the secretions as they spurted in a large glass bowl, a process which they call "milking."

The crude venom which is obtained in this way was formerly used by the Indians as an arrow poison. It was maintained by the ancient physicians that dried toad skins were efficacious in treating dropsy, and now that this venerable remedy is being studied the investigators expect further discoveries, possibly with results of great value to medicine.

The marked action of bufagin on the heart," continue the authors of the paper, "its vaso-constrictor action, and its powerfully stimulating action on the cardio-inhibitory center compel us to classify this drug with the most effective members of the digitalis series."

It is announced by the investigators that a more detailed comparison of the effects of their newly discovered drug with other members of the digitalis group will be made known to the medical profession by them.—St. Louis Republic.

Christian Index: "A great enthusiasm has been awakened in England for a thorough arbitration treaty between that country and ours. It seems now almost certain that such a treaty will be made in the near future. It is one of the great things for which our people should pray, for it would be a step in the direction of the fulfillment of the angels' song: 'Peace on earth, good-will toward men.'"

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## Secular News and Comment

The University of the South, at Sewanee, Tenn., is to have a woman's annex.

There is talk of spending \$257,000,000 for the extension and improvement of the street railway system of Greater New York.

A new railroad is being constructed in Manchuria, which is expected to shorten the journey from Paris to Tokio by more than three days.

In Paris, France, there is maintained in connection with every public school a restaurant where lunches are furnished free to pupils who are too poor to buy them.

North Texas had a general and much needed rain on the 14th inst. It is said that this will probably save the corn crop which had been imperiled by a protracted drought.

Calcasieu Parish has been shipping cantaloupes to the far Northwest. A carload of them was forwarded to Seattle on Thursday of last week. Truck farming is steadily increasing in Louisiana.

Eighty-three young men were graduated from the United States Military Academy into the Army on the 13th inst. Among them was Thomas Jonathan Jackson Christian, a grandson of the illustrious "Stonewall" Jackson.

Jamaica is a land of small farms. Seventy-five per cent of its 156,051 landed properties are valued at less than \$200 each. These are principally owned by negroes who live chiefly on salt fish, and fruits and vegetables, especially yams, which they themselves grow.

An unknown person has announced his purpose to donate \$10,000 annually to promote the work of surgical research at Columbia University. Evidently this donor believes in observing the Master's injunction, "Let not thy left hand know what thy right hand doeth."

A \$25,000 statue of Alexander Hamilton will be erected in Washington City. Congress has appropriated \$10,000 for the foundation and base, and the remaining amount necessary will be raised by a popular subscription. This project is a worthy one and deserves to succeed.

According to report, the Great Northern Railroad is having 115 locomotives overhauled and changed from coal to oil burners. This will be welcome news to those who ride on this line, since it means that they will be able to travel without being annoyed by an unceasing downpour of cinders.

The Oriental Review says that in the early days of Japan women enjoyed a large degree of freedom, and that the ancient history of that country tells of feminine chieftains and famous empresses. The many restrictions imposed later on womanhood is declared to have come as a result of the ascendancy of Chinese ideals.

The Battleship Louisiana, which is Admiral Badger's flagship, is scheduled to entertain Emperor William, of Germany, at luncheon on June 24, when the South Atlantic fleet is due to be at Kiel. The Kaiser will reciprocate the courtesy and entertain the American naval officers on board the imperial yacht, Hohenzollern, on the 26th inst.

It has been suggested by an inventor that it would be advantageous to have the outer bottom of ships made of glass. He contends that thereby the amount of coal consumed would be reduced and the speed of the vessel increased. It is claimed that a thorough and satisfactory test of this has been made on an electric launch and that it will now be tried on ocean steamers. The view that barnacles would

form more slowly on a glass surface than on one of wood or steel seems reasonable.

The Houston Post says of Grover Cleveland: "At one period of his life he was a fine example for defeated presidential candidates, and at another he was a becoming model for ex-presidents." Of course, the editor of the Post had nobody particularly in mind when he wrote this, and readers should not be too quick to suspect that at the time he had one eye on Nebraska and the other on New York.

It is stated that the Belgian government will establish for the benefit of its subjects a circulating library which is to be operated upon a plan that is new and somewhat novel. A central collection of books will be made at Brussels, numbering at the outset 10,000 volumes, and any inhabitant of the country who owns a postoffice savings bankbook will be allowed to receive by mail any work for which he has written upon having two cents checked off his account at the postoffice where it is delivered. He may keep the volume thus obtained for a fortnight, and his deposit serves as a guarantee of payment for it in case it should not be returned.

There has been a report widely prevalent that the Pullman Company employs a lady at a salary of \$5,000 a year to name its sleeping, dining, and parlor cars. In giving testimony before a Board of Tax Commissioners recently, Mr. J. D. Ferguson, who is connected with the company, stated that this impression is without foundation. He declared that the cars are named by the clerk who happens to be in charge of the department to which this task is committed when they are turned out. He affirmed, however, that this is sometimes done with some system, and mentioned one line where all the cars are designated by the names of flowers and those of another by the names of a line of Egyptian kings.

Flag Day was observed in the public schools of Louisiana on June 14. Mr. W. O. Hart, a member of the Executive Committee of the American Flag Association, had printed and generally distributed among the children of the State a pamphlet containing a brief account of the origin of the flag, a picture of the old Betsy Ross House in Philadelphia where the first flag was made, and the words of "The Star-Spangled Banner." These pamphlets were used in connection with the other exercises arranged for the occasion. This is one annual celebration that we heartily favor. In this age of sordid commercialism and shrinking ideals, it is well to seek to develop in the youth of our country the spirit of true patriotism.

In view of the fact that an effort is being made to have the Federal Constitution amended so as to make possible an income tax in the United States, the following account from the New York Press as to how the Norwegians tax incomes will doubtless be read with interest, though, of course, it must not be inferred that our legislators would adopt a like method: "Unmarried and having an income of \$2,680 a year, in Norway your income tax payment would be \$421.22; married, with one child, \$389.94; married, with six children, \$355.17. All that you would get off your income tax (married) for having six children would be \$66; all that you would get off by having five more children would be \$44.75. Married or unmarried in Norway, you could escape paying an income tax only by having an income less than \$83.08 a year. Think of paying an income tax out of earnings of \$7 a month!"

Postoffice Inspector George Pate is reported to have declared that the names of depositors in postal savings banks will be kept strictly secret, and that money placed in them will not be subject to attachment or other legal proceedings. Can it be that Uncle Sam is disposed to co-operate with our citizens in outwitting their creditors? Undoubtedly this law would furnish them with an easy opportunity to do this, but for the fact that the amount these institutions will receive from the same person is quite small. It is perhaps well enough to accord such exemption, since it is expected that these banks will be chiefly patronized by people whose earnings are meager. Nearly all of the States have deemed it

wise to specify a certain amount of property upon which the creditors of an individual, especially if he is the head of a family, cannot make requisition. So the Federal Government is not without precedent in the course which it has decided to pursue in this matter.

All honor to the Southern Express Company! According to report, it has refused to carry assignments of liquor in Georgia, except packages to private persons known not to be engaged in the illicit sale of intoxicants. If other public carriers would follow this example set them, they would contribute materially to the enforcement of the law and the cause of good morals. We sincerely wish that the shipment of alcoholic beverages from wet into dry States could be stopped by the mandate of the law. But glibly as politicians are given to declaring for this when they are trying to ride the prohibition hobby into office, we see no near prospect of such an enactment. The truth is, the Federal Constitution stands in the way of such legislation and must be amended before it can be secured, and this is an exceedingly hard task to accomplish. Doubtless it will be done ultimately, but not until we have created vastly more prohibition sentiment than to-day exists in the nation. We believe that the saloon will finally be banished from the entire American Republic, but it will take a fierce and long battle to rout the entrenched whisky forces and accomplish this glorious result.

### SEASHORE DISTRICT NOTES.

The Missionary Council at St. Louis decided to add an up-to-date kindergarten department to our Wesley House work at Biloxi, and have appointed a teacher. A suitable house will be built and the work opened in September. Miss Long, as head Deaconess, is eminently fitted for her work, and is succeeding beyond our expectation.

Rev. F. R. Hill now has his Sunday evening services at 6:45, and finds the attendance good and the hour popular. He is popular, as usual, with his people.

Rev. J. T. Abney has been assisting the brethren at different places in meetings.

The Sailors' Rest is having a very large attendance. Shipping at Gulfport has increased until the G. & S. I. R. R. Co. have decided to build another pier to accommodate the ships. This they have planned to do immediately. Mr. Chas. Stralt, of Brookhaven, Miss., is assisting in this work.

Rev. W. L. Linfield and wife attended the Millsaps Commencement. Their daughter, Miss Mary, was one of the graduates.

Prof. R. P. Linfield, brother of Rev. W. L. Linfield, has been elected superintendent of Public Schools of Biloxi.

W. T. GRIFFIN.

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## VISITING IN THE WEST.

By Dr. T. C. Wier.

## II.

Broken Arrow is one of the small but thrifty towns of what was once the Indian Territory, but is now Oklahoma State. The name Broken Arrow with its far-away sound, commemorates an incident in the history of the red men, once the proud lords of this beautiful prairie country. A legend says that the warring tribes in the long ago made a treaty of peace and broke their weapons of war; hence the name Broken Arrow.

It is a town of churches and schools, of hanks and merchants, moving picture shows and boxing bouts.

When I stepped off the car on the 3rd of April, I found my daughter, Gertrude Summers, waiting for me. Her husband, Mr. Knox M. Rowe, is cashier in the Arkansas Valley Bank and a steward in the Southern Methodist Church. The Northern Methodists also have church in the town.

The population of Broken Arrow, like that I suppose of many of the towns in this new State, is made up largely of people from different sections of the United States. In a company of twenty or more ladies, where my daughter was present, it was found that fifteen different States were represented. The town is supplied with natural gas for the purposes of heating and cooking, and with electric lights. Waterworks were being installed during my visit. The water supply comes from a bold spring five miles in the country. The water is beautifully transparent, and free from mineral tastes.

The pastor of our Southern Methodist Church here is Rev. W. W. Crymes, a great-grandson of Rev. T. P. Crymes, who was well and favorably known in the old Alabama Conference, and whose wife was a Miss Desmukes, of East Mississippi.

Brother Crymes had already begun a protracted meeting when I reached Broken Arrow. He was his own evangelist, doing his own preaching. I had the pleasure, however, of preaching twice for him and of making a talk to his Sunday school. He is a preacher of earnest spirit and manner and serves a growing church. His excellent wife, an Alabama reared lady, is a strong pastor's helpmeet; but on account of sickness, she was able to attend only a part of the protracted meeting.

I had the pleasure of meeting and receiving cordial greetings from many of Brother Crymes' congregation during his meeting.

An incident of rather startling interest occurred during my visit to my daughter's home. About 3 o'clock one morning, I was aroused from sleep by some one grasping my hand. The action, however, was accompanied by the familiar voice of my daughter, saying, "Papa, this is Gertrude. One of the banks in town is being burglarized, and Knox and Mr. Hurd (a near neighbor) have gone to see about it, Knox taking his gun." Of course, we were in a state of anxious suspense for a time. Soon, however, a telephone message came telling us it was the First National Bank the burglars had broken into, and not the one Mr. Rowe is connected with. The bandits were only partially successful, and seemed to have been frightened off, having secured only a comparatively small amount of money.

On Friday, April 1, I started on my return trip. My daughter, Mrs. Rowe, accompanied me as far as Muskogee, where she spent some days visiting her sister, Mrs. Bonnell.

On the Sabbath following my return to Muskogee, the morning service was given over to the laymen and conducted by them, the pastor, Rev. A. S. Scales, being absent. The pulpit at night was occupied by an Okmulgee pastor whose name I do not remember.

Brother Scales, the pastor of First Church, is a man of pleasing address, a good preacher, and the church is growing under his pastoral oversight. The live Sunday school of this church has a large class of professional and business men. The organized men's class is a feature of the Sunday school life of to-day. First organized for the children, the Sunday school has widened its scope, and now seeks to gather in people of mature age.

On Sunday, April 9, it was my privilege to preach to a good rainy morning congregation. At the close of the service, a good brother, meeting me in the

chancel, said, "You are not more than thirty years old—your head must be painted"—or words to that effect. A quaint way, I suppose, of expressing his appreciation of an imperfect sermon.

Muskogee, with its miles and miles of asphalt paved streets and boulevards, its hocks of fine business houses, its large school buildings, and many handsome residences, is a most beautiful young city.

May the 9th found me again in Fort Smith, Arkansas, where I remained until the 12th, visiting the families of my sons, Howard Baker and T. C., Jr. It was my pleasure also to meet again our good Brother L. M. Broyles, and to receive fraternal courtesies from him. He reports full congregations at each Sunday service; 800 members, and 300 families to visit. He needs the buggy and spirited horse with which he took me driving over a portion of the city.

Southern Methodism is well to the front in this Southwestern country—a country which is growing apace, and if our Church is only true and faithful to its trust, a great and prosperous future lies before us.

May the 12th, my return trip brought me again to Little Rock. I was met at the union depot by my son, W. B. Wier and his wife. The United Confederate Veterans were to hold their annual Reunion here May 16-18, and the hospitable city was putting on its gala attire, and busy with notes of preparation for this great Southern festival. But of the Reunion, I may have somewhat to say in another letter.

Starkville, Miss.

## TWO DOLLARS FOR ONE AND OTHER REASONS.

It is agreed on all hands that the evangelization of a people must finally be accomplished by a native ministry. To develop a native ministry there must be schools for their training. This, sooner or later, comes to be a recognized necessity in every mission field. Our Cuban mission has reached the stage when this is the prime and urgent need. This is the judgment of Bishop Candler who has been in charge of that mission from the beginning, of our whole missionary force who have wrought so nobly in that field, and of the native ministry and membership of our Church. The signal success that has attended the labors of our missionaries in Cuba has rendered necessary a larger and better equipped force of native workers.

Our present school has wrought well in its wholly inadequate quarters in the city of Havana. From the beginning Candler College has been one of our strong forces in Cuba, but to continue to do its work it must have larger quarters and better equipment. For the last two or three years students have been turned away for lack of room, to say nothing of the difficulty of doing effective work under the present conditions.

About two years ago a generous layman, seeing this necessity, offered to the Board of Missions a contribution of \$15,000 on condition that the Board would furnish a similar sum, and that the total of \$30,000 should be invested in the building and equipment of the school. On the strength of this offer a site was purchased in the suburbs of Havana, consisting of some five acres on Buena Vista Heights overlooking the city. It would be hard to find a more beautiful or eligible site for such an institution as is proposed, but up to this time the Board of Missions has not been able to fulfill its part of this agreement, and the time has come when we must, by every token, go forward with this work.

The Cubans themselves realize the need to such an extent that when the report of the College was read at the last session of the Conference a spontaneous gift of \$1,500 for this cause was pledged by their poorly paid preachers. This liberality not only emphasizes their estimate of the urgency of the case, but should strongly appeal to us to come to their relief.

The Board of Missions, at its last meeting, put this on its list of contingent appropriations. This means that it is to be raised as a special by the secretaries since there are no funds with which to meet it. This is the reason for this communication. A cause so urgent and so important should not have to wait many days for this \$15,000. We should have the money in hand within ninety days so as to proceed at once with the building. The whole amount

has been divided into three hundred shares of \$50 each. See how easy it is for even a few people to give. We could wish that some liberal layman might match the gift of the layman already mentioned, and set the hammers going at once on this building. Surely there is one more man who will read this appeal who can and will lift the other half of this burden. If this may not be, then a number of our laymen should promptly send us \$1,000, or twenty shares, each, for this purpose. We are sure there are a vast number of people who will be glad to take from one to five shares in this enterprise. Let it be remembered that those who give to this cause give twice, since every dollar is matched by the conditional pledge mentioned above. There are many Sunday school classes, Sunday schools and Epworth Leagues that can, and doubtless will, take as much as a share in this cause.

Since the Epworth Leagues, by authorization of the Board of Missions and by action of the Epworth League Board, are to take Cuba as their special field of missionary effort this appeal will be especially attractive to them and in line with their most praiseworthy undertaking. Any amount contributed by the Leagues in this direction can be counted on the total sum of \$50,000 they are undertaking to raise for Cuba. There could be no better point at which to begin. One thing is certain, we must have this money.

In order that there may be no delay and that we may be able to keep up with the progress of this special all funds should be sent to Mr. J. D. Hamilton, treasurer, 810 Broadway, Nashville, Tenn.; pledges to be paid later should be sent in at once and the date on which they will be paid indicated to the office.

W. W. PINSON,  
General Secretary.

## DOES NOT AGREE WITH MR. WEBER.

Samuel R. Weber, state inspector of high schools in Louisiana, says: "The reason young men and women in the South are flocking from the farms to the city is not that they dislike fields and streams, but that they love and long for culture." But one of the staff writers on a New York daily comments on the inspector's views as follows:

"That sounds very well on paper. Perhaps the poor things do love culture, but they get very little of it when they flock to the cities. There is more real culture in one little village library than there is in a whole mile of Fifth avenue.

"And what kind of culture is it that a girl finds in a working girls' boarding house? And how cultivated are the young men after a couple of months—spent, most of it, in pool-rooms and cheap moving picture shows?

"No. If a girl is lonely in the country and bates to be called a jay worse than she hates to be half-starved and wholly ill-treated, why, let her leave her good, comfortable home on the farm and come to town and be civilized to her heart's content.

"Let her learn to do her hair so that it looks like a coconut door-mat on a spree, and by the time she's had a chance to accumulate three strings of beads and a pair of dangle earrings she will look as if she had been brought up on the Bowery.

"But she'll be hungry sometimes, and lonely, and so homesick that she'd walk two miles to hear a katydid, and a dozen miles for a meal of corn bread and a glass of real buttermilk.

"As to the boy. He wants to get out and see the world. But don't pretend that it's culture you are looking for, little brother, when it's excitement and nickelodeons and vaudeville shows.

"Culture! There is more culture in one sunset than there is in a year of life in a Forty-second street boarding house, west—or east, either, for that matter.

"Stay at home if you want culture."—From the Presbyterian.

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## The Home Circle

### WHO STOLE THE BIRD'S NEST?

"To-whit, to-whit, to-whee!  
Dear me, dear me,  
Who took four eggs I laid  
And the pretty nest I made?"

"Not I," said the cow, "moo-o.  
I gave you straw and hay,  
I did not take your nest away,  
Not I," said the cow, "moo-o."

"Not I," said the dog, "bow-wow;  
I gave you some of my hair  
To put in your nest up there,  
Not I," said the dog, "bow-wow."

"Not I," said the sheep, "baa, baa;  
I gave you some white wool to-day,  
I did not take your nest away,  
Not I," said the sheep, "baa, baa."

"Not I," said the hen, "cluck, cluck;  
Oh, I have not a chick  
Who would do such a trick,  
Not I," said the hen, "cluck, cluck."

A little boy heard what they said.  
He ran away to hide his head.  
He took that pretty nest.

—Jingle Primer.

### ROCK-A-BY BABY.

There are a few girls in this country who have not heard the nursery rhyme sung by the mother:

"Rock-a-by baby, upon the tree top;  
When the wind blows the cradle will rock;  
When the bough breaks the cradle will fall,  
And down will come cradle, baby and all."

But how many know the origin of these lines? Shortly after our forefathers landed at Plymouth, Mass., a party were out in the field, where the Indian women were picking strawberries. Several of these women, or squaws, as they are called, had "paposes"—that is, babies—and, having no cradles, they had tied them up in Indian fashion, hung from the limbs of the surrounding trees. "When the wind blew these cradles would rock." A young man of the party observing this, peeled off a piece of the bark, and wrote the above lines, which, it is believed, was the first poetry written in American.—The Girls' Companion.

### THE LITTLE RAIN PROPHECY.

"Is that a bird singing, Jack?" little Bess called softly to her brother. It was a late afternoon in August; the air was heavy with heat; the ground was dry, the flowers drooped; everything wanted rain.

Bessie stood on the doorstep, and Jack sat by the window reading. He did not hear till she asked again, "Say, Jack, is that a bird?"

"I hear nothing," he said, not lifting his head from his book.

"There," she said, "can't you hear it?"

"Oh, yes," he answered, and coming out, he said: "It isn't a bird, but a little tree toad. Perhaps I can show it to you; it's in this tree, I think."

"How can toads get into trees?" she asked.

"Hush! wait till he calls again," said her brother. A few seconds, and the soft, low trill was repeated.

"There he is!" and Jack pointed to a low limb of a tree, where a little brown patch just the color of the bark could be seen.

"He is a prophet foretelling rain," Jack said; "I wish the trees were full of them."

"I want to see him nearer," Bessie said. So Jack brought a chair, and standing on it, he was able after a few minutes to make the little toad move from the branch to a bit of wood that he held up.

"He is a cousin to the toads that hop on the ground," Jack told her, "but his feet are different, for the tips of his toes are expanded into suckers that cling to the bark of a tree when he wants to climb. He has a rather long name, 'Hyla versicolor.'"

"How cunning he is," Bessie said. "Can't you make him talk again?"

"I don't know how," he said, as he put the little fellow down on the chair, and went back to his book, saying, "It'll pay you to watch him awhile." So Bessie began to talk to him, but it was not very interesting, for the toad kept silent.

"O Jack, come quick!" she called in a few minutes. "I'm afraid he's dying. He's all turning white!"

Jack laughed. "I told you it would pay to watch him," and coming out he coaxed the little toad that was as white as the chair he was on, to move to a large green leaf, where in a little time he began to change his coat from white to green.

"That is the way he hides, for it takes sharp eyes to see him when he is the same color as his resting place," Jack explained. "He is a shy little fellow, and I will put him back on the tree; he will talk to us then, perhaps."

"That's a good name for him, 'versicolor,'" Bessie said.

While they were at supper they heard him call, and another answer him, and Bessie waked in the night, and the rain had come.—Mary A. Wood, in The Sunbeam.

### GIRLS MUST REAP WHAT THEY SOW.

It is all nonsense to say that girls don't sow wild oats, and that they don't reap them, too, with bitter and vain regrets. Of course it is all delightful while it lasts, but the sowing time is soon over, and the harvest comes later.

A girl's temptations don't lie in the direction of poker and high-halls, but they are nevertheless real in their own way.

At first she sees no earthly reason why Tom should not hold her hand, or Dick kiss her, just for fun. When Harry slips his arm around her waist when the picnic snapshot is being taken, she thinks it is the greatest joke in the world.

Her laugh is the gayest of any at the picnic, and when one of the boys suggests playing forfeits she thinks the idea great fun, and throws herself into the game heart and soul.

A little later she takes a stroll with Jack, and attempts a tiny whiff from his cigarette. "I never take a dare," she explains to Will, who comes up at that moment. Will is about to reply when they see a couple of girls standing near. Who would ever have thought they could have come up so quietly? Then she says a great many things she doesn't mean, and remarks "Cats" quite loud enough for them to hear. "After all, it's only the Jones girls, and who cares what they think, anyhow?"

Later she goes out for a walk with Fred, and she doesn't take any pains to think how late it is. When they finally got back to the picnic things are all packed and the others are waiting for them. The other girls don't say much, but they look a great deal.

The years slip past and somehow other girls get engaged, but she is left out. Tom says she is a jolly little girl. He remembers how he used to hold her hand, but he is glad to think of his own special girl up State as being a bit more standoffish.

Dick still kisses her occasionally. He kisses every girl he can. Alec pays her a sigh or two until he sees the photograph in Tom's den, where Harry and Jennie figure in the picnic picture with Harry's arm about her. The photograph cools his ardor—he knows the sort of chap Harry is. He wouldn't have him hanging around his sister.

And Will? Will, too, has sighed after her vivacity and camaraderie, but he has a horror of the modern girl, and he remembers the incident of the cigarette that time with Jack in the woods. So Will falls in love with Polly, who hasn't one-tenth of Jennie's sense, but who has a trick of blushing. Of course she meets other men, but somehow she is unpopular with the girls—"old cats" she calls them—and this doesn't look right.

She is reaping her wild oats—she doesn't realize it—she calls it hard luck, and does not see that it is her own making. For there is just this difference between a boy's crop of wild oats and a

girl's: When a boy has sown his crop he is pretty sure to find some woman who will help him reap them—help him with her sympathy and tears, if need be, but when a girl sows her wild oats she reaps them alone.—Chicago Tribune.

### SEASHORE CAMP-MEETING.

40th Annual Camp-Meeting July 12-19—Special Rates on the Railroads.

The Seashore Camp-Meeting is known over a large part of Methodism to-day. Men have attended it from all parts of the Union. The religious services are under the direction of the presiding elders of New Orleans, Seashore and Mobile Districts of the M. E. Church, South, and these brethren will be assisted by the best preaching talent that can be obtained.

Preaching under the Tabernacle, Grove and Cottage Prayer Meetings and other religious services will be held during each day and evening, to which all persons on the ground are not only cordially invited, but are expected to attend.

Plan to come this year, and bring your unconverted friends with you. All Methodist preachers will be provided with board and lodging free of charge during Camp-Meeting.

### A Delightful Summer Home.

There is not in all the Southland a more delightful place to spend the summer than on the Seashore Camp Ground. There are ample accommodations and good board.

Many men and women date the beginning of their aggressive service for the Master to a few days spent on the camp grounds. There is a distinctively Christian atmosphere and the many assemblies as well as the Camp Meeting bring together some of the brightest men and some of the most saintly characters we have. There is no compulsion about attending any of the lectures or sermons, but they are in easy reach and there is a sane and healthy tone, that tends to vigorous thinking and wholesome living.

### ATTRACTIONS FOR THE SUMMER OF 1911.

The Seashore Divinity School, June 27 to July 6.

The Seashore Divinity School is under the control of curators for the Louisiana, Mississippi, North Mississippi and Alabama Conferences. Some of the brightest minds in these four conferences will be among the instructors, and several brilliant men will be brought from a distance.

Annual Camp Meeting, July 12-19. The Camp Meeting really gives the right to exist to the grounds, and it was for this purpose that Christian men invested their money in this property, in order that men might come away for a season from their other cares and commune with God.

Seashore Assembly for Christian Workers, July 20 to 30. This is the successor to the former Seashore Epworth League Assembly. It has simply broadened the scope of its work. While not undertaking to do especially evangelical work, but rather to train the young people how to work, this assembly usually numbers many conversions as an immediate result of its work. Some of the gracious revivals that have blessed some of the churches have had their inception in the new motives for service given the young people in this assembly.

### Outdoor Attractions.

On the grounds is a long pier extending far out into the bay; the bathing facilities are fine, and the fishing is excellent. Those fond of outdoor sports may find here much to occupy and delight them.

### For Full Particulars Address as Follows:

In regard to accommodations: R. G. Price, Biloxi, Miss., or S. H. Meyer, 116 St. Charles Street, New Orleans, La.

Christian Workers' Assembly: Rev. J. Bruce Airey, Fort Deposit, Ala.

Seashore Divinity School: Rev. Robert Selby, Moss Point, Miss.

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*Christian Advocate.*

ROBERT A. MEEK, Editor.

H. T. CARLEY, Asst. Editor.

CHAS. O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS  
AS SECOND-CLASS MAIL MATTER.  
OFFICE: 512 CAMP STREET, NEW ORLEANS.

## TERMS:

One Copy, one year, \$1.50; eight months, \$1.00. To  
preachers of all Denominations, \$1.00.

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North Mississippi Conference—Rev. J. T. Murrah,  
Rev. W. W. Woollard, Rev. H. S. Spragina.

*Editorial.*

The work of reaching the unsaved is not the pastor's alone. The obligation to rescue the perishing rests alike upon the clergy and laity. The Master expects every disciple to be a soul winner.

It was Barnum, the showman, who is reported to have said that the American people love to be humbugged. Nor are indications of the correctness of this representation wanting. For instance, the oily-tongued demagogue has quite as good, if not a better, chance to win in a popular election than the conscientious statesman. Our politicians know that the masses like to be flattered and that they are easily led away by promises, whether they can be fulfilled or not, and they are quick to resort to such tactics. Booted and spurred, they stand ready to mount and ride any hobby that they think might increase their prospect of success. We like best the candidate who does not eulogize himself too highly and offer to do too much. Even piety pointing to itself and saying, "See how good I am; do you not think I should be rewarded?" is to us not a little repellant. If we were asked to name the three essential requisites for place in the public service, we would answer they are capacity, sincerity and dependableness.

## AN ABLE ADDRESS

Through the courtesy of the author, we have received a copy of Dr. H. L. Sutherland's address on "The State's Duty in the Conservation of Human Life," which was delivered at the last session of the Mississippi State Medical Association, and which by request of that body has been printed in the Health Bulletin (a monthly publication of the State Board of Health) for general distribution. A more able and timely discussion than this we have rarely seen, and in calling attention to the important matters dealt with in this paper in a manner so forceful and impressive, Dr. Sutherland has performed a valuable public service, which well merits the recognition and commendation accorded it by his fellow physicians.

In the outset the Doctor shows that the idea of conservation has taken a firm hold on the minds of the American people, and that so far as safeguarding our material resources from wasteful destruction is concerned, our citizenship is wide awake and ready to lend a vigorous hand in maintaining a policy of adequate governmental protection. He convincingly argues that even more important than husbanding the nation's physical treasures and assets is the duty of seeking to guard the public health and to reduce sickness throughout the country to a minimum. Holding that a population of stalwart men and women is the one and only sure foundation of nations' greatness and prosperity, he maintains that the State should spare no effort to secure such a yeomanry. He points out that most of the commonwealth of the Union have recognized the work of sanitation as a legitimate and necessary function of government, and are making fairly lib-

eral appropriations for this purpose. In Pennsylvania the health funds annually available amount to \$1,500,000; in New York, to \$152,000; in Massachusetts, to \$140,000; in Illinois, to \$77,000; in Florida, to \$75,000; in Texas, to \$48,195; in Louisiana, to \$25,000; in Tennessee and Alabama, to \$16,000 each, and in Mississippi, to \$8,000.

The only State that is behind Mississippi is Arkansas, which is reported to have no appropriation for sanitary purposes at all. It is stated that the last Mississippi Legislature refused to make an allowance of \$15,000 for this work, which was the sum asked for by the State Board of Health, but provided \$40,000 for the prevention of diseases among live stock. Is it possible that the members of the last law-making body considered horses, cattle, and hogs of more value than human beings? We cannot think this; there must be some other explanation of this strange action upon their part. But we hope that the next Legislature will promptly wipe out this reproach by making a liberal appropriation for the conservation of the public health, and thus place Mississippi abreast of the most progressive of her sister States in this modern crusade against disease. She has led in too many important movements to be content to trail in this.

Dr. Sutherland devoted a considerable part of his address to a discussion of the prevalence of tuberculosis among the negroes and the duty of vigorously combating it. He states that it is manifestly increasing among them, and that when one takes it, it is almost invariably fatal. Both on the ground of humanitarianism and self-preservation, he earnestly contends that a faithful effort should be made to stamp out this malady from among the colored people. The remedy that he proposes is segregation, and he thinks that tuberculosis should by all means be under State control. The Doctor's position that we must either reach the negroes in their sore affliction and help them, or that they will reach us with their maladies and make us share in their misfortunes, seems to us to be incontrovertible. Indeed, the entire address is instructive, practical, and statesmanlike. It is calculated to do great good, and ought to be read by every intelligent Mississippian. A copy of it may be had free of cost by addressing the Mississippi State Board of Health, Jackson, Miss.

## BREADTH OVERMUCH.

A writer in a Baptist journal says: "Denominational colleges give brain and brawn to a denomination!" So they do, if properly conducted. But if the religious and church influences in them do not count for any more than they do in State institutions, they are not apt to contribute much to the strength of the body which maintains them. President Blackwell, of Randolph-Macon College, in his paper entitled "The Function and Future of the Small College," which was read before the Thirteenth Annual Conference for Education in the South, in a footnote states that the historian of one of these denominational institutions boasts that a student, while attending it, had never been known to change his religious belief to that of the Church of the college. We think this is quite a doubtful recommendation. We would not have our church schools seek to proselyte students who belong to the other evangelical sects, but we do not consider it desirable to have the denominational atmosphere in them so weak as never to cause an attendant to become a Methodist of his own accord.

In our judgment, this is carrying the idea of breadth entirely too far. To be sure, we believe in building up the general kingdom of God; but, as we see it, the wisest way to do this is to build up Methodism, which we regard as embodying the best interpretation of the truths and principles of that kingdom. Let all our institutions from the highest to the lowest be thoroughly loyal to the mother that brought them into being, and remember that their mission is to honor her and seek to widen the sphere of her influence. Nor do we feel that in urging this we are narrow and sectarian. We do not insist upon anything being done in our schools in the way of exerting a wholesome denominational influence that we do not cheerfully accord the other churches the right to do in theirs.

## A CHANGE IN THE EPISCOPAL APPOINTMENTS.

Dear Brother Meek: The following changes have been made in the plan of episcopal visitation for 1911-12: The Virginia Conference will be in charge of Bishop Kilgo and will be held Nov. 15. The North Mississippi Conference will be in charge of Bishop Wilson and will be held Nov. 29. Yours very truly,

COLLINS DENNY,

Secretary of the College of Bishops.

We learn from the Baltimore and Richmond Christian Advocate that these changes were brought about by the dissatisfaction of the Virginia brethren with the time fixed at the May meeting of the Bishops for holding their Conference, which was November 1. In order to oblige them the date of their Conference was deferred to November 15, which made it conflict with the time of the meeting of the North Georgia Conference, which also is in Bishop Wilson's District. It was to relieve this difficulty that this exchange of Conferences between Bishops Wilson and Kilgo was made. The North Mississippi brethren were much pleased at the prospect of having Bishop Kilgo with them, but they will extend Bishop Wilson a hearty and enthusiastic welcome. He has been among them before and they entertain for him a love and admiration second to no man in the Church. Any Conference in the connection should count itself highly favored to have the presidency and pulpit ministrations of this majestic chief pastor, who as a preacher has no superior, and whose devotion to the Master's cause is unsurpassed in the annals of Southern Methodism.

## THE BATON ROUGE DISTRICT CONFERENCE.

It was our pleasure to spend a couple of days at the Baton Rouge District Conference which met at Franklinton on Thursday evening, June 15, and continued through last Sunday. Considering the fact that the gathering was held on one of the outer edges of the district and in a place somewhat inaccessible, the attendance was remarkably good. Especially did the people of Franklinton and the surrounding country turn out well to the preaching services and the sessions of the Conference. Bishop Murrah arrived Friday afternoon and remained through the Sabbath. He was not altogether well, however, and the sessions of the body were principally presided over by Rev. C. C. Miller, the presiding elder, who directed the proceedings with the tact and ease of a veteran. Not the slightest thing occurred to mar the pleasantness of the occasion, but from beginning to end the utmost good-will prevailed. The brethren seemed to be of one mind and heart, and the fine spirit of fraternity manifested was frequently referred to during the session.

The reports of the pastors were generally good, and indicated that the work is in a healthful condition and that in many places gratifying progress is being made. Not one discouraging note did we hear, which is rather remarkable, since the territory embraced in this district is seriously infested with the boll weevil. Particularly were we pleased to note that a number of the charges have had gracious revivals and an encouraging increase in membership. It was not our privilege to hear any preaching except that which was done by the Bishop, whose two discourses were of a very high order. We have been hearing him for more than twenty years, but we do not think we have ever listened to him when he was more direct, spiritual, and impressive. Manifestly his power as a preacher is increasing as he mingles with the brethren and comes into contact with the Church in its supreme work of reaching and saving the masses of the people. He made a profound impression at Franklinton, and we dare say that his visit there will be remembered for many years to come.

Rev. R. W. Vaughan, the capable superintendent of the Orphans' Home at Ruston, was present, and represented that deserving institution. Mrs. E. R. Kennedy honored the Conference with her presence, and delivered a stirring address in behalf of the woman's work. Rev. J. M. Brown spoke for the Board of Education, making a forceful plea for the endowment and more ample equipment of our Church schools.

The following were elected delegates to the Annual Conference: R. R. Reid, Robert Babington, H. C. Murphy, and W. B. Rownds. J. R. Abels and Lee Hanley were elected alternates. Rev. T. W. H. Chisholm, formerly of England, but who has come to the United States seeking the improvement of his health, was licensed to preach and recommended to the Annual Conference for admission on trial. The next District Conference will be held at Amite.

The town of Franklinton dispensed a generous hospitality, and Rev. L. C. Wilson made an ideal



Conference host. Nothing was left undone to add to the comfort and pleasure of the visitors. In company with Rev. R. W. Vaughan, the editor was entertained in the charming home of Mrs. Ada Babington, who showed us every possible courtesy and attention. We evidently have in the Baton Rouge District a virile and aggressive Methodism, which in the person of Brother Miller has a wise and resourceful leader. The various charges are well manned, and with the harmony that is prevailing and the activity that is being put forth, we shall be surprised if this part of the field does not make an admirable showing at the Annual Conference next fall.

#### PERSONAL AND OTHER NOTES.

Rev. F. N. Sweeney, of Wilson, La., favored us with a call last Thursday morning. He was en route to Franklinton, La., the seat of the Baton Rouge District Conference.

The Jackson Daily News (Mississippi) of June 14 contained the following personal note: "Rev. and Mrs. R. B. Downer left yesterday to visit their daughter, Mrs. H. B. Barlow, at Barlow, Miss."

The following have our hearty thanks for valuable work done for the Advocate within the past few days: Rev. L. T. Sargent, Greenwood Springs, Miss.; Mrs. T. S. Randle, Gilbert, La., and Rev. R. H. Barr, Beauregard, Miss.

The Alabama Advocate states that the meeting recently conducted for Rev. W. L. Duren, the pastor at Tupelo, Miss., by Rev. J. O. Hanes, of Birmingham, was a decided success, the town generally having been enlisted, and the additions numbering 25 or 30. The services lasted about two weeks.

Brother A. F. Jackson, of Mansfield, La., was in the city for medical treatment last week, and paid the Advocate office an appreciated visit. He spoke in commendatory terms of the work of his pastor, Rev. A. W. Turner, and expressed great interest in Mansfield College, of which he was a trustee for many years.

Rev. L. Carley began a meeting at New Augusta, Miss., on Monday evening, June 12. The preaching up to the following Thursday was done by Rev. G. D. Anders, when Rev. D. E. Kelly arrived and took charge of the services. A correspondent writing last Saturday stated that much interest was being manifested.

Rev. W. T. Griffin, superintendent of the Gulf Coast Mission, has lately assisted Rev. R. T. Pickett in a meeting on the Coalville Circuit. It is scarcely necessary to add that those attending heard the gospel proclaimed faithfully and impressively. We are not informed as to the visible results of the services at this writing.

Webb, Miss., where Rev. W. C. Lester is the appreciated pastor, is added to our Honor Roll this week. We make grateful acknowledgement to Brother Lester for the good work he has done in behalf of the Conference organ, which we trust will carry regularly a blessing into the homes into which he has introduced it.

Rev. C. D. Atkinson, the pastor of Parker Memorial Church, will be absent next Sunday attending the Louisiana Epworth League Conference at Ruston. His pulpit will be filled at the morning hour by Dr. J. M. Henry, presiding elder of the New Orleans District, and in the evening by Rev. A. G. Shankle, of the Rayne Memorial Church.

Are you making your arrangements to attend the Seashore Divinity School? By all means, you should do so. The date of its opening is June 27, and the railroad rate for the round trip is one and one-third of the regular fare, plus 25 cents. Tickets should be purchased to Biloxi, Miss., and certificates procured at the offices where they are bought. Be sure to arrive in time to hear the opening sermon by Bishop Candler on the evening of the 27th.

Rev. A. S. Lutz, in a personal note to the editor, says: "Everything is moving along nicely at Homer, which is a most delightful charge. Our congregations are large, and the work is progressing." Brother Lutz states it is his purpose to attend the Seashore Divinity School. Though a Vanderbilt man and well versed in theology, he believes in brightening up and keeping fully abreast of current thought. And in this he is right. A minister should never cease to be an earnest and progressive student.

The meeting of the Woman's Foreign Missionary Society of the North Mississippi Conference at Cleveland a few days since was largely attended. The annual sermon by Rev. S. M. Thames was able and most impressive. The hospitality of Rev. W. S. Shipman and his good people was all that could be desired. The conference voted in favor of union with the Home Mission Society, and a committee was named to confer with the representatives of that organization.

Sister M. H. Moore, of Poplarville, Miss., informs us of the illness of her husband, the Rev. M. H. Moore, who upon the advice of his physicians left for Denver, Colorado, on the 14th inst., accompanied by his son, Powers. We trust that a cooler climate and a period of rest will completely restore Brother Moore's health, and enable him soon to resume his "loved employ." Sister Moore requests the Church

at large, and particularly the Methodists of the Mississippi Conference, to pray for his speedy recovery.

Rev. L. C. Wilson, of Franklinton, La., and his daughter, Miss Amy, were in New Orleans on Wednesday, the 14th inst., and honored our office with a call. The Advocate has no better friend than this faithful and genial pastor, whom we are always delighted to see. Brother Wilson was the host of the Baton Rouge District Conference, which met in Franklinton last Thursday, and it is needless to say that he was unwearied in his attention and courtesies to the brethren, all of whom hold him in high esteem.

We are in receipt of a copy of the Year Book of the Seashore Divinity School, edited by the Rev. H. M. Ellis. The arrangement, illustrations, and mechanical work are excellent, and the publication is in every respect most creditable. Rev. Robert Selby, the Chancellor of the School, requests us to state that copies of Dr. James M. Gray's famous work on the Bible will be offered for sale on the grounds. Dr. Gray, as has before been stated in the Advocate, has been engaged to conduct a series of studies in the New Testament.

In sending in his appointments for the third round on the Meridian District, Rev. W. H. Lewis, the presiding elder, states that the work under his supervision is moving on well. This is gratifying, but by no means surprising. Brother Lewis has his charges well manned, and it is nothing new for his leadership to be promotive of progress. In the ministry, as well as in other callings, the men who succeed are those who keep in touch with the Master and spend freely their strength in his service. And this, according to report, is what our Brother is given to doing.

The University of Alabama, his alma mater, recently conferred upon President J. W. Beeson, of the Meridian Female College, the degree of LL.D. Dr. Beeson took his A.B. degree at this institution twenty-five years ago, and his A.M., two years later. In the prosecution of his work as an educator he has been connected with three schools. For five years he was at the head of a college at Arcadia, La., and for the same length of time was president of an institution at Demopolis, Ala. For the past fifteen years he has held his present position at Meridian, Miss.

In a personal note to the editor, written from New Augusta, Miss., on the 17th inst., Rev. H. T. Carley says: "I am getting along pretty well, though the weather has been intensely warm. There has not been a rain here in several weeks and the crops are suffering greatly." We trust that the refreshing showers which have fallen in many places within the past few days have also reached this drought-stricken section. Brother Carley requests us to state that for the present parties desiring to communicate with him may address their correspondence to New Augusta, Miss.

Writing from Oxford, Miss., on June 14, Mrs. Fount Calloway says: "The work at Oxford is moving along smoothly. Our church sustained quite a loss in the removal of Brother and Sister J. M. Wyatt to Brookhaven some weeks ago, the destruction of their training school building by fire being the occasion of their going away. Rev. J. R. Countiss filled our pulpit last Sunday in the absence of Brother Park, who was engaged in a meeting at Leland. The people of Oxford are preparing for a union meeting which is to begin on the 20th inst. under the direction of Evangelist Ham of the Baptist denomination."

Through the courtesy of the pastor, Rev. A. Inman Townsley, we have received a copy of the program of the dedicatory exercises of the Methodist Church at Arcadia, La., which will be formally set apart for divine worship next Sunday. The morning sermon will be preached by Bishop W. B. Murrah, who also will dedicate the structure, and at the evening hour, Dr. C. W. Carter, a former pastor, will occupy the pulpit. Rev. R. W. Tucker, the presiding elder of the Ruston District, will also be present, and take part in the services. Much credit is due Brother Townsley for liquidating the debt on this handsome church and making possible its dedication.

We have been pained to learn of the serious illness of Rev. J. P. Haney, pastor of the East Feliciana charge, whose home is at Clinton, La. We are informed that he recently made a trip to Brown's Wells, hoping that the change and water would prove beneficial to him, but returned without improvement. Let prayer be made for this faithful worker, who for many years has toiled unselfishly to extend the Master's kingdom. Rev. H. G. Gatlin, a young minister whose home is within the bounds of the Mississippi Conference and who has lately been attending Millsaps College, is doing the work on this circuit while Brother Haney is unable to meet his appointments.

Rev. R. W. Vaughan, in passing through the city last Thursday, brought us the sad news of the death of Sister Robert Randle, the wife of our pastor at Cotton Valley, La., which occurred on Sunday, June 11. As to the nature of her illness and the attending circumstances of her decease, we are wholly uninformed. Her remains were interred at Minden, on Monday, the 13th inst. We deeply sym-

pathize with Brother Randle in his sore bereavement, and pray that the gracious Heavenly Father may comfort and sustain him, and all others who have been touched by this sorrow. We trust that some one acquainted with Sister Randle will furnish us a fitting memoir in the near future.

Rev. E. H. Rook, our faithful pastor at Tyro, Miss., recently forwarded us a nice list of subscribers from his charge, for which we express to him our hearty thanks. It is the habit of this worthy itinerant to look carefully after all the interests of the Church.

Rev. W. B. Hogg, who has been attending Vanderbilt University and serving the Ashland City Circuit, of the Tennessee Conference, will finish his course at the University in June, and will transfer to the Mississippi Conference about October 1. He states that he would be pleased to assist any of the brethren who may feel that they can use him between that date and December 6, when he will report to Bishop Kilgo in Meridian for an appointment. Any one wishing to correspond with him may address him at Ashland City, Tenn.

We acknowledge the reception from Mr. and Mrs. Jesse E. Lewellen of an invitation to the marriage of their sister, Miss Nona Oliver Archer, to Mr. Percy Bell, which will take place at the Christian Church at Baldwin, Miss., on the afternoon of July 6 at five o'clock. The prospective bride belongs to one of the leading families of Mississippi, and is a gifted and most attractive young lady. Judge Bell is a prominent lawyer at Greenville, Miss., who is distinguished for his wide reading and scholarly acquirements. He served a term as Chancery Judge in the Delta a few years since, and, though considered rather youthful for so responsible a place, he made an enviable record. The Advocate extends in advance to the happy couple hearty congratulations and best wishes.

From the Raleigh Christian Advocate of June 15, we take the following: "Rev. Franklin N. Parker, of Alexandria, La., the son of the late Bishop Parker, has been chosen to take the Chair of Biblical Literature in Trinity College. He delivered the Avera Bible Lectures there during the past session and made a profound impression upon the College community, and upon all who heard him. This chair was made vacant by the resignation of Rev. J. C. Wooten, who re-entered the pastorate last December, and is now stationed at Grace Church, Wilmington. We extend a cordial welcome to Dr. Parker to North Carolina, and to this high position in our educational work. We believe that the choice is a wise one, and to him it opens the door of a large opportunity."

The meeting of the North Mississippi Epworth League Conference at West Point last week was an occasion of much interest. The attendance is reported to have been good, and many noteworthy addresses were made. Among those who took part in the exercises were Rev. S. L. Pope, Rev. J. R. Countiss, Rev. W. L. Duren, Rev. W. M. Williams, and Rev. J. H. Holder. The latter made an earnest appeal for contributions to a fund to assist worthy young men and women (who are unable to defray their own expenses), through Millsaps and Grenada Colleges, and secured pledges amounting to about \$500. Dr. W. B. Baker was elected president of the Conference organization. The next meeting will be held in Okolona. We expect, of course, the secretary to furnish us a more extended account of the proceedings.

Rev. E. C. Sullivan, our pastor at Ebenezer, Miss., has sent us since the Annual Conference fifteen new subscribers to the Advocate and eight renewals. He not only works for the Conference organ, but kindly commends the editor for his course in defending the doctrines and polity of Methodism and standing out squarely for the rights of the Church in the contest for the control of Vanderbilt University. Brother Sullivan serves a good people, of whom he writes in terms most appreciative. We thank him for a cordial invitation to visit his charge, where he says some of his flock remember the editor pleasantly as a boy preacher, trying his "prentice hand" among them. Should the way ever open, it would greatly delight us to spend a Sabbath in this pleasant village, of which we cherish not a few happy recollections. This last list of names sent in places Ebenezer on the Honor Roll.

We greatly regret to chronicle the death of Mrs. J. G. Sloan, the wife of our pastor at Houghton, La., which occurred at the Shreveport Sanitarium on Tuesday, June 13. The obsequies were held the next day, being conducted by Rev. W. J. Porter and Dr. G. E. Cameron, and the remains were interred at Shreveport, where they will await the resurrection of the just. Sister Sloan's life had been consecrated and most exemplary, and her death was peaceful and triumphant. Brother Sloan is well-nigh crushed under the weight of this great sorrow, and the brethren are requested to remember him at the throne of grace. In such an hour, how unspeakably precious are the assurances of the gospel! Indeed, but for them we should be completely cast down and overwhelmed. May our loving Lord uphold this stricken husband in his loneliness and desolation, and gently lay his healing hand on every bleeding heart!



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**Obituaries.**

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

On May 29, 1911, at 3:30 o'clock p. m., the spirit of TERRY HUDGINS winged its flight to the abode of bliss. She was born July 1, 1909. Only a brief period was she permitted to live here, but they were months filled with blessings to the home. It was like some heavenly visitor to earth to bring a message of love and then retire again. The success of life cannot be measured by the number of days we live, but how well we live. The memory of her little life and prayers will always be fragrant, and although gone from home and loved ones for a season, she still abides with them in thought and memory, and best of all, she still lives. "The maid is not dead but sleepeth," our Savior said; so it is the privilege of Christians to believe this to-day. Her going away has left sadness behind, but heaven has been brought nearer. We cannot bring her back again, but we can go to her. Her little body was laid to rest in Orwood Cemetery with appropriate services conducted by Rev. Mr. Richardson. May the God of all grace bind up the broken hearts and glorify himself through this dispensation of his providence!

J. E. HOBSON.

Sister MARY ANN CRUTHIRDS was born Oct. 4, 1848; was married to Reddie Cruthirds, Jan. 15, 1868, and died Aug. 4, 1910. She was the mother of seven children; two sons and one daughter passed on before her to the glory land. Three daughters and one son, with her husband, live to mourn their irreparable loss. But thank God, they mourn not as one without hope. We never had a better woman among us; never an uncharitable word passed her lips, neither do I believe entered her heart. It can be said of her that no man had a better wife, or children a better mother; her neighbors had no better friend. She was always ready to help them in time of need. The church has lost a staunch member. Not in all my ministerial life of thirty years have I met a better woman; she was true in all walks of life. I knew her in young womanhood, then when her children were grown. I always found her the same sweet Christian. I was her pastor in 1882 and 1883, and again in 1904, 1905, 1906, 1907; through all these years she was always the same sweet Christian. Thank God for such a life. So look up, husband and dear

children. So live as to meet her in the heavenly home. Farewell, but not forever! We will meet you, dear sister, in that land where all is love.  
 R. P. GOAR.

At the residence of her daughter, Mrs. E. P. Mackie, Friday, June 2, 1911, at 8:15 a. m., Mrs. MARTHA E. NOTLEE, nee Wicker, aged 90 years and 8 months, widow of Edward Notlee, a native of Cornwall, Eng., passed to her reward. She was born at Laurel Hill, La., Sept. 22, 1820, and was married in Algiers in 1848, by Rev. Richard Deering. She united with the Methodist Church in Algiers in 1848, and in 1860 became a resident of New Orleans proper, and for many years was a member of Felicity Street Church. She afterwards transferred her membership to Carondelet Street Church, now First Church. Mrs. Notlee's church life was brought into association with and was under the influence of some of the more stalwart men of the church, such as Bishop McTyler, Bishop Keener, and Bishop Parker, all of whom were at different times her pastors. She was acquainted with the early history of Methodism in New Orleans, and contributed toward its growth and development. She was a quiet, systematic, practical Christian. She was always in her place and ready for every good work, until old age and feebleness deprived her of the privilege of public worship. She knew what she believed, and was ready to give a reason for her faith. She steadily advanced in the grace and knowledge of God. Latterly she more than once expressed the desire "to go home." Most of her friends had gone on before her and she longed for their companionship. Death had no fears for her. She knew her Redeemer and yearned to see his face.

S. H. WERLEIN.

Resolutions passed by the Woman's Home Mission Society of the M. E. Church, South, at Noxapater, Miss.:

Whereas our Heavenly Father in his wisdom has removed from time to eternity the spirit of our sister and co-worker, Mrs. VIRGINIA PACE REED, therefore, be it resolved

First, That we, the members of the W. H. M. Society, realize that in her death our auxiliary has sustained a great loss, and our church a consecrated member.

Second, That to the bereaved family, the members of this auxiliary individually extend their sympathy and commend them to the Father above "who doeth all things well."

Third, That we shall cherish the memory of her faithful, sincere life, and strive to emulate the example of her consecration.

Fourth, That a copy of these resolutions be sent to the bereaved family, the Christian Advocate, and the Winston Journal, and that a copy be spread on the minutes of this society.

Signed: Mrs. C. L. Curtis, Mrs. N. W. Webb, Mrs. C. C. Gunn.

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It is not a matter of indifference whether we are hopeful or not. It is a part of a really Christian way of looking at things, although many good people fail to see it thus, and incline to put despondency in its place among the graces of the Christian character.  
 —Henry Clay Trumbull.

**ANOTHER OPPORTUNITY.**

We are authorized to say that through the kindness of a friend who

is deeply interested in the cause of truth, another lot of The Bible Mode of Baptism is now available at the very low price of \$1 for 15 copies, postpaid. This is less than cost and the supply will not last long.

Reports indicate that this booklet is doing a much-needed and lasting service, and we suggest that pastors and others assist in giving it the widest circulation among our people, especially under this most liberal proposition.

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## Tidings From the Field

Benton, Miss.:

We have just concluded a six days' meeting here, Rev. W. W. Perry assisting. Several persons have told me that it was the most successful revival held here for some time. There were many decisions for Christ, and many church members whose spiritual life had declined renewed their allegiance to their Lord. Ten persons joined the church, five of whom are fine young men. Brother Perry is a faithful helper. He was untiring in his efforts to save the lost. There is nothing sensational or unseemly in his methods. Basing his appeal on an intelligent presentation of the gospel to the individual and to the congregation, he trusts God to do the rest, and in this instance the results were not disappointing. Certainly I have never known a more faithful personal worker. We are getting on very well out here in the hills of Yazoo, Doctor. There is no people anywhere better acquainted with the fine old-fashioned graces of gentleness and courtesy, and, of course, their pastor is not neglected. Come out some time when weary with city life, and we'll give you a rest which will delight your soul and make fat your body. You should see me for the proof.—F. L. Applewhite, P. C.

Pine Valley Circuit:

I will give the readers of the Advocate a few dots from this part of "the vineyard." By referring to the minutes of the North Mississippi Conference, you will see that this is a new charge, made of a part of the Paris, and a part of the Water Valley Circuits. There are six societies on the charge, besides two schoolhouse appointments. In all, I preach from nine to eleven times a month. The arrangement of this new work shows the wisdom of our aggressive presiding elder, Rev. J. E. Cunningham, and his co-laborers. I doubt if there is another section of the State that is more densely populated than this is. We preach at a schoolhouse, where we recently organized a Sunday school with the names of more than 75 enrolled. It has been estimated that from 300 to 500 persons can hear the bell as it calls the people together for Sabbath school every Sunday afternoon at 2 o'clock. And yet there is not an organized church of any kind within several miles of this place. The Sunday school is composed almost entirely of young people. We expect to hold a protracted meeting in this community during the summer. We have three local preachers within the bounds of the charge, doing good work: Rev. W. R. Brown, Rev. J. L. Brazzel, and Rev. S. E. Galloway. Brother Galloway since last September has been going to school in Nashville, Tenn., where in addition to his studies he has aided in doing city mission work. He expects to spend three years more in school there, but will spend the summer in Mississippi holding revival meetings. The possibilities of this country are indeed great. Pray

that we may be able to "do the work of an evangelist."—D. M. Gean, P. C.

Vernon, La.:

We have 65 regular members of the Sunday school at Vernon, and are getting new members nearly every Sunday. The work is progressing finely under the leadership of Mrs. R. H. Bamhurg. We observed Children's Day the third Sunday, and it was pronounced by the people a great success; in fact it was the best in the record of the church. Your humble scribe preached to the children at 10:30 a. m., and to the grown people at 11 o'clock. At 12 o'clock an old-fashioned dinner was served, and 2 p. m. the program was opened by the choir singing "Open the Door for the Children" and then the Sunday school marched in while the choir sang "Hear the Tramp, Tramp of the Sunday School Brigade." Then the speeches and recitations, and to say the children did well, is but doing them justice. Miss Belle Hancock sang a beautiful solo, and Miss Murlie Hancock read an essay on the Sunday school which made a most excellent impression.—R. H. Bamhurg, P. C.

## Marriages

April 26, 1911, at the residence of the bride's father, G. W. Martin, Pelican, La., by Rev. S. S. Holladay, Mr. J. H. HUGHES, of Teahaw, Texas, to Miss LEOLA GERTRUDE MARTIN.

June 6, 1911, at the Methodist Church, Indian Bayou, La., by Rev. J. S. Rutledge, Mr. CLARENCE ASHURST and Miss IDA V. FAULK.

June 6, 1911, in the Methodist Church, at Pelican, La., by Rev. S. S. Holladay, Mr. R. M. RIMBERT, of Aledo, Texas, to Miss ADA BRAZEALE.

May 28, 1911, at the residence of the bride's mother, by Rev. T. C. Wier, Mr. NATHAN W. PULLER, to Miss RUBY HARVEY, both of Starkville, Miss.

Jan. 28, 1911, at the Methodist Church, Indian Bayou, La., by Rev. J. S. Rutledge, Mr. ELLIS MORGAN and Miss IDA FAULK.

At Lake Charles, La., June 7, 1911, by Rev. W. Winans Drake, in the presence of a few friends, MR. CHARLES J. BULLOCK and MISS EDNA L. GRAHAM, both of Lake Charles.

### NOTICE.

The Hattiesburg District Conference meets at Richton, Miss., July 11-14, 1911. I am very anxious to have all the names of the delegates from the different charges in the district so I may arrange for their entertainment. I am depending on the pastors of the district to send me the names of their delegates, and I hope they will do this at once. R. P. FIKES.

**New Colds** Bad enough, to be sure. But old colds are worse. Better stop your fresh cold at once. Never hesitate to ask your doctor about Ayer's Cherry Pectoral. Use it or not, as he says. He knows. J. O. Ayer Co. Lowell, Mass.

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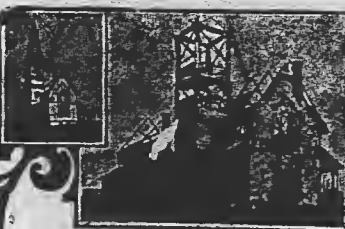
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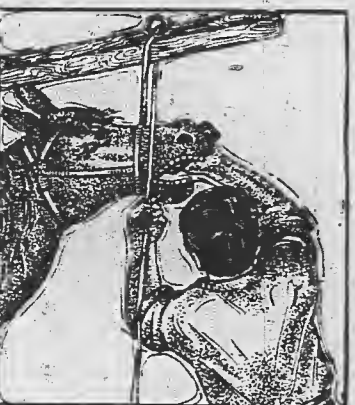
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## Epworth League Department.

(Edited by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications intended for this Department should be addressed.)

### Literary and Social Department.

This department in League work is the Church's recognition of two phases of our human nature as legitimate and as deserving of especial attention. The one is the social, the other the literary or intellectual.

It is very much easier to complain at our young people for indulging in the social vices of our day than it is to furnish them healthful amusements. The homes of many of our church people could perform a good mission by being thrown open often to the young folks for a healthful entertainment.

The man who introduces me to a good friend has done me a service. But the man who teaches me to love a good book has done fully as much for me.

The third vice-president must combine the qualities of a social favorite, a cultivated literary taste, and a decided, firm Christian character. No department needs a genuine Christian at the head of it more than this one.

We do not think it best to hold our social and literary meetings too often, but it is our view that once a month is about right.

There is no contradiction between a happy disposition and an earnest Christian character. Nor is a "jolly good time" necessarily irreligious.

It might be well often to combine the business and social meetings. A half hour of earnest business followed by a happy hour of recreation is hard to beat.

The social meetings offer a splendid opportunity for bringing in new members and having them become acquainted. "You are a stranger just once here," is a good motto.

The taking a good book and dividing it into several parts for discussion at the meetings, and assigning these parts so as to get as many as possible interested in it, is a good plan. It isn't after all how many books are mastered during the year that counts, but how thoroughly.

We would say by all means have the League social in the home. Where the church has suitable parlors it might be well to have one occasionally there, but no place is so appropriate as somebody's home. And then the homes need brightening up, too.

Besides the study of literature generally, we should not forget that this department offers a splendid opportunity for the study of church history and polity and even doctrines—a field sadly neglected in the Methodism of to-day.

The "final aim" of these meetings should be through the intellectual and social natures to lead our young people upward into a purer atmosphere, and on to a higher plane of Christian living.

### Devotional.

Our devotional topic for Sunday, June 25th, is "True Wisdom." And this is the last of the month's very helpful themes in "Things to be ac-

quired," that we shall study. Our references: James i, 5; Proverbs ix, 10; I Kings iii, 5-12; James iii, 14. From the Epworth Era we take the following clipping:

"Wisdom is to be recognized by certain unfailing characteristics. In Proverbs it is represented in the likeness of a capable housewife who prepares her wool and her flax against the rigors of winter and clothes her children in scarlet. A prudent man foreseeth the evil and hideth himself. Precaution, then pre-arrangement, is an indication of wisdom.

"True wisdom is pure. Is life so dear, or peace so sweet as to be bought with the price of chains and slavery?" That was a wise man who flung that question in the face of his contemporaries. Wisdom dictated the war we waged against Spain in Cuba. The wrath of unquenchable righteousness poured itself out upon the infamies of a mediaeval despotism. After that there was peace.

"And wisdom is peaceable. But it is peaceable only when it has first cleared the ground of implacable enemies. War to the death against lurking foes to human welfare—that is its policy; then peace. Wisdom shuns harmful or unnecessary collision always. It will accept a schism before it will aggravate a controversy. It will endure abuse and bear indignity rather than be embroiled with an unnecessary conflict. Hence Jesus said: 'If a man smite thee on one cheek, turn the other to him also; if he compel thee to go a mile with him, go with him twain.' You can't see the wisdom in that kind of a policy? Well, if you have ever been sent on an errand or a mission of any kind that was really important, you didn't have any time to be quarrelling and contending with every harmless though annoying offender that challenged your progress, did you? For the sake of the goal, for the sake of the mission you pressed the lips together and lost no time in wrangling. Wisdom is also full of mercy and good fruits. There is that which scattereth abroad and yet increaseth. I haven't any great admiration for the theory that when a man gives a dollar to the Lord, the Lord manages that the man shall receive two dollars back again. The mercy and good fruits of true wisdom are not based upon a dwarfing cupidity of that sort. They are rather the natural outflow or overflow of the abundant life that develops when the law of intake and corresponding discharge is joyously obeyed.

"I would be self-poised, great in gentleness,  
Gentle in power,  
Rich in self-giving, pouring life and love  
Into each hour."

### THE WORK AT PEARLINGTON.

The League at Pearlington, Miss., was organized Feb. 5 of this year, by our pastor, Rev. H. Mellard. Since that time its growth has been continuous and its influence for good is felt throughout the community. We organized with 26 members and have

increased to 49. Our social meetings given monthly are a source of much enjoyment to the young people. Children's Day was observed last Sunday and we were honored by the presence of our presiding elder, Brother Jones, who was enthusiastic in his praises. We cannot speak too highly of the great work done by our pastor, Brother Mellard, since his coming at the beginning of the year. Eighteen have been added to the church. He also organized a Sunday school which is in a flourishing condition. There are seventy enrolled, and great interest is manifested by all connected with it, showing their appreciation of the noble work and untiring efforts of Brother Mellard.

RITA FAVRE, President.  
Pearlington, Miss., June 8, 1911.

### A CHURCH PAPER'S INFLUENCE.

We are aware that a great many people turn a deaf ear to the statements of advocates of denominational papers when these declare that such papers exert a great influence upon the lives of men and women and children. People are often inclined to say that such statements are exaggerated, at least are imaginary, and pass them by as without force. But every now and then facts come to light that testify to the molding power of the religious paper in the hearts and in the lives of good people. The Michigan Presbyterian tells the following story taken from real life, and we think it is worth repeating, that our Baptist people who desire their children to abide in the Baptist faith may consider afresh the importance of having their own denominational paper in their homes. Here is the statement:

"No, I'm not a Presbyterian," said a gentleman last Sabbath, in one of our Presbyterian churches, to the pastor, who had noticed the stranger and had greeted him at the close of the service. "I should have been. My parents were, and I never had a thought that I would not follow in their footsteps. But it was this way. When I began to read, my people were not taking any religious paper. I used to go to a neighbor's where were Methodists, and borrow their 'Christian Advocate.' I got interested in the religious affairs of the Methodist Church, attended its services rather than my parents' church, and as a result I united with the Methodist Church. That was twenty years ago. I've given them what aid and help I could ever since. Yes, you can use me as an awful example if you want to and tell your people that is what they may expect quite often if they won't take their own paper."—Christian Index.

### LOVE SUPREME.

No life can be really effective that is not charged and surcharged with the spirit of love to God and man. It is right to be just, but justice is not the whole of righteousness; it is the part of self-preservation to be virtuous, but virtue that is not instinct and vibrant with love is a cold and cheerless thing. The life of Jesus Christ was supremely winning because with all its holiness it had heart in it, and because while Jesus hated sin He stooped in mercy to hear the sinner's prayer and heal the returning prodigal's woe. "God is love," and if we are eternally to stand in His presence, we must acquire while here on earth the spirit of benevolence and mercy.—Zion's Herald.

### SCIENCE HILL SCHOOL SHELBYVILLE, KENTUCKY.

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**J. H. BASS, Pastor Meth' Ch'ch.**  
Brookville, Miss.

**"A MISSISSIPPIAN IN OKLAHOMA."**

Having been on the Escatawpa charge, in Mississippi, five months, and after a delightful stay there, it was a trying experience to leave a people who had offered to increase my salary and who had made us a lot of nice presents. Many tears were shed when I announced my intention to leave for Oklahoma. Escatawpa has some very fine people who are loyal and helpful to their pastor. The W. H. M. Society and Ladies' Aid Society, which were organized while I was there, were of very great assistance to me. May God's richest blessings ever be with the Escatawpa charge!

Now, as to Oklahoma. We came to Sparks, Okla., which is situated on the junction of the Santa Fe and the Ft. Smith and Western Railways. We found the parsonage unfurnished, but in two days the good people had it nicely furnished for us. Two widows' "mites" bought the furniture for us. May God ever bless the faithful widows! We have been here three weeks. We have organized one W. H. M. Society, three prayer meetings, two new Senior Leagues (re-organized one), three Junior Leagues, and one Sunday school. We have held one protracted meeting which added 7 members to the church. We have had the first quarterly conference of the year (for six months the charge had no pastor). It was my pleasure to report the purchase of a new bell, costing \$38, and money to paint the church. We appointed a building committee to build a church to cost not less than \$1,000. The stewards brought up a nice sum on salaries of the preacher and presiding elder.

My charge consists of Sparks, Progue, Paden and Mt. Hope. The population of these towns range from 600 to 2,000. The charge is about a \$700 or \$800 appointment.

Oklahoma is a good field for "hustling young men." No "drones" are needed out here. I am thoroughly convinced that the name of our Church should be changed since I came out here. The M. E. people are here. The suffix "South" is not popular out here. Why not change to "M. E. Church of the World?"

E. L. WHIDDON.

**CHURCH DIRECTORY.**

New Orleans District, Rev. J. M. Henry, D.D., presiding elder; residence, 236 Olivier Street; phone, Algiers 76.

First Methodist Church, St. Charles Ave., near Calhoun St.; Dr. S. H. Werlein, pastor; residence, 5830 Prytanla St.; phone, Uptown 329.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Rev. A. G. Shankle, pastor; residence, 1421 Constantine St.; phone, Uptown 945.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. F. Vaughan, pastor; residence, 815 Louisa St.; phone, Hemlock 1370.

Parker Memorial Church, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.; phone, Uptown 671.

Louisiana Avenue Church, corner Louisiana Ave. and Magazine St.; Rev. H. T. Carley, pastor; residence, 920 Aline St.; phone, Uptown 156.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. W. W. Holmes, pastor; residence, 1515 Prytanla St.; phone, Jackson 1753.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. J. G. Snelling, pastor; residence, 1125 Fern St.; phone, Walnut 1238.

Algiers, Laverne Street, cor. Delaronde; Rev. J. W. Booth, pastor; residence, 119 Vallette, St.

Epworth Church, cor. Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 3602 Canal St.

Mary Werlein and McDonoghville; Rev. W. B. Perritt, pastor; residence, No. 1026 Tchoupitoulas St.; phone, Main 412.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 1634 Sixth Street; phones: Residence, Uptown 954; St. Mark's Hall, Hemlock 1458.

Rev. R. A. Meek, Editor New Orleans Christian Advocate; residence, 724 Nashville Ave.; phone, Uptown 679.

Rev. John T. Sawyer, D.D., residence, 4420 Howard St.

**LIFE ON A SCHOOLSHIP.**

Queer but Jolly Schooldays of the Present King of England.

From Emily P. Weaver's "The Boyhood of a King," in July St. Nicholas.

George V., who is this month to be crowned king of England in the grand old abbey of Westminster, had rather strange schooldays. From the time he was twelve years old his school was a ship, and many of his teachers were naval officers. Sometimes his schoolroom rolled so much that it was impossible to read or write, to sit or stand comfortably, and this was "very trying to the temper." But whether the weather was windy or rainy, calm or rough, "school" went on "like clockwork," and the prince soon learned to adapt himself to changes.

\* \* \*

Their first ship school was the old man-of-war Britannia, lying in harbor at the little Devonshire seaport of Dartmouth. There the princes lived exactly like the other "naval cadets," as the boys training for officers are called. They studied and they drilled. They learned to handle ropes, shift sails, and use carpenters' tools. They darned their own socks and mended their own clothes. If they got into a quarrel (which, I fancy, was not very often), they were left to fight it out themselves. In cricket and other sports they learned to "play the game" and to take a beating manfully. They worked hard enough to find a real zest in holidays, and lived so plainly that when they went on shore they often spent some of their pocket money, like the other boys, on tarts and cakes.

In 1879, after two years on the stay-at-home old Britannia, they were promoted to the cruiser Bacchante, and for the next three years hard work and some "roughing it" was sweetened by plenty of fun and change. Their two long voyages in the Bacchante, taken together, made a journey of over fifty-four thousand miles, during which they landed in many different countries and saw many strange sights.

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**LOUISIANA CONFERENCE.**

LaFayette District—Third Round.		
Vermillion	June 25, 26	
Franklin	July 1, 2	
Jennings	July 2, 3	
Rayne	July 8, 9	
Indian Bayou	July 9, 10	
Jeanerette	July 15, 16	
LaFayette	July 16, 17	
St. Martinsville	July 21	
Lake Arthur	July 22, 23	
Bell City	July 24	
Eunice	July 29, 30	
Lake Charles	Aug. 5, 6	
Sulphur	Aug. 6, 7	

**J. E. DENSON, P. E.**

**Ruston District—Third Round.**

Bernice, at Summerfield	July 29
Gibbsland, at Mt. Moriah	July 29, 30
Jonesboro, at Jonesboro	Aug. 5, 6
Ringgold, Grand Bayou	Aug. 12, 13
Simsboro, at Antioch	Aug. 16
Beinville, at Bear Creek	Aug. 19, 20
Boyd Mission, at Chestnut	Aug. 21
Arcadia	Aug. 26, 27
Ruston	Aug. 27, 28
Lanesville, at Brushwood	Sept. 2, 3
Lisbon, at New Hope	Sept. 9, 10
Houghton, at Doilene	Sept. 16, 17
Cotton Valley, Pleas	Sept. 23, 24
Minden	Sept. 24, 25

**R. W. TUCKER, P. E.**





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## QUARTERLY CONFERENCES.

## NORTH MISS. CONFERENCE.

## Sardis Dist.—Third Round.

Coldwater, at Coldwater	June 24, 25
Pleasant Hill at Baker's Chapel	July 1, 2
Mt. Pleasant, Marshall Inst.	July 8, 9
Sardis	July 16, 17
Hernando	July 19
Lake Comerant and Hinds. at Poplar Corner	July 20
Byhalla, at Fount. Head	July 22, 23
Como	July 30, 31
Tyro, at Mt. Vernon	Aug. 5, 6
Olive Branch, Oak Grove	Aug. 12, 13
Wall Hill, at Grubb Hill	Aug. 15
Long Town, McGee's Chap.	Aug. 17
Oakland, at Bethel	Aug. 19, 20
Courtland, at Shiloh	Aug. 22
Senatobia	Aug. 23
Cockrum, at Independence	Aug. 26, 27
Eureka, at Pisgah	Sept. 2, 3
Arkabutla	Sept. 9, 10
Crenshaw	Sept. 12

W. M. YOUNG, P. E.

## Winona Dist.—Third Round.

Belzoni, at Swift	June 24, 25
Winona Circuit, at Salem	July 8, 9
Carrollton, at Valley Hill	July 14
Ruleville, at Sandy Bayou	July 15, 16
Webb, at Parchman	July 22, 23
Inverness, at Colle	July 23, 24
Mar's Hill, at Hopewell	July 26
Schlater	July 29, 30
North-Carrollton, at McCarley	Aug. 5, 6
Indianola, at Faisonla	Aug. 12, 13
Moorhead, at Blaine	Aug. 13, 14
Lambert, at Glendora	Aug. 19, 20
Minter City, 8 p. m.	Aug. 20
Eupora, at Eupora	Aug. 24
Bellefontaine, at Walthall	Aug. 24
Kilmichael, at Lodi	Aug. 26, 27
Tutwiler, at Marks	Sept. 2, 3
Slate Springs, at Bethlehem	Sept. 9, 10

E. S. LEWIS, P. E.

## Corinth Dist.—Third Round.

Corinth, First Ch., at C.	June 25, 26
New Albany Circuit, at Ingomar	July 1, 2
New Albany Station, at New Albany	July 2, 3
Corinth Ct., at Mt. Carmel	July 8, 9
Corinth, South Side, at Corinth	July 9, 10
East Booneville Circuit, at Blythes Chapel	July 14
Mooreville Ct., at M.	July 15, 16
Mantachie Ct., at Hebron	July 17
Jonesboro Ct., at Ebenezer	July 22
Ripley and B. M., at Falkner	July 23, 24
Rienzi Ct., at Bethel	July 29, 30
Tishomingo Ct., at Paradise	Aug. 4
Bellmont Ct., at Patterson Church	Aug. 5, 6
Booneville Ct., at Shady G.	Aug. 12, 13
Dry Run Ct., at Mt. Carmel	Aug. 19, 20
Hatchie Mission, at Mt. Pisgah	Aug. 21
Ripley Mts., at Black Jack	Aug. 22
Dumas Ct., Jacobs Chp.	Aug. 23
Sherman Ct.	Aug. 25
Myrtle Ct., at Ebenezer	Aug. 26, 27
Kossuth Circuit, at Pleasant Hill	Sept. 2
Guntown and B., at Baldwin	Sept. 3, 4
Baldwyn Mission, at Palestine	Sept. 9, 10

BEN P. JACO, P. E.

## Greenville District—Third Round.

Winterville	June 24, 25
Glen Allan	June 25, 26
Cleveland	July 1, 2
Clarksdale	July 2, 3
Hollywood	July 8, 9
Lula	July 9, 10
Sabino	July 11
Dundee	July 12
Dockery	July 16, 17
Litton	July 18
Hillhouse	July 22, 23
Kuhn	July 29, 30
Hollondale	Aug. 5, 6
Shaw	Aug. 13, 14
Sherard	Aug. 20, 21

Let the pastors take particular note of question No. 17 in the business of the quarterly conference, and make a written report in full of this question, as the Discipline requires.

W. W. WOOLLARD, P. E.

## Columbus Dist.—Third Round.

Starkville	June 25, 26
Macon	July 2, 3
Brooksville, at New Bethel	July 4
Columbus, First Ch.	July 9, 11
Columbus, Second Ch.	July 9, 19
Mashulaville, at Mt. Hebron	July 15, 16
Crawford, at Pope's Chp.	July 22, 23
Starkville Ct., at Kilgore	July 29, 30
Sturgis, at Pughs	Aug. 5, 6
Mayhew	Aug. 11
Cedar Bluff, at Pearson	Aug. 12, 13
Cochrane	Aug. 19, 20
Columbus Circuit	Aug. 26, 27

J. E. THOMAS, P. E.

## Aberdeen Dist.—Third Round.

Tupelo	June 25, 26
Amory and Nettleton	June 25, 26
Smithville, at S.	July 1, 2

JAMES H. FELTS, P. E.

## Durant Dist.—Third Round.

Sidon, at Cruger	June 25, 26
Lexington	June 25, 27
West, at Hebron	July 1, 2
Durant	July 3
Kosciusko Station, at East Union	July 6
Pickens, at Richland	July 8, 9
Yalden, at Midway	July 15, 16
McCool, at Shady Grove	July 22, 23
Louisville, at Rocky Hill	July 26
Rural Hill, at Plattsburg	July 29, 30
High Point, at Mt. Pleasant	July 30, 31
Chester, at South Union	Aug. 1
Ackerman, at Mt. Airy	Aug. 4
Ebenezer, at Bethany	Aug. 5, 6
Kosciusko Ct., at Salem	Aug. 12
Sallis, at Salem	Aug. 13, 14
Black Hawk, at B. Hawk	Aug. 19, 20
Poplar Creek	Aug. 26, 27

N. G. AUGUSTUS, P. E.

## Oxford Dist.—Third Round.

Red Banks, at Mahon	June 24, 25
Holly Springs	July 9, 10
Taylor, at Burgess	July 15, 16
Coffeeville, at Gray Rock	July 15, 16
Abbeville, at Union Hill	July 15, 16
Potts Camp, at Winborn	July 15, 16
Oxford	July 16, 17
Toccapola, at Tula	July 22, 23
Holly Springs Circuit, at Sylvestria	July 22, 23
Paris, at Pine Flat	July 22, 23
Water Valley, Main St.	July 23, 24
Water Valley, First Ch.	July 23, 25
Pine Valley, at Salem	July 29, 30
Randolph, at Sprg. Hill	July 29, 30
Grenada Circuit, at Holcomb	July 29, 30
Lafayette, at Liberty	July 29, 30
Waterford, at Harris Chp.	July 29, 30
Duck Hill, at Bethel	July 29, 30
Ashland	Sept. 2, 3
Charleston, at Oak G.	Sept. 9, 10
Grenada	Sept. 10, 11

J. E. CUNNINGHAM, P. E.

It is not by change of circumstances, but by fitting our spirits to the circumstances in which God has placed us, that we can be reconciled to life and duty.—F. W. Robertson.

It is a noble and great thing to cover the blemishes and to excuse the fallings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues upon the housetop.—Robert South.

Our velle and terrible guest (trouble) brings for us, if we will accept it, the boon of fortitude, patience, self control, wisdom, sympathy, faith. If we reject that, then we find in our hands the other gift—cowardice, weakness, isolation, despair.—G. S. Merriam.

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## MISSISSIPPI CONFERENCE.

## Meridian Dist.—Third Round.

Enterprise and Stouewall,	
at Concord .....	July 1, 2
Seoba, at Spring Hill .....	July 8, 9
Vimville, at Why Not .....	July 22, 23
DeKalb, at New Hope .....	July 29, 30
Moscow, at Big Oak .....	July 31
Shubuta and Quitman, at	
Shubuta .....	Aug. 2
Matherville, at Poplar	
Springs .....	Aug. 3
Clara, at Goldwood .....	Aug. 5, 6
Meridian, 5th Street .....	Aug. 9
Lauderdale, at Marion .....	Aug. 12, 13
Meridian, Central .....	Aug. 16
Binnsville and Wahalak,	
Binnsville .....	Aug. 20, 21
Meridian, East End .....	Aug. 23
Porterville, at Porterville .....	Aug. 26, 27
Daleville, at Andrew's Chp. .....	Aug. 30
Waynesboro Circuit, at Fe-	
dora .....	Sept. 2, 3
DeSoto, at Hopewell .....	Sept. 9, 10
Meridian, 7th Ave. ....	Sept. 13
Meridian, Poplar Spgs. ....	Sept. 14
Waynesboro .....	Sept. 17, 18
Bucatanua, at .....	Sept. 19
Meridian, South Side .....	Sept. 20

W. H. LEWIS, P. E.

## Seashore Dist.—Third Round.

Howison and Saucier, at	
Howison .....	June 24, 25
Lumberton .....	July 23
Escatawpa, at Orange Gr. ....	July 27
Americus, at Rosedale .....	July 28
Moss Point .....	July 29, 30
Columbia .....	Aug. 2
Hub, at Pinebur .....	Aug. 3
Oakvale, at Baxterville .....	Aug. 4
Ocean Springs .....	Aug. 5, 6
Mississippi City .....	Aug. 9
Vanceave, at Shiloh	
11 a. m. ....	Aug. 10
Mentorum, at Antioch .....	Aug. 12, 13
Lumberton .....	Aug. 16
Poplarville .....	Aug. 17
Derby, at Mill Creek .....	Aug. 18
Carriere and McNeill, at	
Picayune .....	Aug. 19, 20
Gulfport, 25th Avenue .....	Aug. 23
Wolf River Mission, at Dur-	
ham's Chapel .....	Aug. 26, 27
Long Beach .....	Aug. 30
Biloxi .....	Sept. 2, 3
Bay St. Louis .....	Sept. 6
Logtown .....	Sept. 7
Coalville, at Poplar Head .....	Sept. 9, 10
McHenry and Wiggins, at	
McHenry .....	Sept. 13

W. B. JONES, P. E.

## Newton Dist.—Third Round.

Pachuta, at McGowan's	
Chapel .....	June 24, 25
Laurel, First Church .....	July 8, 9
Laurel, Kingston .....	July 8, 9
Laurel, Sixth Street .....	July 8, 9
Montrose, at Reid's	
Chapel, Tuesday .....	July 11, 12
Lake, at Lake .....	July 12
Rose Hill, at Paulding .....	July 15, 16
Chunkey, at Suquena .....	July 22, 23
Decatur, at Union .....	July 26
Dist. Conf., at Union .....	July 26, 30
Shiloh, at Johns, Wed. ....	Aug. 2
Trenton, at Pulaski .....	Aug. 5, 6
Carthage, at Singleton	
Friday .....	Aug. 18
Walunt, G., at Freney .....	Aug. 19, 20
Homewood, at High Hill	
Tuesday .....	Aug. 22
Morton, at Zion Grove, Fri-	
day .....	Aug. 25
Hickory, at Garlandville .....	Aug. 26, 27
Philadelphia .....	Fri. Sept. 1
Neshoba, at Sand Town .....	Sept. 2, 3
Hillshoro, at Prairie Hill,	
Friday .....	Sept. 8
Forest, at Lena .....	Sept. 9, 10
Indian Mission, at Nesho-	
ba .....	Sept. 16
Stallo, at Neshoba .....	Sept. 16, 17
Newton .....	Wed. Sept. 20

T. J. O'NEIL, P. E.

## Port Gibson Dist.—Third Round.

Vicksburg, Crawford St. ....	July 9, 10
Silver City, at Midnight .....	July 11
Anguilla, at Anguilla .....	July 12, 22
Port Gibson .....	July 23, 24
Utica, at Learned .....	July 26
Fayette .....	July 29, 30
Gloster .....	Aug. 5, 6
Hamburg, at Knoxville .....	Aug. 11
Sunflower, at Straight	
Bayou .....	Aug. 12, 13

Rolling Fork, at .....	Aug. 15
Mayersville, at M. ....	Aug. 19, 20
Harriston, at Martin .....	Aug. 25
Washington, at Pine G. ....	Aug. 26
Natchez, Jefferson St. ....	Aug. 27, 28
Nebo, at Oak Grove .....	Sept. 2, 3
Wilkinson, at Mars Hill .....	Sept. 9
Woodville .....	Sept. 10
Hermanville, at .....	Sept. 16
Natchez, Pearl St. ....	Sept. 17
Rocky Springs, at .....	Sept. 23, 24
Oak Ridge, at .....	Sept. 30

Vicksburg, South Washing-	
ton Street .....	Oct. 1
Centreville .....	Oct. 4
Homochitto, at .....	Oct. 6

Will the preachers in charge kindly have a carefully written answer to Ques. 19, as well as to Ques. 18 and Ques. 23? Please have all the items ready to fully answer Questions 8 and 9. We have had some vexations, delays and uncertainties here.

Let all of us bend all energy and faith to the matter of revival.

H. WALTER FEATHERSTUN, P. E.

## Brookhaven District—Third Round.

Gallman, at Old-Crystal	
Springs .....	July 1, 2
Crystal Springs .....	July 2, 3
Hazlehurst .....	July 8, 9
Bogue Chitto and Norfield,	
at Bogue Chitto .....	July 12
Tylertown, at Tylertown .....	July 15, 16
Bayou Pierre, at Sweet Wa-	
ter .....	July 22, 23
Barlow, at Lebanon .....	July 29, 30
Osyka, at Liberty .....	Aug. 5, 6
North Wesson, at Provi-	
dence .....	Aug. 12, 13
Topisaw, at Topisaw .....	Aug. 16
Buford, at Hopewell .....	Aug. 19, 20
Magnolia .....	Aug. 26, 27
McComb and Fernwood, at	
South McComb .....	Aug. 27
Wesson .....	Aug. 30
Adams, at Ebenezer .....	Sept. 1
Meadville, at Ediceton .....	Sept. 2
Pearlhaven, at Bethel .....	Sept. 3
Brookhaven .....	Sept. 3, 4
Summit, at East McComb .....	Sept. 10
McComb, Centenary .....	Sept. 10, 11
Monticello, at Georgetown .....	Sept. 16, 17
Scotland, at Bethesda .....	Sept. 23, 24

J. T. LEGGETT, P. E.

## Hattiesburg Dist.—Third Round.

Leakesville, at Rounsa-	
ville .....	June 24, 25
Ellisville, at Ellisville .....	July 2, 3
Richton, at Richton .....	July 9, 10
Hattiesburg—Broad St.,	
at Petal .....	July 15, 16
Hattiesburg—Court Street .....	July 17
Hattiesburg—Main Street .....	July 18
Vosburg, at Saundersville .....	July 23, 24
Purvis, at Pine Grove .....	July 25
New Augusta, at Batson .....	July 26, 27
Summerland, at S. ....	July 29, 30
Mt. Olive, at Oakvale .....	Aug. 2, 3
Taylorville, at Okahay .....	Aug. 4
Collins, at Ora .....	Aug. 6, 7
Magee, at Sharon .....	Aug. 9
Silver Creek, at Bethel .....	Aug. 12, 13
Sumrall, at Sumrall .....	Aug. 16
Oloh, at Advance .....	Aug. 17
Prentiss, at Bassfield .....	Aug. 19, 20
Lucedale, at Shipman .....	Aug. 27, 28
McLain, at Cross Roads .....	Sept. 2, 3
Eastabuchie, at McLaurin .....	Sept. 7
Eucutta, at Broyls .....	Sept. 9, 10
Sanford, at Sanford .....	Sept. 16, 17
Seminary, at Bethel .....	Sept. 20

District Conference at Richton, July 11-14. The conference will organize on the 11th at 8:30 p. m. All members are requested to be present at the organization.

M. B. SHARBROUGH, P. E.

Too much taken up with our work, we may forget our Master. It is possible to have the hands full and the heart empty. Taken up with our Master, we cannot forget our work. If the heart is filled with his love, how can the hands not be active in his service?—Adolphe Monod.

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## The Sunday School.

### MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

The Sunday school at Silver Creek is graded and has five organized classes and a Home Department.

The Sunday school at Sumrall is partially graded, uses the graded lessons, and is doing good work.

The field worker has, in the past week visited and held institutes at Georgetown, Prentiss, Carson, and Sumrall, besides attending and taking part in a County Convention at Monticello.

The Thirteenth International Sunday School Convention convenes in San Francisco, Cal., Tuesday, June 20. Some very important Sunday school legislation affecting every Sunday school in the United States and Canada will be enacted, and some very delicate problems will have to be solved. We ask that prayer be made for that wisdom which cometh from above, for without it mistakes are likely to be made. This we cannot afford.

In looking recently over a copy of the minutes of the Mississippi Conference for 1871, thirty-eight years ago, some very interesting and suggestive facts were gleaned:

In 1871, there were 91 pastoral charges, 300 churches and preaching places with 17,124 members. There were 180 Sunday schools, with 952 officers and teachers, and 3,869 scholars. The Sunday schools raised for all purposes, \$2,393.28.

At the Conference held last fall in Hattiesburg, there were reported 168 pastoral charges, with 570 societies and 54,146 members. There were also reported 462 Sunday schools, with 2,910 officers and teachers, and 30,692 scholars. These raised for all purposes \$18,610.58.

It will be noted that in 1871 the Sunday schools lacked only a fraction of being 58 per cent as large as the church in membership, and raised 22 cents per member. In 1910 the Sunday school has fallen to only 56½ per cent of the church membership, and that in spite of the numerous Adult Organized Classes and Home Departments. But they raised 60 cents per member for all purposes.

It can scarcely be believed that interest in Sunday schools has waned. On the contrary, never has as much interest been taken in organized Sunday school work, never have as many schools been reported, while the amount of money collected shows a practical interest that is very suggestive. The difficulty must lay in our method of reporting enrollment.

### LOUISIANA CONFERENCE NOTES.

By Rev. P. O. Lowrey.

A teacher training class has been begun at Indian Bayou with Prof. A. L. Jones teacher, and promises fine work.

The Eunice Sunday school has increased the present year from an average attendance of 35 to 70 and has toned up in life generally. A good Children's Day program was rendered and a collection of \$6.50 was taken.

"The Seth Ward" Bible class was organized at Eunice on the fourth Sunday in May, with fifteen charter members. At present it is a mixed class with Mr. D. Jones, president; Miss Earle Barnette, secretary; Miss Alice Mulligan, treasurer, and Mr. Earle Barnette, teacher. Later they expect to divide into a men's and women's class.

At Iota, on the Eunice Charge, the Graded lessons have been introduced this year and a good training class meets each Wednesday afternoon, with Mrs. Lambert, teacher. She is a sister to the Knickerbocker brothers, and rides six miles to meet her junior class on Sunday and her training class on Wednesday. The school has a growing life and membership, and Rev. J. I. Hoffpauir is the pastor.

Mr. A. P. Holt, the efficient superintendent of the Crowley Sunday school, believes that his boys and young men should get their athletics under the Christian oversight of their Sunday school teachers, and his young men's class, taught and led by Mr. Wynn, has a regular baseball team. Mr. Holt testifies that the class spirit has become live through this new move and that through the influence of two of his young men, Sunday Ball in Crowley has been called off. Young men have been reached for the class

who had resisted every appeal before. Here is an example worth considering.

On Wednesday, June 14, Rev. S. J. Rutledge and his people at Indian Bayou had an all-day rally which marked high-water tide for attendance and Sunday school addresses. In the morning Rev. A. J. Gearhead spoke on "What the Sunday School is and What it Ought to Be," and Mr. A. P. Holt delivered his address on Sunday school grading for a system of merits and rewards. In the afternoon the writer spoke on the Cradle Roll, the Home Department, and the Teacher Training Class, and Mr. Holt and Rev. J. I. Hoffpauir spoke on Decision Day, and other things were discussed in a brief way. Rev. W. L. Doss, of Rayne, and Rev. J. H. Hoffpauir, of the Vermillion Circuit, were present.

On the second Sunday in July, Rev. J. I. Hoffpauir will preach on the nature of the church and the obligation of its members, and will follow this for a week, by lectures each night on the apostle's creed.

Rev. A. J. Gearhead followed the same plan at Esterwood last year and delivered to a new class he was receiving into the church five lectures on the Articles of Religion and one on the polity of the Church, and incidentally gave effective attention to a Baptist preacher who "asked a few questions." At some point in the life of a young Christian, such a course of indoctrination is undoubtedly of untold value, and this rule might be effectively used in connection with Decision Day.

A year ago when Rev. A. J. Gearhead became pastor at Gueydan, there were fifty enrolled in the Sunday school, with not a single Methodist teacher and scarcely a Methodist adult in attendance except the superintendent, the teachers being members of other churches. Now there is an enrollment of 144, exactly equal to the membership of the church, and all the teachers are Methodists. One Wesley adult, one young ladies', and one boys' class are organized, and a teacher training class is in process of organization. The school meets in two sessions, one at a school house six miles in the country, and the training class is likewise to have two divisions, and to hold a joint social and review meeting where both sections are to be together once a month. Mr. W. L. Doss is the faithful superintendent. The church now has an organized choir of twenty-four voices and a six-piece orchestra.

At the recent session of the Gulf Conference of the M. E. Church, which met in Lake Charles, the first day or more was given to a Sunday School Institute, and Dr. Edgar Blake, their Board's Field Secretary; Dr. Crawford Barclay, superintendent of teacher training, and Mrs. Leyda, elementary specialist, had prominent parts on the program.

At Abbeville, eighteen months ago, the Sunday school was run by one young woman who did all the teaching and superintending. Now Prof. H. B. Hines is superintendent, and one of the best to be found, and there are seven classes with teachers and the school is graded. Rev. A. J. Gearhead is the pastor.

### NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

No institute or Sunday school talk or address will do any good unless preparation is made before hand and much work done after.

"Work is religion when you put your soul into the task."

Mr. Marion Lawrance says the way to hold boys is to build a wall of men between them and the door.

Few of us are big enough to judge others by their superior qualities rather than by their weaknesses and littlenesses.

The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man; help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep. Amen.—Robert Louis Stevenson.

Here are some clever Sunday school epigrams from some of the specialists in this great work:

The objective of the public school is knowledge; the objective of the Sunday school is character.

The New Graded Lessons are adapted to the child, hence less danger of wrong teaching.

Teacher training has given a broader idea of real teaching and turned the thoughts of teachers to the life and character of their pupils.

Sunday schools should play a large part in the evangelization of the world.

A good story many times outweighs a sermon with children.

A teacher must know four things: and there is no teaching without it: (1) His Bible; (2) Human Nature; (3) the Sunday school; (4) Religious Pedagogy.

Pedagogy is the science of teaching. The first and best element of any teacher is Christian character. A teacher must have intelligent faith in Jesus Christ and a generous human sympathy; he must have a moral sense of responsibility and teaching skill.

Love is the best teacher in the world.

Help mothers to catch the vision you teachers have caught. Teach them to see that the parent occupies in the mind of the child the place God will occupy in later life. Teach them to be as true as the highest truth itself and just as they would want justice meted out to them.

The men's classes are far ahead in number of usefulness at this time, but this should not be so.

Mrs. Graham's class of young men and women at Myrtle, Miss., and Mr. Moss's similar class are doing very fine work, indeed; both have been mentioned in an earlier issue of this paper.

Rev. T. H. Mills is developing his Sunday school work, and has lately organized several fine adult Bible classes in his charge. The members are enthusiastic and so is the pastor, and there is great joy in the heart of the field secretary. Calhoun City and Vardaman are the charges in question.

Another good class of young women has been organized at Gaines Chapel near Corinth, with Alva Sadler, president; Kate Campbell, secretary and treasurer, and Ethel Bradley, vice-president. They have the regulation committees and intend to help along all departments of Sunday school work.

Several classes of young ladies in this conference are doing beautiful work—one at Tupelo, Miss., the Phila-thea, with Mrs. J. H. Ledyard as teacher. Since last July they have almost daily sent flowers and made visits to their beloved teacher who has long been ill. These girls have a sewing class down at the cotton mill where they have a machine and teach these women how to cut and to fit and sew properly. They read good stories aloud and carry fine ideas of hygiene, sensible living and Christian uplift into these poorer homes, and are making themselves a very great blessing and inspiration to all in their splendid town. This class and several other similar organizations should be an inspiration to all schools to do similar work.

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# NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58—No. 26.

"Prove All Things; Hold Fast That Which is Good."

WHOLE No. 2889.

ROBERT A. MEEK, Editor.  
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, LA., THURSDAY, JUNE 29, 1911.

CHAS. O. CHALMERS, Publisher.  
Office, No. 512 Camp St.

## Editorial

An editor's delight—a manuscript, not too long, which may be handed to the printer without correction or revision. His dread—long-drawn-out copy written in hieroglyphics which must be deciphered without even the aid of a Rosetta Stone.

The true missionary spirit is the disposition to aid in seeking and saving the lost, both abroad and at home. Nor is the giving of money for Christian work across the seas its only form of expression. It also manifests itself in personal activity to lead others into the way of life.

There is but one way into the divine kingdom in time or in eternity, and that is, doing the will of the Lord. God's will for the sinner is that he shall repent and accept Christ, and for the saint that he shall keep himself unspotted from the world, grow in grace, and abound in service. A religion that does not shape the conduct and dominate the life is too superficial to save.

The Churchman says: "Our theological seminaries must be 'schools of the prophets' in the true sense of the word. The chief aim of a seminary course should be to develop preachers. It is true that the church needs theologians; but the need of theologians is not as great, by far, as the need of preachers." Our contemporary hits the nail squarely on the head in this observation. Men who can present the great truths of the gospel so as to reach the hearts and awaken the consciences of the unsaved and bring them to Christ, are the crying need of Christendom.

It frequently happens that the preacher is paid very little during the summer months. This ought not to be so. His expenses do not cease, and the stewards should see that he is provided with enough money to meet his current financial obligations. A minister cannot do his best work when he is worried about debts which he cannot meet. Few pastors have a reserve bank account or collateral upon which they can secure loans. Hence it is a grave injustice to make them wait until late in the fall for what is due them. Let every Methodist that is behind with his quarterage who reads this pay what he can at the earliest day possible.

Our commission is to preach to every creature the Gospel. But there are some who seem to prefer to preach almost anything else, rather than the essential truths of the Divine Word. They had rather be teachers of reformation than regeneration. But in this they show their lack of insight and wisdom. The distinctive glory of the Gospel is that there accompanies it a power that quickens and reconstructs man's moral nature and makes him a new creature. Nothing else can do this. Hence to turn away from the Master's message to discuss petty outward reforms is mere trifling. Those given to doing this need a new vision of what their high calling is.

## SELECTING A COLLEGE.

Many boys and girls have recently finished in the high schools of the country, and are now grappling with the question as to their future course. Some are disposed to stop with present acquirements, while others are inclined to prosecute their studies further. We scarcely need to say that we think the views of the latter are far the wiser. The value of a collegiate education could hardly be overestimated, and no one who is not absolutely forced to do so should stop short of it. It qualifies one to do his work better no matter what may be his calling. Moreover, it immensely increases one's pleasure in life and gives one a reach of influence in human affairs not otherwise attainable.

Nor is the education of young women less important than that of young men. None have a higher and holier task than those who are to be the mothers of the land and shape the characters of our youth when they are most plastic and impressionable. A nation with a noble womanhood must soon come to possess a majestic manhood. But if our women be "small, slight-natured, miserable, how shall men grow?" Let our young people count no honorable sacrifice too dear to obtain a finished education. It is cheap at any price. Fortunately in this age the average boy or girl who firmly sets the heart upon it can usually succeed in finding a way to go to college. To do so may entail a hard and perhaps pathetic struggle, but the achievement is possible.

Another important problem is that of deciding what institution of higher learning it is best to patronize. Doubtless this question is now engaging the attention of many of our young people and their parents. And certainly it is a matter of the gravest importance, which by all means should have the most careful and prayerful consideration. Outside of the home influence, that of the college which the youth attends perhaps affects him more powerfully than any other that touches him in life. In fact, it very largely molds and makes him. His future to no inconsiderable extent will be determined by the character of the school through which he passes.

The temperaments and needs of boys and girls are so diverse that in selecting a place to educate them each case should really have individual consideration. The training that would be advantageous to one might be wholly unsuited to another. Still it may not be amiss to offer a few general suggestions on the subject of choosing a college, as there are some parents who have had but little opportunity for observation, and who, in consequence, have no adequate conception of the vast difference in the institutions that are appealing to the public for patronage.

First, we say do not select a college simply because it is cheap. There may be no merit in high-priced instruction, and sometimes costly schools do as superficial and unsatisfactory work as any; but there is a level of prices below which educators cannot go and give wholesome accommodations and render worthy service. There are many excellent schools in which the charges are moderate, but when a man makes his offer too low to be reasonable, be-

ware of him—there is something wrong somewhere. There are shams and frauds in the educational world, just as there are in every other department of human endeavor. There is nothing genuine but that has its counterfeits.

Second, we advise the selection of a school which has a good, solid course of study and a capable faculty. A curriculum alone is not enough. Anybody can write the names of books in a catalogue, but not everybody can teach them. Find out where the instructors under whom you are asked to place your son or daughter were educated. If they have come from institutions of recognized standing, that may usually be taken as a certificate of their competency.

Third, we recommend that you patronize no school which does not enjoy the reputation of doing meritorious work. Every institution must be judged by its output. The Master's rule, "By their fruits shall ye know them," applies here as well as elsewhere. A college whose alumni are filling well responsible places in the various callings may confidently be regarded as trustworthy. What it has done for others, it may be depended upon to do for new matriculates, if they bring with them equal capacity.

Lastly, we advise parents to choose a school in which the moral and religious influences are pronounced and active. Such a condition can usually be found only in church institutions. The Bible is in the State schools only by sufferance. Its teaching cannot be authoritatively set forth, or the claims of religion earnestly pressed. Herein lies the fatal defect of secular education. It does not provide adequately for the culture and development of the moral and spiritual nature, and it is weakness in character that causes most of the deplorable failures in life. The church college produces in its students an attitude toward the Christian religion that is markedly different from that which characterizes the attendants upon a State institution. The fact that from their halls come nine-tenths of the young men who enter the ranks of the ministry is ample proof of this statement.

We shall only add that, other things being measurably equal, our Methodist people should patronize Methodist schools. The reasons for this are too obvious to require discussion. We will mention only one, and that, that the Church which young people have been taught to revere and love from their cradles can exert upon them a religious influence that no other denomination can. Hence, the wisdom of keeping them under its tutelage. Fortunately our Church has built up and is maintaining in Mississippi and Louisiana a number of institutions in which the instruction is excellent and the moral atmosphere is unsurpassed. With Millsaps, Centenary, Mansfield, Grenada, Whitworth, Port Gibson, and Edward McGehee Colleges open to them, surely our members do not lack opportunity to give their sons and daughters a collegiate education under the auspices of their own communion. Nor do we believe, all things considered, that they can do better than to avail themselves of the advantages which these schools afford.

What have you done with the talent with which God dowered you? Are you exercising it? or have you buried it? Not far hence is the day of reckoning.



## Christian Advocate.

Published for the Louisiana, Mississippi and North  
Mississippi Conferences, Methodist Episcopal  
Church, South.

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Correspondence will please direct all communications  
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subscribers order otherwise.

### THE HEART'S DESIRE.

By Judge Walter Malone.

Oh, for a touch of gentle hands,  
The spell of a scent sweet and low;  
One cannot crush the heart's demands;  
Nature will not be cheated so:

Man's bosom ever seeks its mate,  
No soul that lives can live alone.  
Unloved, the king in kindest state  
But banquets on a crust and bone.

Reft of its plumage sinks the dove,  
Reft of its dewdrops, the fern;  
Give me, O Fate, some one to love,  
And one to love me in return.

Memphis, Tenn.

### KING GEORGE V.

The world, with England, is wondering what kind  
of a king George will make. To begin with he had  
a good grandmother, and he has taken the good qual-  
ities of his father and thoroughly abhors his bad  
ones. He cannot direct and control the affairs of  
an empire as Victoria did, neither can he go through  
Europe as a great sovereign and gentleman making  
peace possible as did his father, these things are his  
heritage. The foreign policy seems to be pretty  
much a settled thing with the nation at present.  
What can he do to have his name go down to pos-  
terity as famous? Who knows? He wishes to be an  
English king and is already fanning the flame of  
patriotism where it was dying down. It may not be  
that the God of nations wishes him to make the  
nation stronger and larger. Nations are to be born  
in a day, and who knows but what Canada, Australia,  
and New Zealand, or India are in the future to be-  
come mighty nations to carry forward the purpose of  
a King who is over all kings? His namesake once  
lost a colony and a mighty nation was founded, and  
we thank him for the part he played in the making of  
a nation. It might be that something of failure as  
well as success may be in the path of the present  
king, for the greater success of humanity.

To the world King George is known as an ideal  
husband and father. He is forty-seven years old and  
the father of six children. No divorces will be al-  
lowed to grace his court. His life thus far has been  
one of discipline. He was fortunate to be born a  
younger son. With his elder brother, Clarence, he  
was placed on board the "Britannia," the famous  
training ship of Britain, and came up through all the  
grades of the navy by examination. He was a cadet  
in 1877 and was commander of the second-class  
cruiser "Melampus" in 1892, when he was forced to  
relinquish the command on account of the death of  
his elder brother, the Duke of Clarence. He  
was incessantly at sea until he was twenty-seven  
years old. His father stood for years in the shadow  
of his grandmother, just as he stood in his father's  
shadow; this is the way of English princes. Will  
his shadow be as deep as those before him? One  
short year has enabled the nation to get at least an  
outline portrait of himself and wife: their home life,  
their interest in charitable and philanthropic institu-  
tions, their love and desire to make the lot of the  
working classes better, and above all, their piety  
and consistent church attendance. When a prince  
he never missed church on Sunday, and if there were  
no church he would hold a service himself. While  
in India he made a speech to the officary in which

he said: "Here you are, filling the most spiritually  
minded peoples in the world, and you do not even  
trouble to pay the ordinary tribute of respect to your  
own faith." Cards, gambling, and such amusements  
bore him. He is a lover of outdoor life. He is a  
first-class farmer, and is rated as one of the best six  
shoots in the kingdom. He has been the Roosevelt of  
England, always speaking out what he thinks. This  
is the only criticism of him: his impulsive criticism  
of people and things. Scandal will pass him by and  
the white light of purity will reveal him to the world  
as a model for all men in regard to home life. Cir-  
cumstances may crowd in upon him in such a way  
that when the history of his period is written he will  
be rated among the great rulers of England and  
the world. He has the qualities; he only needs the  
opportunities.—Northwestern Christian Advocate.

### A VISIT TO THE CRADLE OF THE REFORMA- TION.

Marvin F. Beeson, A.B., Student in University of  
Leipzig.

The students of the Y. M. C. A. (D. C. S. V.) of  
Leipzig, Halle and Berlin recently made an excu-  
sion to Wittenberg, called the "Cradle of the Refor-  
mation," the town where Martin Luther burned the  
Papal Bull and where he nailed the 95 theses on the  
door of the church.

At that time Wittenberg was a university town  
and Luther was a professor in the university,  
but when Napoleon came through Wittenberg he gar-  
risoned his soldiers there and told the students that  
Wittenberg had ceased to be a university town, for  
the students had requested him to respect the tradi-  
tions of the University. Since then, there has been  
no university there, but it has long been united with  
Halle under the name Halle-Wittenberg, and the li-  
brary there still contains most of the books formerly  
in the library of the University at Wittenberg, in-  
cluding many of Luther's books and manuscripts.

Near the depot a large tree called the Luther Oak  
marks the place where Luther burned the Papal Bull  
written against him. A number of years ago  
some one attempted to cut the tree down so that the  
scar where the saw went through is still quite plain,  
but they plastered it up again so that the tree does  
not seem to be at all injured. It is a big, beautiful  
oak, with heavy, regular branches, and now in the  
early spring especially green and pretty. It is  
thought that those who tried to saw the tree down  
were Catholics.

The "Luther House," in an old cloister with a lone-  
ly green court in front, was the home of Luther dur-  
ing the time he taught and lived in Wittenberg.  
There is a large selection of hymn books and origi-  
nal manuscripts in the different rooms of the house,  
and also a number of paintings of Luther, his family  
and other of the earlier reformers, including the King  
of Saxony, Friedrich the Wise, Luther's protector.  
We saw his study which is left as it was in Luther's  
time, though the little furniture there is later than  
Luther's time, but still very old. The peculiar win-  
dows are, however, of Luther's time. The glass is  
very thin and each tiny pane is protected by a slid-  
ing shield of thicker glass, so that more or less light  
can be admitted by adjusting these slides, each of  
which covers several of these little panes. The whole  
collection of pen sketches, drawings, and paintings by  
masters of Luther's time who took their subjects  
from the reformation, was very interesting; also the  
queer old books and manuscripts belonging to Luther.  
One large hall was given almost wholly to these  
books and papers.

Another hall in the same house was Luther's lec-  
ture room where he taught as a university professor.  
It was often crowded with hundreds of students at-  
tending his lectures.

Melanchthon's house is only a few steps from  
there. He was Luther's friend and one of his near  
associates in the Reformation; also a great teacher  
and author of pedagogical books. We visited his  
study, a little room left mostly as it was at the time,  
though with a few pieces of later furniture. Several  
interesting old books of his are still there, including  
an old Bible illustrated with excellent en-  
gravings and sketches, a book of Luther's "Table  
Talks," and a few other large heavy books of the

time, all in German (that was new, because most of  
the books before Luther were written in Latin). In  
the court is an old table cut out of stone, which  
Melanchthon used as it is now, and which is in the  
same spot.

In connection with Luther's house, I forgot to men-  
tion a very interesting little incident. One of the  
rooms contains a case with a number of pieces of  
sewing by Luther's wife, including a number of  
pieces of fine fancy-work, also the pieces of  
a very beautiful mug. When Peter the Great,  
of Russia, was there he took a fancy to the  
mug and wanted them to present it to him. Those  
in charge of the collection, of course, refused, and in  
his rage he threw it on the floor and broke it to  
pieces, so that now only the pieces of it remain.  
Also on one of the doors of the house Peter the Great  
wrote his name in Russian letters, and it still re-  
mains there very distinctly and has been covered  
with a little glass plate to protect it. It is written  
with chalk or white paint in quite large letters.

Of course, the church was one of the most inter-  
esting features of Wittenberg. It was once de-  
stroyed by fire, so that scarcely any of it remains just  
as it was then except the pretty Gothic tower. The  
original wooden doors upon which he tacked the 95  
theses were also burned, and they have been replaced  
with a pair of bronze doors upon which the original  
95 theses are engraved in Latin and in the characters  
of Luther's time. We attended service in the church,  
but the sermon was a disgrace to Luther, the church  
in which he preached, and the old historic tower of  
Wittenberg. You can judge what it was when I tell  
you he started the sermon with the statement that  
the Ascension was a legend. Our company started a  
written protest against the sermon and a great num-  
ber of the students signed it. They were mostly  
theological students, and signed it as students and  
members of the Y. M. C. A.

The interior of the church is quite handsome.  
Each of the reigning kings and princes of the Ger-  
man Empire and the Emperor himself have seats in  
the part of the church near the chancel, and over  
each seat is the coat-of-arms of his kingdom or duke-  
dom in beautiful carved, painted and gilded wood-  
work. The stained glass windows, too, contain the  
coat-of-arms of the cities which first opened their  
doors to the Reformation and received its new doc-  
trines and forms of worship. Also around the gal-  
lery of the church are large metal medallions of the  
first reformers of the different parts of the world,  
and below them half-size marble statues of the most  
prominent of the reformers, Luther, Melanchthon,  
Erasmus, Zwingli, etc. The statues of Luther and  
Melanchthon are in the choir of the church, occupy-  
ing, of course, the most prominent places.

The church contains also the tombs of Luther and  
Melanchthon. They are merely plain, square stone  
blocks, but there is no question as to whether Luth-  
er's bones still remain there, for some years ago,  
contrary to the command of Kaiser Friedrich III,  
the architect who was repairing and rebuilding the  
church dug them up one night, as there had been  
some doubt, Napoleon having threatened to throw  
them into the Elbe.

Then we saw the "Stadtkirche" in which Luther  
generally preached. It is an interesting old church  
containing many curious old paintings by Cranach,  
in almost every group of which he painted the figure  
of himself or of his family taking some part in the  
Reformation or in some other religious scene. One  
picture represents a man with his hand bound, rep-  
resenting one who had not yet been converted to the  
Reformation. The Church is very old, quaint and  
odd, since it has probably remained as it originally  
was.

We took dinner together at one large table, the stu-  
dents from the three Universities mingling with each  
other as much as possible. There were seventy of  
us in all. After dinner we took a long walk through  
the beautiful green woods in Wittenberg and out of  
the town to a restaurant, where we took coffee and  
then had a Bible circle, a representative from Halle  
and our President from Leipzig having charge of the  
meeting. The leader spoke a short time and  
then opened the meeting to discussion and helpful  
points on the text. It was interesting especially be-  
cause the testimonials bore on the point as to the cer-



tainty of the knowledge of salvation, and showed as plainly as could be a longing after something higher than conversion. They know nothing of sanctification, of course, as the German church teaches that one cannot live without sin, but their talks showed plainly that they are earnest, sincere students, wishing to follow the truth, and living upright, justified, Christian lives. One man's talk interested me especially. He was of a little different opinion from the most of them. They were discussing the subject as to whether there was an absolute certainty of salvation, a feeling that all was well, that everything was in harmony. Nearly all of them testified that there was such a knowledge and such an experience and that they had it, but this one said he trembled to say it, and he tried not to believe it, but yet there were times in his experience when everything was not in harmony, and when the evil in his nature was almost as strong as the good, but yet he could say in general this knowledge could be a certainty because he believed it. I have called them testimonies, but they were really theological comments and discussions by only a few of the members, the most of whom generally took an illustration from their own personal experience.

The little public green and gardens of Wittenberg are among the most beautiful scenes of the quiet, restful harmony of nature that I have noticed in Germany. The gardens are lovely with the soft green of early spring, and the trees are crowded with merry songbirds. I have mentioned before that the Germans have a wonderful sense for the beautiful, the home life, the cheerful and for all that is cozy. This little town has only twenty-two thousand inhabitants and yet I have rarely if ever seen such tasteful, beautiful, well kept public gardens. I wish there were such places in the small towns in America. What a difference there is in the German idea of a park and the American idea! In this respect Leipzig is one of the prettiest German cities I have seen. There are large and small public gardens and parks with lovely flower gardens and fountains and marble statues all over the city. There is a whole or ring of the beautiful green, surrounding the inner or older cities, besides there are three or four other large gardens, or rather parks, all near the center of the city. The President of our Y. M. C. A. for the students here, Herr Bueshing, is a very fine man. He attended the International Congress at Constantinople this year and heard Jno. R. Mott and other important speakers, some of whom I also have heard at different Conferences in America. The D. C. S. V. (Y. M. C. A.) is very loosely organized in Germany. I did not know until after a long talk with Bueshing the day of the trip that the organization of Leipzig, of which I was a member, (and with the members of which I had been taking dinner since I came to Leipzig), was the same as our Y. M. C. A., though as I wrote home I knew it was a religious organization. For instance, there is no special assembly, no official meeting except in the Bible circle, and the social meeting of the boys on Saturday evening. I believe we have only one officer, the President, and the organization is as yet weak in numbers. Leipzig University has no more than thirty members, I believe. But it is as yet only a young movement in Germany and is doing much good. I am highly pleased with it.

Leipzig, Germany, May 27th, 1911.

#### AMONG THE CALIFORNIA BIG TREES.

By Rev. Isaac D. Borders.

You may well imagine that I eagerly accepted the kindly offer of a friend who proposed to take me with him on an automobile trip to the most famous of the several groups of California big trees. These fathers of the forests are situated in Calaveras county, about seventy-five miles from my present home, and the roads being excellent, the trip was easily accomplished in a short time.

Leaving Stockton we sped along the improved highway for perhaps twenty-five miles before encountering the foothills, for our city is in a great plain, the rich, alluvial soil spreading almost like a floor. If one could imagine the Mississippi delta devoid of trees except for occasional clumps of oaks and such orchards as had been planted by

man, the idea would not be inapplicable to the San Joaquin valley, at least in this immediate section.

Past acres and acres of well cultivated orchards and vineyards, dotted with attractive and well kept homes, over roads lacking little to make them perfect, the air exhilarating, the scenery inspiring, on we swept, until presently we were in the foothills of the Sierras. Here the soil is far less deep and strong, as the scantier vegetation witnessed, but the gently rolling hills were picturesque and every now and then some lovely valley furnished a vista which compensated one for the monotony of the barren hills.

Hidden within these somewhat bleak hills, however, lie treasures of precious metals. We passed several gold mines, some of them very extensive plants, operating upon a large scale, others less pretentious. As a rule it does not pay to mine for gold on an individual basis, as was done in the early days. Then one man and a pan made a mine. Now ponderous and expensive machinery is required before profits are apt to accrue. Gold is not the only deposit the hills contain. Copper is found in remunerative quantities, and other metals in limited amounts.

Soon we began to climb the mountains, where are to be found the big trees. Our starting point was twenty-three feet above sea level; the trees are on a four thousand seven hundred and two feet elevation, and so it was no easy matter to mount to their plane. But our sturdy machine chugged along faithfully, and soon we were up among the pines and firs, which stand as sentinels to guard their big brothers, the sequoias.

Snow lay on the ground in considerable patches, though it was the last of May, when we at last had risen to where we stood at the feet of these, the oldest living things on the earth. It is estimated that some of these trees were standing when the Star of Bethlehem was shining, and one may well believe it, to judge from their size. One of the trees is three hundred and twenty-five feet tall, and one has a circumference of ninety-four feet, which would make it approximately thirty feet in diameter. A familiar picture, seen by every reader, perhaps, is the great tree with a passage-way cut out, through which a wagon or stage may be driven. It is really there. I had some doubts about it myself, but they were dispelled when I saw it with my own eyes.

These immense specimens grow only on the western slopes of the Sierras, in comparatively inaccessible places. They are cousins of the trees which many tourists often confuse with them, the sequoias of the Santa Cruz mountains. These are themselves very large, but attain no such prodigious size as their kinsmen of the snow-crowned Sierra mountains. It seems a shame, yea, even a crime and a sin, that these masterpieces of nature should be sacrificed, but they are private property, owned by commercial interests, and unless purchased by the government may some day become commonplace boards and shingles. It would be a national reproach and a world-wide calamity should it ever be so.

Stockton, Cal.

#### SMALLER DISTRICTS NEEDED.

By Rev. J. W. Raper.

The question of larger or smaller districts is one of importance to our church just at this time.

I have given twenty years to the work of a pastor and have had some experience in serving both large circuits and some town churches. I have been convinced that the country church is the source of our supply, both in the building of our town churches and in keeping up our ministry. Nearly all our preachers are from the country churches. Our country boys and girls grow up, marry, go to town and are soon found at the head of the town churches. Some of these boys are converted in the old country church, and God calls them into the ministry, and they soon are found filling our best city pulpits. Hence the country church is as necessary to our existence as bread for the body. We would soon be without a ministry without country

churches. And without a ministry we could not maintain the work of the church anywhere. So we see that our country churches are an absolute necessity, and being a necessity, we ought to do all we can to help build them up.

It seems to be a settled policy with our Bishops that our young men and supplies are to serve in these country places, and I think that the policy is a good one, for our young men, at least. I do not believe any man ought to be put in a station in a city or town till he is fully tried and has proven himself in the country; for the life is apt to be taken out of him soon enough in serving in the city or town church, even if he goes there with a faith like the men of old.

Another missing force in our country places is the development of local preachers. We had in years past good, strong men of this kind, who had deep convictions, and the people had the Word preached to them by these men. They were helpful to the young pastor, and he had their prayers and support in almost all our rural churches; but these are gone, not to come back. So the young pastor of to-day is the only reliance the people have, except when the presiding elder comes once a quarter.

Our districts are so large that the elder must make many of his appointments on weekdays, and for this reason the country charge goes comparatively without help from the presiding elder. In charges where there are six or eight churches the elder gets around about once every eighteen months or two years, so in the country many places have no service, except that rendered by boy preachers.

Now, if we had smaller districts, our elders would get around oftener and the churches in the country would have the benefit of their help, and that would mean much to the country charges. We ought to have at least ten districts in the North Mississippi Conference. We have more than one hundred and sixty charges, and only eight districts.

Some have seen fit to raise the question of salary in this connection. We would answer by saying if the ten districts were planned in a careful way, that without a raise of one cent above what is now paid our eight elders, we can have ten elders at a salary of \$1,500 each. This would be as much in proportion as our preachers get. If we take an average, the elders in our Conference are getting \$2.65 for every dollar our preachers get. I do not mean to say that the elder gets too much, but the pastor gets too little, and the elder ought to divide with the pastor by having a just allowance made for him and having his work so arranged that he could give the people more service and better service.

Some have said that we cut out a district five years ago because we could not pay the elder; yet the charges in that old district are now paying more in proportion than they paid then. We ought to give the people the service and let the salary take care of itself.

We ought to ask our Bishop to give us at least ten districts at our Conference next fall.

Byhalla, Miss.

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## Church News

Dr. A. C. Dixon preached his first sermon in the Metropolitan Tabernacle, London, of which he is now in charge, on Sunday, June 18, before a large audience.

The Episcopal address to the General Conference of the Methodist Episcopal Church will this time be written by Bishop Earl Cranston. This means that it will be a vigorous and able document.

Prof. J. J. Tigert, who on account of ill health resigned the presidency of the Kentucky Wesleyan College, has accepted the position of president of the Western College at Artesia, New Mexico.

Dr. C. M. Bishop, formerly of Missouri, but now the pastor at the Methodist Episcopal Church, South, at Wichita Falls, Texas, has been chosen president of the Southwestern University, at Georgetown, Texas.

Dr. Louis Albert Banks, who some time ago surrendered his church in Kansas City to engage in temperance work, has announced that he will devote himself to the conducting of revival meetings this fall and that he is open to engagements.

Rev. C. A. Waterfield has declined the presidency of the Memphis Conference Female Institute, to which he was recently elected. The headship of this institution was first tendered Dr. J. E. Walmley, the Professor of History in Millsaps College, who also refused to accept it.

The Lutheran General Synod, lately in session at Washington, voted to establish an official general organ to be published either in New York or Philadelphia. The gifts in this church for missions are said to have increased during the past year from \$170,000 to \$212,000.

Dr. Palmore, editor of the St. Louis Christian Advocate, started on his journey around the world on June 28, sailing from New York on the Olympic, which is said to be the largest passenger ship afloat. The Doctor is perhaps the most widely traveled minister in Southern Methodism.

Bishop Hoss has appointed Dr. J. D. Simpson, president of Birmingham College, presiding elder of the Birmingham district to succeed Dr. F. P. Cui-ver. We take it that Dr. Simpson will fill this position without giving up his school work, though we have seen no definite statement to that effect.

Dr. T. N. Ivey, the capable editor of the Nashville Christian Advocate, spent Sunday, June 18, in St. Louis, being the guest of Dr. Theo. Copeland. The St. Louis Advocate says: "He gave us a great sermon at Cabanne Church Sunday morning, and we hear that the sermon at night was even better, if possible."

Dr. W. McF. Alexander, pastor of the Prytanla Presbyterian Church of New Orleans, preached the Commencement sermon at the University of Georgia a few days since, and had conferred upon him by that historic institution (110 years old) the degree of LL.D. Dr. Alexander is a graduate of Washington and Lee University.

Dr. John R. Mott, the great Methodist layman and general secretary of the World's Christian Students' Federation, was one of the principal speakers at the conference of the Southern Students' Y. M. C. A., recently held in Montreat, N. C. Dr. Mott is reported to have declared that the greatest need of the age is well equipped men for Christian work, and that the colleges must furnish them.

The Southern Christian Advocate, of Spartanburg, S. C., entered upon its seventy-fifth year on June 22. Its history has been a worthy and honored one; it is still rendering efficient service to the Master and to the Church in whose interest it is published, and we pray that it may have even a larger measure of suc-

cess in the years to come. We note that the editor, Rev. S. A. Nettles, has just returned from a trip to New York and Boston.

In the June number of the Bible Society Record it is stated that the American Bible Society circulated last year in the northern half of Japan 5,420 bibles, 63,937 New Testaments, and 132,733 portions, making a total of 201,190 volumes. Forty-nine persons were employed in the work. The circulation of the Scriptures in the southern portion of the empire is looked after by the British and Foreign Bible Society and the National Bible Society of Scotland.

The Central Christian Advocate thinks that Bishop Matthew Simpson should have a place in the Hall of Fame at the University of New York. We heartily second the motion. Our contemporary also calls attention to the fact that Bishop Simpson was very much closer to President Lincoln than has been generally recognized, and that one of the first things Mrs. Lincoln did when her husband was assassinated was to wire for him.

The Pacific Methodist Advocate of June 15 stated that Bishop Waterhouse had moved his family to Los Angeles, and that while waiting to secure a suitable residence, they were stopping at the parsonage of Trinity Church. The Bishop has many engagements in California and Oregon, and is kept quite busy looking after our Western work. He also had a place on the program of the World's Sunday School Convention, which met in San Francisco on June 21.

The exercises of the thirty-sixth commencement of Vanderbilt University closed on June 21. The graduating class numbered 108, the largest in the history of the institution. The Founder's Medal in the Academic Department was won by Miss Eleanor Richardson, of Memphis. The winners of this medal in other departments were as follows: Engineering, Milton B. McClure, Nashville, Tenn.; Biblical Department, Roy Moore, A.B., A.M., Marion, Ala.; Medical Department, Ernest Mitchel Fuqua (awarded May 23), Guthrie, Ky.; Pharmacy Department, Jefferson Davis Martin, Pulaski, Tenn.; Dentistry Department, Harold Burton, Pattishall, Geneva, Fla. Dr. R. B. Stubblefield, dean of the Department of Dentistry resigned because of ill health, and Dr. H. W. Morgan, of Nashville, was elected in his stead. Dr. W. L. Dudley was re-elected dean of the Department of Medicine. A leave of absence of half a year was granted to Dr. W. F. Tillett, and one of a whole year to H. E. Tipp, Associate Professor of German. The vacancy in the Department of Philosophy was filled by the selection of Prof. Herbert C. Sanborn, of Washington College, Maryland. Mr. Ed. T. Sea was promoted to a full professorship in the Department of Law, and the faculty of this school was enlarged by adding to it Ex-Justice W. K. McAllister. G. M. Neely was elected treasurer of the university to fill the vacancy caused by the death of Thomas S. Weaver. The place of Dr. F. W. Moore, dean of the Academy Department, who died recently, was left open.

### SEASHORE ASSEMBLY, JULY 20-30.

At the coming session of the Seashore Assembly, Epworth League, Sunday School and Missionary Society Workers of Alabama, Mississippi and Louisiana are offered splendid opportunities for information, inspiration and recreation. Classes in Bible study, both Old and New Testament, Mission study, both foreign and home fields will be conducted. There will be round tables, a study of methods, inspirational addresses, etc.

Recreations—Bathing, sailing, fishing, tennis, croquet, automobile and electric car rides.

Railroad fare, one fare plus 25c. For full information address J. Bruce Airey, president, Port Deposit, Ala.

### FIFTH STREET CHURCH, MERIDIAN.

Fifth Street Church is doing well. We have just closed a revival of ten days. While a number of conditions interfered with the meeting, the results were gratifying. There were a number of conversions, and twenty-three were added to the Church. Brother Roberts, of Flora, did most of the preaching, and with

the aid of Dr. C. W. Campbell and Brother Powers of the Presbyterian Church, glorified our Lord in the messages. We were expecting a hundred conversions and additions to the Church, and by faith we are still holding on to the horns of the altar. As there has not been a written report of this important charge for three years (at least since your connection with the Advocate), may we say a word of appreciation of the faithfulness of these disciples? The pastor believes it a duty to commend this noble band of workers, and finds it a most natural task that rises from a grateful heart. I am going to be brief as I desire my brethren to read this. This church is one of the very few churches of its kind in the Conference. The reason for this statement is that so many people are moving, coming into the church by certificate and going out by certificate, provided the pastor keeps up with them, "going and coming." Within less than three years we have received 383 members and lost 225. Our Sunday school has increased until our enrollment in all departments runs over 600. The attendance of the main school is about 60 or 70 per cent of the main school enrollment. Our Home Department is reported to be the largest in the Conference, and from Conference reports we judge that this is true. We regard this department as an efficient means of reaching many who, without this, would never be willing to be used. Our Women's Missionary Societies are supporting a Bible woman, aiding in maintaining a city mission work, aiding in the support of a deaconess, and are doing a worthy work in local charities, besides carrying on their regular work. The church has recently made repairs and additions to its plant. We have now seventeen classrooms for Sunday school and department work. Indeed, we are prepared to do a great work. Many things I could write, but brevity! How I love to read short, pointed news items. I will close by telling you the whole secret. I love the fellowship of these, who under the many difficulties of a migratory people have for years held up the different pastors' hands, and are still willing to work in the service of our Lord, looking for the reward when the day is ended. We will let our brother-pastors who have in time past known the tie that binds, sit in judgment on this church and its development in all departments, when they shall be our city's guests at the Annual Conference in December. Doctor, the pastor is in sorrow that his fourth year is said to be spoiled by an accidental service of eight weeks, nearly three years ago; but we bow our head and heart to the law of our Church. Yours fraternally,

C. M. CHAPMAN.

### SEASHORE DIVINITY SCHOOL.

Subscribers to the Louisiana Conference fund for the expenses of the Seashore Divinity School, and any others who are willing to contribute, are requested to send or hand amounts at once to Rev. W. W. Holmes, treasurer, at Biloxi, Miss., Seashore Camp Grounds.

Our total amount in sight so far is far too small.

R. H. WYNN.

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### ANNOUNCEMENT.

I have some unoccupied dates which I could give during the summer, where revivals are most needed. Of camp meetings and circuit revivals and mission works where evangelists seldom go. I make a specialty, upon invitations and arrangements suitable to myself. Write now.

Corinth, Miss.

W. D. BASS.



## Secular News and Comment

An unheralded visitor who spent part of two days in New Orleans last week was Chief Justice White of the United States Supreme Court. The distinguished jurist also made a trip to his plantation in Lafourche Parish, after which he journeyed North to join his family in Canada, where they will spend the summer.

James Proctor Knott, formerly governor of Kentucky, and for many years a member of Congress, died at his home at Lebanon, Ky., on June 18, at the advanced age of 82. In his palmy days Mr. Knott was an orator of unusual force and eloquence. His famous Duluth speech delivered in the National House of Representatives is one of the finest pieces of humor in the English language, and made him a great reputation. It will likely be read as long as the American republic lasts.

The Dickens stamp movement which has for its aim the providing of funds to relieve the descendants of the great novelist from the poverty in which they are said to be living, seems to be meeting with much encouragement. The well known American author, William Dean Howells, who is a member of the Committee having the task in charge, writes as follows to Mr. Francis Arthur Jones, the editor of the Strand Magazine and Honorary Secretary of the Committee: "I join in the hope that the effort to promote the use of the Dickens stamp may be triumphantly successful. It seems to me the only way of making the whole world share in the whole world's duty and privilege." It is certainly to be hoped that the people of the United States will do their full part in this worthy undertaking, and we entertain little doubt that they will.

President and Mrs. W. H. Taft celebrated the silver anniversary of their wedding (said to be the second time such an event has been celebrated at the White House) on the 19th inst. Nearly 12,000 invitations were sent out, and it is estimated that about 5,000 persons were present. Messages of congratulations were received from all parts of the world, the rulers of all the leading nations sending appropriate cablegrams. We are not an admirer of Mr. Taft as a public man, but in his home life he evidently measures fully up to the best ideals of the American people. Our country has been most fortunate in never having had as chief magistrate one who ever compromised himself in his domestic relations or who was connected with scandal of any kind during his incumbency in office. That this is a thing for which to be profoundly grateful, we will readily see if we will read the private history of the heads of other governments.

The centenary of the birth of William Makepeace Thackeray will occur July 18, and will be appropriately celebrated both in England and the United States. In London the event will be commemorated by dinners and other entertainments, and by the publication of several new editions of his writings, and in New York by the exhibition in the public library of the most complete collection of Thackeray's writings, portraits, relics, letters and manuscripts in existence. This collection is the property of Mr. W. H. Lambert, of Philadelphia, who has kindly consented to let it be used for this purpose. Thackeray twice visited the United States, as also did Dickens. Sir Walter Scott never set foot upon our soil, though he is said to have expressed to Washington Irving a keen regret that circumstances beyond the power of his control had prevented him from doing so.

The coronation of King George and Queen Mary, as is usual on such occasions, was signalized by a generous bestowal of dignities and honors, and as a result Great Britain has within her borders many citizens with new titles. The list is much too long for reproduction; so we shall only note that the brilliant Lord Rosebery will be known hereafter as the Earl of Midlothian, and that Dr. Osler, who was formerly

connected with the medical department of Johns Hopkins University, of Baltimore, was made a baronet. We entertain a high opinion of the merits of the English form of government, but with the pageantry and display which marked King George's formal assumption of royalty, we have little sympathy. He had been reigning for months without all this ado, and that either he or his subjects will be at all advantaged by it we do not believe. That millions of money should be thus wasted is, we think, regrettable. Thomas Jefferson—a far greater man than any monarch now on the globe—may have carried the idea of democracy too far when on the day of his inauguration as president of the United States, he rode unattended to the capitol on horseback, but we regard his way as preferable to the other extreme. Of late years we think there has been entirely too much pomp and parade in installing in office our own national chief executives.

The bill providing for the election of United States senators by a direct vote of the people passed the Senate on June 12, by a vote of 64 to 24, thus securing the requisite two-thirds necessary to get it past the upper branch of Congress. The measure as adopted carried the objectionable Bristow amendment, which encroaches upon the rights of the States and confers upon the Federal Government the power to fix the time, manner and place of holding the election for senators. Because of this dangerous feature of the bill all the Democratic senators voted against it, except Mr. Clark, of Arkansas, and five Republicans, Borah, Gronna, La Follette, Poindexter and Works voted with them. On June 21 the House, which had previously passed the measure without the Bristow attachment, by a strict party vote refused to concur in that feature. The bill will now go back to the Senate and will doubtless be referred to a committee of conference made up of representatives of the two bodies. There seems little likelihood of the measure passing the House unless the Republicans will consent to the elimination of the obnoxious amendment, in which case it will command the solid support of the Democrats. But after Congress has passed the measure by a two-thirds vote of each house, it will have to be ratified by three-fourths of the States before it can become a law, since it involves a change in the Federal Constitution. Most of the Southern States already have primary election laws which require the nomination of a senator to be made by a direct vote of the people, which in effect secures the same result aimed at in the proposed legislation now pending at Washington.

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### THE WOMAN'S MEETING AT CLEVELAND.

Dear Doctor Meek: Yesterday at noon, June 14, at Cleveland, Miss., the Woman's Foreign Missionary Society adjourned its 32d annual session, which possibly may mean its last, and this may prove to be a kind of forerunner of a funeral notice of what has proven itself to be the strong right arm of Southern Methodism in the North Mississippi Conference. At least, I must confess that I write this with a bit of sadness; these thirty-two years of intimate connection with this splendid representative of my Lord, one which has been so true and courageous, pressing so long the battle to the very gates of the foe, has won for it my very best affections. And to see that banner go down never to rise again awakens a feeling of sorrow and regret, which doubtless will be shared by thousands throughout our great church. Though a better way, we may be persuaded, this new way is, many of us will long linger about the grave of this old friend and will smooth the dirt tenderly and plant in it a sprig of green and water it with many tears.

"UNIFICATION" seems to be the slogan and seems to have started at the top, in the high places, having been talked over and prayed over by those we regard as leaders, and they say that to unite the Woman's Foreign and Home Mission Societies, is the thing to do, and that this sentiment will soon find its way to the most humble auxiliary

in the hills of North Carolina and among the canals of the great Mississippi delta.

Cut out "Foreign" and "Home" and simply write "Missions!" Well, to my very great surprise, when this question came up and was discussed on the Conference floor here in Cleveland, there was not a dissenting vote or voice that I heard. It may be that some of the more timid ones felt differently, but said nothing, and a committee of three was appointed by the president to meet a like committee from the Home Mission Society—that committee yet to be appointed, if appointed at all, for the Home Mission Society may not deem unification wise at this time or even a year hence.

Miss Daisy Davies drew a very pretty picture, which she said was a vision of a dear little sister, who in her effort to seclude herself for awhile climbed a high hill and flung herself down on the grass in a pout about the merging of her society. There she lay filled with mingled feelings of sorrow, disgust, humiliation and wrath, but in that calm and secluded spot, a feeling of kindness began to take possession of her and a spirit of meditation and prayer crept into her heart, and all things began to look better. The hills, trees, rocks, birds and flowers all looked better than when she ascended the high hill. From her high perch on the top of that hill she could see a stream of clear, blue water on the east side of town; it hugged the tree and grass-fringed shore and swung around, curving a little to the southwest. On the west side of town she could see another stream hurrying along; great rugged rocks jutted out and hung over the clear, playful stream, with wild ferns growing in the crevices, and glossy winged birds skimming the waters as on they flowed, swinging a little to the southeast, hugging close to the town. Far down the valley she could see where these two streams flowed into each other, and she could see that there was a disturbance; the spray was flying, the waves rolling, but not far below the junction of these two energetic streams there was a broad, deep river, calm and sweeping on down the valley, able to bear larger crafts and greater burdens by being thus united. So she thinks it will be with these two splendid societies.

These good women seemed to think this not a good time to experiment with new and untried leaders; so all the old officers, save one who could serve no longer, were re-elected. This 32d annual meeting is the 25th Sister Thames has attended without a single break, and the high esteem in which she is held by her sisters was shown in two ways. First, by re-electing her president, and secondly by presenting her with a beautiful set of inlaid gold spoons. These were presented by Sister W. M. McIntosh in well chosen words, with the closing remark: "You and Brother Thames, I am sure, will now be more spoony." This was a well merited token of appreciation of long and faithful service, and Sister Thames endeavored to express her thanks for this unexpected gift of love, but she had a kind of choking in the throat and a swimming in the eyes.

No more interesting meeting have I attended since my first Annual Conference, when I was up for admission. To be with these elect women made me feel that I was sitting in heavenly places. To hear their songs, prayers and talks was refreshing to the soul of a pastor in these parts. The president's report had the ring of triumph and the note of victory in it. Mrs. I. M. Clark's account of that wonderful Council Meeting in St. Louis was highly interesting and well delivered, and the sisters were wise enough to keep her as corresponding secretary. Miss Elizabeth Hughes, that meek, wise and sweet spirited worker from China, blessed the occasion with her presence, counsel and prayers. May the good Lord speedily give her health and strength and open up the way for her return to China, where her heart seems to be. A life like hers lived in China, or anywhere else, as to that, is a great and powerful gospel. Miss Davies, the field secretary, was with us also. She is a tower of strength in more ways than one, and makes one ashamed of himself if he is not interested in what she is. I am sure this pastor and his people will long remember these happy associations.

Brother Thames' sermon Sunday morning on "Co-operation" was fresh, strong and vigorous, and was appreciated by all. It seems to be an open secret that Mr. Shipman is likely to lose his place if Bro. Thames can be loosed from Carrollton next fall. This preacher knows more and has more interest in the Kingdom of God than ever before. The next meeting goes to Booneville. Unification or no unification, merge or no merge, these women will go on in the way which they deem best doing the work of the Lord Jesus.

May the blessing of God ever attend them, and may they be much in prayer while passing the place where the two seas meet! W. S. SHIPMAN.

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## THE CIVIL WAR AND CONSCIENCE.

By T. H. Lipscomb, B.D.

We of the South, note with pleasure and appreciation the willingness and sincere desire of our Northern brethren to see through our eyes, as well as their own, the great conflict which for a time so separated us. We appreciate, too, the recognition, now fully accorded, that moral sincerity and religious integrity characterized the one side as truly as the other. A significant expression of this we noted several years ago, when Dr. Olin A. Curtis, in "The Christian Faith" (p. 29), after quoting Mr. W. D. Howells' statement, "In the South there was nothing but a mistaken social ideal, with moral principles all standing on their heads in defense of slavery," replied: "It is as much as twenty-five years, too late to write such careless words. They are inadequate and even misleading. We must not for one instant fail to recognize the truth that there was just as much moral purpose in the South as in the North. The trouble was not in moral character, but in the moral judgment by which the empty notion of the right gets its concrete application."

And now, in the March-April number of the Methodist Review, we find Bishop Cranston, in an article entitled "A Plea for One Methodism," reiterating and amplifying these words to our further gratification, and it might seem to our complete vindication. He says, with fine insight: "Many can see now as they could not then, what it must have meant to Southern boys and girls to have their household faith assailed and the piety of their godly parents impeached by strangers who proposed, in the name of God and humanity, to overturn the domestic system into which they and their ancestors had been born, and of the rightness of which they had never had a question. And all who would render fair judgment of the spirit and character of the Southern people must take into account these and kindred considerations. On the other hand it is time (as we gladly admit) for our Southern brethren to concede that the people of the North were also true to the convictions which came to them by heredity and training, and that they would have merited not only human contempt but divine condemnation had they failed to antagonize what they believed to be not only wrong but hurtful to the whole country." Such are noble words, and indicate that we are indeed getting nearer together, and seeing more "eye to eye."

This discussion of Bishop Cranston's is preceded by a discussion of conscience, too long to be quoted here in full, but exceedingly interesting, in which he shows how it is possible that "the sweet charlotes" of God that "swing low" over every battlefield may consistently carry to one welcoming heaven men who die at the same instant under opposing flags, because the righteousness of God binds forever to him—not the infallible in political judgment, or patriotic allegiance, but the man who goes to death rather than betray righteousness as he conceives it. To this statement also we give hearty assent. Is there anything finer in recent ethical literature?

But still we are left with a theory of conscience as a working principle, and an unenviable position for us of the Southland, to neither of which we can give assent, even though advocated by men so far beyond us in learning and ability. The conclusion of the whole matter, according to these gentlemen, is evidently this: that we of the South were sincere, but we were sincerely wrong; our honored dead have gone to heaven, no doubt; our parents also were truly devout, but they were devoutly and conscientiously wrong; while you of the North were devoutly and conscientiously right. That is some gain, but you will hardly be surprised to know that to a Southern man it is not quite yet satisfactory.

We make bold to go even further than Bishop Cranston has done, and make the seemingly impossible affirmation that you of the North were devoutly and conscientiously right, and that we of the South were also and equally devoutly and conscientiously right in that for which we each, respectively, fought and suffered. That the shining ideal which inspired alike the blue and the gray was truth and right, not error enthroned as truth on either side. Not the same truth and the same right, not different views of the same truth—for a thing cannot be essentially both right and wrong—but different truths and rights of which each was then, and will ever be throughout the ceaseless ages of eternity, certain.

In proof of this statement we question and deny the theory of conscience presented, which alone can give support to the position which they take. We do not believe the moral sentiments can ever gather loyally around error enthroned as truth, though we admit that all degrees of zeal and ardor may. We deny that conscience is merely "an empty notion of the right" (so popular now it seems) which the moral judgment can fill as it may with truth or error; and that conscience will then blindly command right or wrong, with no intuitive power to detect error, and refuse to it the powerful influence of its imperious claims. We hold that such a conception of conscience is far more open to what Bishop Cranston

calls "blasphemous deductions" than the old conception of conscience as "the faculty by which men distinguish between what is right and what wrong," to which Bishop Cranston objects so vigorously. For if conscience gives to man no indication of what is right and what wrong, and yet drives him blindly to the defense of right or wrong, indiscriminately, as it may find it enthroned within, then and then only is conscience a man-baiter, to lure men to bloody conflict. And it is a God who would give men a faculty like that—so imperious in its claims, impelling to such lengths of self-sacrifice—without duly guarding it against being misapplied in defense of error, in the sensibilities by refusing to error the assurance and consolation which it gives to truth, and in consciousness by equipping it with an intuitive and instinctive power of discernment, to whom the word "monster" might possibly be applied. Here are Bishop Cranston's words to which we take these exceptions: "What then? is conscience as man-baiter to lure men to bloody conflict? So some declare, and thereby make a God a monster. The question is too large for discussion here—but until people stop talking about conscience as 'the faculty by which men distinguish between what is right and what is wrong,' they cannot escape these blasphemous deductions. Conscience is the voice of the Spirit of God in every soul giving sanction when its course is true to its ideal standard of action, and a sense of condemnation when that ideal is disregarded. It is God sitting in judgment upon conduct as related to accepted religious ideals." True, but has it nothing to say as to what that standard, what those religious ideals, should be, as between the true and the false which present themselves? If so, man has no spiritual compass pointing him heavenward, the appeal of St. Paul to every man's conscience was in vain, and truth is a thing strangely disregarded by the God of Truth; not written on the hearts of men; which all must seek, to be sure, but which we lack the faculty of knowing that we have found; because God gives to error and to truth alike in the sensibilities the same endorsement, if only it be sincerely held. Such, we cannot believe, and however the outward aspects of history may seem to deny it, we affirm, and are confident the experiences of men confirm the statement, that there is a divine "imprimatur," an elenchos, by which this "voice of the Spirit of God in every soul" sanctions with a conviction beyond all gainsaying truth and truth only.

But we face the fact that such a sanction was in the hearts alike of the men who wore the blue and of the men who wore the gray.

But how is this possible? It is possible only as they both were right; if we are to hold just conceptions of God, in the distributions of his grace, and of man, in the faculties with which God has endowed him. If this be not true, then man, instead of being a responsible sinner before God, is the pitiable victim of defective mental and moral faculties, not enabling him to discern truth, and of an environment which is only evil and misleading. Away then, as yet, with Judgment Days for all nations, and let us make of the Unseen an asylum for imbeciles, until God forms a MAN, who can justly be held accountable for right conduct! We of the Southland do not want a salvation for ourselves or for our fathers which we are to receive as blinded mental imbeciles. But that is said in no heat, and we are sure our Northern brethren hardly appreciated that THAT is what they are offering us.

So again to our question first proposed. How can it have been possible for our fathers, both North and South, to have been MEN, with clear vision and clear conscience; seeing truth and obeying truth; both not only sincere, but RIGHT; neither blind; neither following right instincts at the voice of God in defense of false and mistaken principles (a thought for us in which Bishop Cranston finds strange comfort), and for them to have thus differed?

We answer simply: The great principles and ideals which impelled each to the conflict were alike true, though different. The North rallied around the banner of liberty and universal brotherhood, made yet more luminous by conceptions of slavery which but for Christian principles in the South as well as North could have been true. The South, knowing that slavery as it existed in its borders, however unfortunate, was not "the sum of all villainies," as Bishop Mallalieu still quotes (March-April Review, p. 253), and that it was misunderstood and could not be helped by the North, stood squarely upon its constitutional rights; and insisted that the North should regard this solemn covenant and the decision of the Supreme Court of the Union interpreting it. It claimed the right to secede when it was loudly proclaimed that the Constitution should be overridden; and it asserted that right when it became apparent that its constitutional rights could no longer be held in peace. To imply that such were the acts of men unenlightened and erring in "political judgment and patriotic allegiance," is yet to fail to recognize fully the South's dignified and honorable position. Ours was not a monarchy or an empire or even a republic in the full sense of to-day, but a brotherhood of States, the right to secede from which had time and again been claimed by States North and South, and the exact relation of which to the union had not

finally been determined. So the war cannot rightly be called a rebellion, for there was no recognized higher power to rebel against, unless it be the Constitution, and that YOU rebelled against, did you not? It was, we hold, a civil war between brothers—a brother cannot rebel against a brother—who saw not eye to eye, but each of whom saw truly that for which they stood.

The zeal of either side was intensified through the consciousness of often being RIGHT where they were accused of being wrong. For instance, when, as Bishop Cranston says, the household faith of Southern boys and girls was assailed, and the piety of their godly parents impeached by strangers who knew them not but judged them by a theory, it roused in them the fires of a righteous indignation. Why? Because they knew the accusation to be false, not true. When they read "Uncle Tom's Cabin," and then saw the slaves of their households loving their masters, loved by them and their children in turn, preached to, prayed with at the family altar, provided for in sickness and in health, and wept over in death, they knew that though your abstract ideals of liberty were true, slavery was not, in the Christian South, as you painted it. What they defended was not cruelty, and grinding toil in a spirit of greed—who could defend such with a good conscience?—but a social regime which was, with exceptions, of course, as always, pure and elevated; and cemented by ties of love, as between rich and poor, such as the world knows not to-day, and which it is the poorer for the losing.

So we affirm that both North and South saw truly, but saw differently; and that conscience, "the voice of the Spirit of God in every soul," sanctioned and inspired on either side the defense only of principles which were right and positions which were true. BOTH would have merited, as Bishop Cranston says of the North, "not only human contempt, but divine condemnation," had they acted otherwise than they did, so far as fundamental positions are concerned.

Not that we should justify all their deeds, hatred, malice, bitterness, greed—now, thank God, died out from the hearts of all—played also their large part on either side, defending principles, uttering words and enacting deeds with which conscience and the Spirit of God had nothing to do. Let us lay not these sins to its charge. But above all the smoke and mire and grime of sin which gathered around the conflict, let us not refuse to admit that both alike, children of God, looked up into the face of their heavenly Father and saw therein real sympathy with the principles for which they stood; and sympathy above all that brothers should thus misunderstand brothers, yet commendation for all in that each was loyal to the truth, not error, as God gave them to see it.

Such, surely, is a more satisfactory interpretation than to affirm that God placed behind error on the one side and truth on the other, alike, the inspiration of heaven, and the consolation of his grace.

Lexington, Miss.

## TREASURER'S REPORT.

Dear Brother Meek: Below I give the amounts paid by the several districts of the North Mississippi Conference for Domestic and Foreign Missions up to June 15:

	Domestic.	Foreign.
Aberdeen	\$570.93	\$384.70
Columbus	298.50	132.85
Corinth	359.10	379.65
Durant	191.00	107.50
Greenville	743.32	942.00
Oxford	240.80	253.70
Sardis	557.00	337.00
Winona	659.50	236.20

Total ..... \$3,620.15      \$2,773.60

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## The Home Circle

### A PRAYER.

J. G. Whittier.

If there be some weaker one,  
Give me strength to help him on;  
If a blinder soul there be,  
Let me guide him nearer Thee;  
Make my mortal dreams come true  
With the work I fain would do;  
Clothe with life, the weak intent,  
Let me be the thing I meant;  
Let me find in Thy employ  
Peace that dearer is than joy.  
Out of self to love be led,  
And to heaven acclimated  
Until all things sweet and good  
Seem my nature's habitude.

### MARTHA ANN'S SONG.

Martha Ann was out in the back yard hanging up the weekly wash of the Brown family. As she tolled she sang loud and clear a merry little song.

The grocer's boy, trudging along in the dusty street, heard it, and whistled the same tune, forgetting that the basket he held was almost too heavy for him to carry.

Mrs. Brown heard it, too. Poor Mrs. Brown! She was always at work in her stuffy little house, and always tired, but the song flew in through the open window, and she smiled at it, because it was a careless, happy little thing; and before she knew it she was singing as she moved about—something she had not done for many a weary day.

Baby May heard the rippling sounds. Her little white teeth were pushing their way up into sight. They hurt the little maid, those hidden teeth, so that she fretted uneasily and cried to be comforted. But the merry song laughed at her, and she listened and cooed and dimpled with delight, and she reached out her pretty arms as if she would catch and hold it fast.

A little girl who had been shut in for several weeks, and was downhearted and blue because she could not go about, also heard the song and unconsciously hummed the merry tune.

Just a little song, such as any one might sing, quickly sung and quickly sinking into silence, but what a pleasant mission it had in the world!

It was worth while to be a Martha Ann, to drop a little oil of gladness on the grinding wheels of life, to make them run a little easier and a little smoother. Even you and I can do that.—Comrade.

### MINUTE MEN.

How often we read of the "Minute Man" in connection with American History and, since he has ceased to exist in our militia, we may sometimes wonder whether he was ever a legitimate soldier.

Yes, indeed, he was. He was born of the dire needs of our country, at the time when open hostilities began to be manifested.

The Colonial Congress then met in Philadelphia in the old State House, and a bill was passed in Congress, that these Minute Men were to be properly organized, and they were to hold themselves in readiness, on the shortest possible notice, to march whenever and wherever their assistance might be required.

Courage was not wanting in those days, and many brave hands were willing to be raised in defense of their country.

Readers of the "Witness," my boys, my girls, you too, are Minute men and Minute women. Those of you who have put on the armor of Christ surely are. Are you ready to be put to the test? At a minute's notice, are you ready to march whenever and wherever you may be needed?

Sometimes you Minute soldiers may be called upon to do service in another way. We all have burdens to bear, even my very young readers are burden bearers.

Let us this very minute take our burdens to the Lord, and not alone take them to Him, but leave them there. He is able to carry us and them at a minute's notice. Try it, and see how the petty little disturbances and annoyances will fail to remain with us

because we, the minute we recognize them, carry them to Christ.

Minute men and Minute women you are; move steadily forward; keep in good training; be prepared to march whenever and wherever you are needed.—Mrs. Livingston Barbour, in the Weekly Witness.

### THE FRESH AIR CHICKENS.

There was a nice big stone beside the path, and Mava sat down, not because she was tired, only she wanted more time to look at the burden she put so carefully on her knees—nine dear, fluffy yellow chickens! It was no wonder Mava smiled, that she had been smiling all the way from Mrs. Brill's, for the chickens were her very own. Their mother had been killed by a dog, and Mrs. Brill had said that Mava might have them.

Mava had thought nothing could be so pleasant as a summer in the country. There she could take off her shoes and stockings and run barefoot, and be out of doors all day in the beautiful green world; and now to have nine fluffy, yellow chicks gave the very last touch to her happiness.

But she did not sit long, for she wanted to show the chickens at home.

"Mother, dear," Mava called as she came around the corner of the veranda, carefully holding her hat with both hands, "see these dear chickens; Mrs. Brill gave them to me. I can keep them, can't I?"

"They are very dear"—Mava's Mother was holding one of the yellow balls against her cheek—"but who is going to take care of them?"

"I am," answered Mava. "Mrs. Brill told me how. It is so warm now they will want to be out of doors most of the time, and they must have chick food and sand and water. I shall love to take care of them."

"Or so you think now," corrected Mava's mother. "But do you remember when you wanted the rabbits, and how tired you became of them?"

"But I should never become tired of the chickens, I'm sure. I keep thinking all the time of the poor babies and children who have to stay in the city, and you know at the Fresh Air Home they told us they could take more babies if they only had more money. Mrs. Brill will buy the chickens when they're grown—she hasn't time to take care of them—and then I could help send a sick baby to the Home with money I had earned all myself."

Mava's mother looked at her earnest face. "Will you promise that the chickens shall never go hungry or thirsty, and that you will take care of them every day?"

"Yes I'll promise."

"Very well then. Now, we will go and find a box for them to live in, and they must have a cover of flannel to run under, and a jug of hot water for nights and cool days, because they will miss the hen's warm feathers."

Mava had been out to the Fresh Air Home and seen the sick babies and little children who were brought there to grow strong and well; she had wished that she could do something to help, and it made her very happy to think that now she would be able to. At first it was just a pleasure to Mava to take care of the chickens, to watch them eat and grow. But they did not have to be fed so many times a day, and when she was busy reading or playing, it was not always easy to stop and attend to them.

But Mava's mother knew that it was best for her to do this, and if ever Mava was tempted to feel that they were a bother, the very name she called them, her "Fresh Air Chickens," would bring to her mind the pale-faced little children, and what a stay at the Home would do for them.

To be sure, Mava's family did not grow up without accident. One of the chicks hurt its foot in the wire fence, and had to be kept in a basket of cotton batting almost a week. Another was drowned in its drinking cup. Mava buried it in a candy box in the edge of the pansy bed, and she said that the other chickens all came to the funeral; but now that they were big enough to run out in the yard, they were apt to follow Mava wherever she went.

Then at last when it was time for Mava to go back to her city home, and the chickens were no longer balls of yellow down, but big and smooth and white, Mrs. Brill bought them of her, and, as she knew what Mava planned to do with the money, she gave her a dollar apiece for them.

Mava did not stop to rest this time. "See, mother," she cried, spreading out eight silver dollars in a row; "see what my chickens have brought me! Maybe

this will save some baby's life."

"And the chickens helped you to overcome a bad habit."

"I know what you mean, and I'm so glad I never gave up the chickens!"—Adele F. Thompson, in the Child's Hour.

### SEASHORE CAMP-MEETING.

40th Annual Camp-Meeting July 12-19—Special Rates on the Railroads.

The Seashore Camp-Meeting is known over a large part of Methodism to-day. Men have attended it from all parts of the Union. The religious services are under the direction of the presiding elders of New Orleans, Seashore and Mobile Districts of the M. E. Church, South, and these brethren will be assisted by the best preaching talent that can be obtained.

Preaching under the Tabernacle, Grove and Cottage Prayer Meetings and other religious services will be held during each day and evening, to which all persons on the ground are not only cordially invited, but are expected to attend.

Plan to come this year, and bring your unconverted friends with you. All Methodist preachers will be provided with board and lodging free of charge during Camp-Meeting.

### A Delightful Summer Home.

There is not in all the Southland a more delightful place to spend the summer than on the Seashore Camp Ground. There are ample accommodations and good board.

Many men and women date the beginning of their aggressive service for the Master to a few days spent on the camp grounds. There is a distinctively Christian atmosphere and the many assemblies as well as the Camp Meeting bring together some of the brightest men and some of the most saintly characters we have. There is no compulsion about attending any of the lectures or sermons, but they are in easy reach and there is a sane and healthy tone, that tends to vigorous thinking and wholesome living.

### ATTRACTIONS FOR THE SUMMER OF 1911.

Annual Camp Meeting, July 12-19. The Camp Meeting really gives the right to exist to the grounds, and it was for this purpose that Christian men invested their money in this property, in order that men might come away for a season from their other cares and commune with God.

Seashore Assembly for Christian Workers, July 20 to 30. This is the successor to the former Seashore Epworth League Assembly. It has simply broadened the scope of its work. While not undertaking to do especially evangelical work, but rather to train the young people how to work, this assembly usually numbers many conversions as an immediate result of its work. Some of the gracious revivals that have blessed some of the churches have had their inception in the new motives for service given the young people in this assembly.

### Outdoor Attractions.

On the grounds is a long pier extending far out into the bay; the bathing facilities are fine, and the fishing is excellent. Those fond of outdoor sports may find here much to occupy and delight them.

### For Full Particulars Address as Follows:

In regard to accommodations: R. G. Price, Biloxi, Miss., or S. H. Meyer, 116 St. Charles Street, New Orleans, La.

Christian Workers' Assembly: Rev. J. Bruce Airey, Fort Deposit, Ala.

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*Christian Advocate.*

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CHAS. O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS  
AS SECOND-CLASS MAIL MATTER.  
OFFICE: 512 CAMP STREET, NEW ORLEANS.

## TERMS:

One Copy, one year, \$1.50; eight months, \$1.00. To  
preachers of all Denominations, \$1.00.

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*Editorial.*

## CONCERNING VACATIONS.

The vacation season is at hand, and many people are leaving home for country, mountain and seaside resorts. Those who are situated so that they can, doubtless do well to take a little time off from their work, that they may rest and recuperate their energies. The individual who makes himself a slave to business, so that his life is one continuous period of exacting servitude, acts most unwisely, no matter from what standpoint his course is viewed. "The life is more than meat, and the body more than raiment." The conservation of health, the improvement of the mind, and enrichment of the higher nature are most important duties. A vacation, properly planned, may be made to contribute to all these desired ends.

Nor is one's work apt to suffer because he takes a brief season of rest. The increased vigor with which he resumes it upon his return generally more than compensates for any loss sustained during his absence. There is much sound philosophy in the old saying, "All work and no play makes Jack a dull boy." And this applies, not to the young alone, but to people of all ages. We remember to have heard Bishop Galloway say, toward the close of his life, when his health had become impaired (many thought from overwork), that formerly he had had but little sympathy with the vacation habit, but that he had come to believe fully in the wisdom of it.

Of course, there are a great many people for whom a vacation is an absolute impossibility. In such cases the lessening of their tasks as much as possible during the trying days of summer is the best that can be done. The shortening of business hours, which has become customary in many of our cities and towns, is a movement in the right direction and should be commended. We do not think our churches anywhere should be closed, but it might be well in some places to reduce the number of services. However, if the pastor goes away, we think that some arrangement ought to be made for having public worship conducted every Sabbath. It would help the laymen of the charge to do this work.

We are not unmindful of the fact that many of our preachers on circuits have to hold their revival meetings during July and August, as this is about the only time that the farmers can attend. Under the weather conditions then existing, their labors are most exhausting and enervating, and the brethren in the stations ought to go to their assistance as much as possible. Moreover, it helps a station preacher to get out into the country and get warmed up spiritually. Bishop Haygood used to say that the white Methodist preachers forgot how to exhort when they quit preaching to the negroes. On the same theory, we are satisfied that a little practice in the country meeting-house or under a hush arbor would put more fire and force into many of our town and city pulpits. But let not our pastors on the rural charges be inconsiderate of their physical well-being. Having wrought continuously through the summer, a short vacation in the early autumn would doubtless prove wholesome in many instances.

But we have wandered far away from what it was our purpose to say when we began to write. What we had in mind to discuss when we started out was the dangers and opportunities of the vacation season. With many it is a time of extreme temptation. Their surroundings are altogether different from what they usually are; salutary home restraints are no longer present. Perhaps they stop where questionable amusements have the right of way and there are almost no religious influences. Under such circumstances it behooves the church member to be doubly vigilant. He should keep up his daily Bible reading and devotions, and find his way to church on the Sabbath, if there is one at all accessible. To abandon the means of grace and drift into carelessness is almost certain to lead to a regrettable religious declension.

But while the summer outing has its perils, it also furnishes opportunities to work for the Master. There are open doors everywhere for the disciple who has eyes to see them. Wherever human beings exist, imperishable good may be accomplished either in reclaiming the lost or enriching the experiences of the saints. This was beautifully illustrated in the life of our Lord. Whether he was in the city or in the country, on the highway or by the seaside, his blessed ministry never ceased. To be Christlike is to be a center and source of spiritual influence wherever we may wander, to scatter the precious seeds of gospel truth in the red furrows of human hearts wherever they may come in reach. Though not the most promising, from wayside sowing there may come some fair and fragrant blossoms and priceless fruit. The Word triumphed and produced saints even in the vile atmosphere of Caesar's (Nero's) household. And if it could germinate and come to fruition there, we should not presume to prescribe the boundary line of its possibilities anywhere.

## WORTHY OF ATTENTION.

Of all men ministers most need to be earnest and unceasing students. But chasing after every new fad of science, philosophy, and theology is not studying in the highest and best sense. The books most worthy of attention are the volumes which have survived the passing decades and to which the world still clings. Let our young ministers not be lured away from the writings of Wesley, Watson, Clarke, Fletcher, Pope, Summers, and Bledsoe by the much ado made over publications just off the press, and most of which will be forgotten within less than a half dozen years. They must, of course, devote some time to current literature and keep in touch with the intellectual movements of the age, but there is no better training for the beginner in the work of the itinerancy than to master the standards of Methodism. The man who would aspire to be an American statesman and neglect the works of Washington, Jefferson, Hamilton, Madison, Calhoun, Webster and the other giants who cradled and have shaped the course of our nation would be laughed at and accounted silly. No more can the Methodist of today afford to disregard the wisdom of the great teachers that God raised up in other days. All that is best in our civilization and religion springs from roots firmly anchored in the wisdom and achievements of the past.

## ONCE WE THOUGHT SO.

The April-June number of the Vanderbilt University Quarterly says: "The real issue between the Bishops of the Church and the Board of Trust of the University, as presented in the suit, is with respect as to whether or not the members of the Board have the right to perpetuate themselves by electing their successors." Once we would have assented to this proposition, but we cannot do so now. In their reply to the Bishops the Trustees have raised a question which far overshadows this, and that is, whether the Church owns the university and has in it any legal rights at all, or whether it is there wholly by sufferance. The standing challenge of the New Orleans Advocate to the Trustees and their partisans is to show in what sense the legal document put forth by the majority of the Board concedes that Vanderbilt is a Methodist institution. We have no superabund-

ance of space at our disposal, but we will find enough to accommodate the brother who sincerely desires to undertake to do this.

If it be true, as is stated by several of the church papers, that the official invitation to the Vanderbilt Commencement exercises contained, in addition to other things, the announcement of a german, certainly it must be a fair inference that the authorities no longer regard the university as a church institution. But it is not now our purpose to discuss this occurrence, against which we were pleased to see Dr. Ivey make a vigorous protest. Incidentally, however, we should like to know where the "pious and distinguished" gentlemen in charge of the university, of whose saintliness we have heard so much, were when this thing was going on. Surely they must have been away on a journey.

## THIS YEAR'S CAMP MEETING.

We desire to call special attention to the notice from Rev. W. B. Jones concerning the Seashore Camp Meeting which appears in this issue. With such men as Dr. Hendrix, Dr. Rowe, and Dr. McFerrin to do the preaching, there ought unquestionably to be a large attendance at this gathering this year, and it is to be hoped that the services will be characterized by spiritual power and promotive of much good. Let our people earnestly pray that such may be the case. We suggest that our pastors in Louisiana and Mississippi mention this meeting from their pulpits, that any who may desire to go, may know when it will be held and something of the accommodations offered at the Camp Grounds.

From a letter received from Brother George H. Collins, of Tylertown, Miss., a few days since, we quote the following, with the hope that it will reinforce our suggestion that public attention be called to this gathering: "I am anxious to see when the Seashore Camp Meeting will begin. The dear old camp ground by the seaside is a most delightful place to spend a few days, without incurring large expense. What delightful breezes, good bathing, fishing, and sailing, and last but not least, what a splendid religious atmosphere and fine preaching, the place affords? Why do not our preachers all over the country say more about this to their congregations? Circulars posted around our church doors and an occasional announcement from the pulpit, would, in my judgment, largely increase the attendance at the various meetings held annually at the Seashore Camp Grounds. A great many of our people are now looking about for somewhere to go for a short season of rest and recreation. For genuine pleasure and real benefit at a small cost, this is the place."

## MUST BE LIMITED.

We publish in this issue an article by the Rev. J. W. Raper in which it is contended that it would be advantageous to have smaller presiding elders' districts. As this is one of the questions which has been threshed over for years and which usually brings a flood of communications whenever it is raised, we desire to state in advance that we will not allow an extended discussion of it. Two or three brief contributions on each side are, in our judgment, ample to bring out the full strength of the case, and more than that are apt to be made up of little else than repetitions. Moreover, the matter is one which is wholly within the jurisdiction of the appointing power, and we doubt if a newspaper discussion of it will exert any appreciable influence one way or the other. Let the brethren lay their views before the Bishop presiding at the Annual Conference. He is the gentleman who needs to be convinced, and he is pretty sure not to read what is said on the subject in the Advocate.

## MEETING OF GOOD GOVERNMENT LEAGUE.

At a largely attended conference of the Good Government League in the Athenaeum, in New Orleans, on the 22d inst. Judge Luther E. Hall, of Ouachita Parish, was endorsed for the office of governor of Louisiana, and Henri L. Gueydan, of Vermillion Parish, for lieutenant governor. Judge Hall delivered a notable address before the great gathering, and a platform declaring for various reforms was enthusiastically adopted. The Advocate is not in politics and does not propose to champion the claims of any candidate, but we have been informed that Judge Hall is a man of excellent character and unques-



tioned capacity, which is to us a source of gratification. We wish that as much could be said of all aspirants for public office. It will be a happy day when moral sentiment throughout the country has become so strong that no party will dare to nominate men of any other type than this.

We received a few days ago from Mr. and Mrs. George Washington Galloway, of Canton, Miss., the announcement of the marriage of their daughter, Miss Sarah Elizabeth, to Mr. Nowland McBride Reid. The bride, whose father is the only surviving uncle of the lamented Bishop Galloway, is a graduate of Whitworth College, and for one session she taught at Whitworth, and during two sessions she was lady principal of the Port Gibson Female College. Last summer she made a tour of Europe, witnessing the "Passion Play." The winner of this fair and brilliant young woman's hand is a young attorney of Canton. The ceremony was performed by Rev. Henry G. Hawkins.

#### PERSONAL AND OTHER NOTES.

The Seashore Divinity School opened last Tuesday evening and is now in session. It will continue through Thursday, July 6.

Rev. C. D. Atkinson, of the Parker Memorial Church, of New Orleans, has received 31 members since the Annual Conference.

We ask our readers to view with charity this issue of the Advocate. Much work and more heat have pretty nearly laid the editor on the shelf.

The Ruston District Conference will open at Winnfield, La., on Friday, June 30, and continue through Sunday, July 2. It will be presided over by Bishop Mouzon.

Sunday, Oct. 8, will be Hospital Day in Mississippi, when every pastor in the State will be expected to present the claims of the Memphis Methodist Hospital to his people.

We learn that Dr. F. N. Parker's child, which for some time has been seriously ill, now seems to be improving. We hope to hear soon of the complete restoration of the little one's health.

On his way to the Divinity School, Rev. Paul Brown, accompanied by Mrs. Brown, spent Tuesday afternoon and a part of Wednesday in the city. He favored our sanctuary with a much appreciated visit.

Rev. George Jackson, an honored superannuate of the Louisiana Conference, who has recently celebrated his eighty-seventh birthday, will attend the Seashore Divinity School. He is hale, hearty, and happy on the way.

Rev. J. M. Wyatt, now in charge of the Brookhaven Church, passed through the city Monday en route to the Seashore Divinity School, and called at the Advocate office. The editor regrets having missed him.

Rev. S. S. Keener, presiding elder of the Monroe District, attended the late International Sunday School Convention in San Francisco. In a recent note the Doctor states that he expects to be back home about July 20.

The work at Brooksville, Miss., is progressing nicely under the pastorate of Rev. J. H. Bass. He held one meeting the first week in June, with good attendance and interest. About one-half of the Conference collections is already in hand.

Rev. L. I. Hoffpauir was in New Orleans last Monday, headed for the Seashore Camp Ground, and took time to pay his respects to the Advocate force. Brother Hoffpauir is in his fourth year on the Lake Arthur Charge, where the Master has greatly blessed his labors.

Rev. J. A. Randolph, Chaplain in the United States Army, and now located at Fort Barrancas, Fla., attended the late session of the Vanderbilt Biblical Institute. At present he is taking a short vacation at Montegale, whither Sister Randolph had preceded him.

Mrs. R. G. (Gilderoy) Porter is visiting her son, Mr. William Porter, at Shreveport, La. From there she will go to Mineola, Texas, to visit some of her other children. We wish her a pleasant stay in the Lone Star State, whither she has ordered the Advocate to come, saying that she cannot do without it.

We regret to learn that Rev. E. S. Lewis, the faithful presiding elder of the Winona District, has been somewhat indisposed of late, but are pleased to be informed that he is improving. He and his family have been spending a few days at Castalian Springs, near Durant, Miss.

The following brethren have our thanks for subscribers recently sent to the Advocate: Rev. W. H. Young, Hamburg, Miss.; Rev. H. Norsworthy, Oioh, Miss.; Rev. C. T. Noble, Leakesville, Miss.; Rev. E. C. Sullivan, Ebenezer, Miss., and Rev. T. H. Porter, Courtland, Miss.

In the absence of the pastor, Rev. W. A. Borum, who was conducting a meeting at Forest, Miss., President D. C. Hull, of Millsaps College, occupied the

pulpit of the First Baptist Church at Jackson last Sunday morning, delivering a sermon which, according to report, greatly pleased the audience.

Rev. Elton Wilson, of the Plaquemine charge, being somewhat run down physically, has been given a two months' vacation, which, we are informed, he will spend somewhere in the mountains. We trust that this season of relaxation and rest will speedily bring back the strength and vigor of this good preacher and energetic worker.

Mr. J. R. Bingham, of Carrollton, Miss., attended the recent Commencement exercises of Vanderbilt University, with which he was much pleased. Mr. Bingham is president of the Board of Trust of Grenada College and a Trustee of Millsaps College, and for many years has been prominently connected with the educational work of the Church.

Mrs. J. B. Streater and her daughter, Miss Elia Rivers, of Black Hawk, Miss., have been in Chicago for the past two weeks, where the former has been under medical treatment. The latest news from Sister Streater was that she was improving, and we trust that she may soon fully recover her health and strength.

Rev. T. W. H. Chisholm, of Ethel, La., who was licensed to preach at the recent session of the Baton Rouge District Conference, was a pleasant caller at our office last week. He was in the city to look after the work of the Mary Werlein Mission in the absence of the pastor, Rev. W. B. Perritt. He preached for that congregation, morning and evening, last Sunday.

The pulpit of the Parker Memorial Church of this city was occupied last Sunday morning by Dr. J. M. Henry, presiding elder of the New Orleans District, who preached a thoughtful and searching sermon on "Backsliding." At the evening hour Rev. A. G. Shankie, pastor of the Rayne Memorial Church, delivered a brilliant and most instructive discourse on "Christian Education."

It has been announced that the Felicity Street congregation of this city will not abate its activities during the summer months, but that all the services and regular meetings will be kept up. The pastor of this church, the Rev. W. W. Holmes, is not only an attractive and forceful speaker in the pulpit, but is also unusually gifted as a pastor and organizer. He is in high favor with his flock.

Rev. W. A. Bowlin recently sent us an additional list of subscribers from the Smithville charge (North Mississippi), for which we express to him our thanks. When he wrote, Children's Day had been observed at three of his appointments and was to be celebrated at the other last Sunday. He requests that prayer be made for his faithful organist at Smithville, Miss Sarah Knight, who is seriously ill.

Rev. Louis Fayard, of the Wolf River Mission, on June 21, wrote as follows: "We have just closed a ten days' meeting at Bulah. Brothers J. R. Cruthirds and R. G. Williams were with us. We had an outpouring of the Holy Ghost. There were several conversions and 13 were added to the church on profession of faith. Also, backsliders were made to feel the power of God and were reclaimed."

We have just received (too late for publication in this issue) a most interesting account of the dedication of the Arcadia Methodist Church last Sunday, written by Rev. A. Inman Townsley, the versatile pastor. Manifestly it was a memorable occasion. Bishop Murrah and Dr. C. W. Carter are both said to have been at their best, which means that the Arcadians enjoyed a great treat in the way of preaching.

We publish this week a contribution from the brilliant pen of the Rev. I. D. Borders, formerly of the North Mississippi Conference, but now stationed at Stockton, Cal., which we feel sure will be read with interest and appreciation. Brother Borders writes that he is in love with the West, but that now and then he becomes a little homesick. He is serving a kind and attentive people, and, as is always the case where he labors, the work is prospering.

Rev. J. T. Lewis, the popular pastor at Clarksdale, Miss., has lately been down with a spell of fever, which happily was of brief duration. We are glad to know that he is again able to be about, and we trust that he will soon be in the possession of his usual vigor. Brother Lewis is the Missionary Secretary of his Conference, and has been representing that important cause with great force and impressiveness before the district gatherings in North Mississippi.

The next move in the Vanderbilt lawsuit will be a statement from the Trustees on the Board who are friendly to the Church. This document is now being printed. According to report, some of the laymen on the Board who were thought to be cheek by jowl with Chancellor Kirkland and his crowd are not much disposed to stand by the declarations made by these gentlemen in their answer to the Bishops. This is not surprising; for that is a most extraordinary paper in more ways than one.

The latest news from Rev. J. W. Honnoll, the noble veteran of the North Mississippi Conference, who recently underwent a serious operation in Memphis, is that he continues to improve and expects soon to assume control of his charge at Tunica. We trust that Brother Honnoll will carefully guard against overtaxing his strength during this

oppressive season. We admire his zeal and unwavering devotion to his Master's cause, but he should not imperil his future usefulness by undertaking to do too much before he has fully recovered.

A correspondent informs us that Mr. Abe Somerville, of Greenville, Miss., was graduated in law from the University of that State at the recent Commencement, and that after spending a brief time in the law office of his brother, Mr. Robert Somerville, at Cleveland, he will be associated with the Hon. Dan Scott, of Clarksdale, in the practice of his chosen profession. This gifted young attorney is a grandson of the late Col. W. L. Nugent, of Jackson, who, in legal learning and skill as a practitioner at the bar, scarcely had a superior in the South.

In ordering his Advocate sent to 1415 Madison Avenue, Memphis (his present address), instead of Brookhaven, Miss., Rev. H. M. Ellis, adds: "The work for the Methodist Tri-State Hospital is starting off nicely, and the prospect is very encouraging." We are glad to have this good news concerning this needed and timely enterprise. Let the brethren in the co-operating territory give Brother Ellis their full and hearty support in carrying forward this movement. Without the assistance of the pastors, it cannot succeed.

The church at Starkville, Miss., has lately been sorely bereaved in the death of two of its leading and most worthy members: Mrs. C. E. Gay, and her daughter, Mrs. F. L. Wier. The editor formerly served this congregation, and well remembers these choice spirits, whom the Father has now called home. Indeed, he is not untouched by the sorrow occasioned by their departure. May God graciously sustain and comfort the stricken relatives and friends, and help them to bear bravely up under the trying burden of their grief!

Under date of the 19th inst., Rev. S. D. Howard, of Baker, La., writes: "I assisted Rev. H. B. Perritt in a revival lasting several days the latter part of May. We had a good meeting, which resulted in 11 accessions to the Methodist Church. The people showed their appreciation of my services by presenting me with a purse of \$20. One brother and his wife gave me the money to purchase a new hat. On account of not being well, I was unable to attend the District Conference at Franklinton last week, much to my regret. My work is progressing favorably."

Rev. S. A. Brown, our stirring pastor at Booneville, Miss., under date of June 19, writes as follows: "Rev. J. R. Countiss, president of Grenada College, spent the past two days in our community. We were delighted with the two sermons he preached yesterday. He secured two splendid girls for the college and may get more. We are satisfied that he is the man that we need at the head of our Conference school for girls, and we predict a great future for this excellent institution under his administration. We wish that all our people would show a larger appreciation of Grenada College. Many of us believe it is the place for the Methodist girls of North Mississippi."

The Louisiana Epworth League Conference which met at Ruston the latter part of last week had an interesting and most helpful session. Many instructive addresses were made, and the condition of the work throughout the State was carefully considered. Dr. Fitzgerald S. Parker, editor of the Epworth Era and General Secretary of the Epworth League Board, was present to the great delight of all. The following officers were elected for the ensuing year: Rev. W. Jamieson, Shreveport, president; Robert A. Steele, Ruston, vice-president; Mrs. Sudie J. Lingle, Shreveport, secretary; Miss Evelyn R. Price, Lake Charles, treasurer. The next meeting will be held at Lake Charles.

Bishop W. B. Murrah, accompanied by Mrs. Murrah, will sail for the Orient from San Francisco on Aug. 2. Prior to that time he will spend several days in Chicago, where he will confer with Bishop McDowell of the Methodist Episcopal Church, who has just returned from an extended trip abroad, concerning missionary matters in the Far East. Bishop Murrah will not return home across the Pacific, but after finishing his work in China, Japan, and Korea, will circumnavigate the globe, visiting Egypt, the Holy Land, Greece, Rome, and many other countries. It is not probable that he will get back to the United States before next spring. In his absence the Baltimore, the only Conference that he has in the home land, will be in charge of Bishop Denny.

In sending in his third round of quarterly conference appointments, Rev. J. R. Jones, the capable presiding elder of the Jackson District, who was operated on about a month ago for appendicitis, states that he is still improving and hopes soon to be entirely well. Brother Jones also referred to the work under his supervision as follows: "Notwithstanding my illness the interests of the church have been properly cared for in this territory. This is due to the sympathy and faithfulness of the brethren who have looked both after their own work and mine. No man was ever surrounded by a band more loyal and true than are my associates in this field. May God bless them and all the other brethren who have prayed for me and written words of encouragement during my illness!" We are especially gratified to have this cheering news from this efficient leader and worker, whom we trust will soon be able to resume his "loved employ."



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## Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

The subject of this sketch, DR. J. H. WHATLEY, of Silver City, Miss., was born near Deasonville, Miss., August 8, 1886, and died in the home of Dr. C. B. Holmes, of Silver City, Miss., June 12, 1911. He and Miss Mattie Holmes were united in holy matrimony on June 26, 1907. Of this union were born two children, both boys. He had just returned from College where he had graduated in medicine, having passed his examination before the medical boards of examiners of Nashville, Tenn., and Jackson, Miss., with distinction. A brighter future we never saw for any man. We were indeed proud of Dr. Whatley, and predicted for him a great future in his chosen profession. His last visit was to the home of the writer to see our grandbaby on the morning of May 27, when he seemed in perfect health. He was taken violently ill at 11:30 a. m. with appendicitis, and was operated on by Dr. Johnson of Yazoo City, about 5:30 p. m. This operation proved successful, but afterwards it was found necessary to operate for abscess on the liver, which was found to be in such bad condition we saw no chance for his life. He had the very best medical aid that could be secured. The physicians, with the assistance of two trained nurses, did all that was possible, but death claimed him as his victim on the evening of June 12. He was buried by the Masonic fraternity in the cemetery of Yazoo City on the morning of the 13th. He leaves a wife and two small children and a host of friends and relatives to mourn their loss. He said he was not afraid to die, but was ready to go. In the midst of life we are in death. We extend to the bereaved our sympathy, and pray God's richest blessings upon them in this time of sadness. God's ways are past finding out.

His true friend and brother,  
 J. H. FOREMAN.

In the early morning of May 18, 1911, at her home in Magnolia, Miss., MRS. HELEN WOOTE GOZA died. There was no warning; no illness. She arose as usual and went about her daily tasks. As she returned from an errand to the yard, she fell stricken against the steps and a few minutes later died in her husband's arms. The night was over and she saw the eternal day, glorifying the mansions in our Father's house. Helen Inez Wooten was born in the western part of Copiah county, Miss., near Barlow, Feb. 28, 1852. Her father was Rev. A. J. Wooten, a local Methodist preacher; her mother was Mrs. Catherine Weeks Wooten. In early girlhood she gave the Savior her heart and joined the M. E. Church, South, at Rehobeth Church, from which congregation God had gathered to himself a host of children after faithful pilgrimages had been ended. On Nov. 29, 1887, she was married to Mr. B. F. Goza, and to his large fam-

ly of motherless girls and boys she became a mother indeed, winning from them a devotion scarcely less than children give their own parents. There have been few more devoted wives and few who made home a brighter, happier place. This writer will always remember with gratitude her unstinted and cheerful hospitality, which she extended to none more freely than to her pastor. In her last days she was by poor health prevented from attending public services, but she was at all times ready for the family worship, and never failed to encourage her husband in every religious enterprise. We held the funeral service at her home on the afternoon of May 18, the pastor being assisted in the service by the Presbyterian pastor and by Rev. J. T. Leggett, the presiding elder, who had known her from his boyhood, and who paid to her memory a feeling and beautiful tribute. The home here is broken, the children are scattered to homes of their own, and the home "over there" has been enriched by the pure spirit of our departed friend. Write, "Blessed are the dead which die in the Lord."

H. B. W.  
 Magnolia, Miss., June 10, 1911.

Died, at her home in Mantachie, Miss., Saturday night at 8 o'clock, June 10, 1911, MRS. NANNIE MAY SIMS, aged thirty-eight years, the devoted wife of Mr. Joe Sims. These few words tell of the peaceful ending of a life beautiful, useful and dearly beloved. The hearts of many loving relatives and friends have been filled with sorrow by her death, and drawn out in prayerful sympathy toward the bereaved husband and child. Her life was one grand sermon of faith and duty, and all that she did seemed to have been ordered by the Lord. At the tender age of 11 years, in all the purity and innocence of sweet childhood, she united with the Methodist Church and pledged her faith to the King of kings. As a leader in church work, she was ever ready, efficient and consecrated. She was the teacher of the primary class in Sunday school for several years. It seemed to be the joy of her life to teach the little ones the way of life, and her influence among them will still live. During her many days of suffering she displayed only gentle patience and resignation, and passing from earth to heaven, left behind only sweet memories to those who loved her. In her death a tender boy of 15 years was left motherless, but the chastening rod will only serve the divine purpose of strengthening all upon whom it falls. "Sorrow is God-like, grand and great, wise and far-seeing, and the crown of all crowns has been one of thorns." How we shall miss her, yea, how she is needed in the home, in the community and in the church! Yet we must bow in humble submission to Him who doeth all things for the best. May the Good Shepherd take special care of the husband, so lonely; may the Holy Spirit do His perfect work in the heart of the dear boy, and may they become a united family around the great white throne.

Baldwyn, Miss.

GEORGE W. McEWIN.

"When I die, I want to be carried to the church for my funeral services. I want the pall bearers to be J. R. Little, L. L. Magee, W. C. Blunt, Geo. W. Anderson, I. S. Wyatt, and B. S. Alford. I want the pastor at Centenary Church to assist my pastor in the funeral services. I want the choir to sing 'Jesus Keep Me Near the Cross.' I was born, Nov. 22, 1849. I was married to Miss Mary F. Linor, Dec. 18, 1871; joined the church, September, 1872; was baptized by J. W. Sandell. I served as steward in the church most of my church life." I was Brother McEwin's pastor for nearly three years and was associated with him more than any member in my pastorate for twenty-six years. He loved his church with a pure love, and nothing pleased him more than to serve the church. He was especially interested

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in building up the South McComb Methodist Church, and rejoiced in every advanced movement. He said to me, "I want to see the church out of debt before I die," and he lived to see it. He was an honest man and as clear of deception as any one that I have ever known. His brethren loved him and trusted him. His funeral service was one of the largest that I have ever attended. The rich and poor gave every evidence that Brother McEwin was no respecter of persons in his dealings and intercourse with his fellow-men. I shall ever thank God for the three years that I was intimately associated with him. He was a lover of prayer and would always pray when I would be ready to leave. "Please have a word of prayer with me before you go." He loved his children and prayed earnestly that they might be useful Christian men and women, and in return his children loved him and were so kind and attentive to him in his suffering. His last words to me were, "I will soon be at rest."

G. D. ANDERS.

### MEMORIAL RESOLUTIONS

Adopted by the Sunday school of the M. E. Church, South, Ponchatoula, La., relative to the death of Duncan Lanier.

Whereas in his infinite wisdom the Creator of us all on May 23, 1911, removed from our Sunday school our beloved and esteemed young friend, DUNCAN W. LANIER, a young man of most exemplary life; therefore be it resolved,

First—That we hold in high appreciation and loving remembrance the life of this young man. Only fifteen short years did God spare the life of this noble boy, but he remained with us long enough for us to learn to love him exceedingly, and his going away has left us sad. Let us not think of him as dead, but living. Jesus said, "I am the resurrection, and the life: he that believeth on me though he were dead, yet shall he live: and whosoever liveth and believeth on me shall never die." Let us look away from the grave and think of that time when we shall meet again in our Father's blessed home above.

Second—That we extend our heart-

felt sympathies to the bereaved family of the deceased in this great sorrow. May the God who tempers the wind to the shorn lamb, and who giveth his beloved sleep, be their stay and comfort!

Third—That a copy of these resolutions be sent to the New Orleans Christian Advocate, and that a copy be sent to the bereaved family.

Signed: J. A. McCormack, J. R. Ables, Committee.

### RESOLUTIONS OF RESPECT.

Whereas God in his infinite wisdom has seen fit to take from a family a loyal husband and father, from the State a peerless citizen and from the church an earnest, consecrated member, Brother E. A. GILBERT, therefore be it resolved by the quarterly conference of Homewood circuit:

First—That we extend to the bereaved family our sympathy and condolence.

Second—That we exhort our membership to walk in his footsteps as a citizen.

Third—That we commend his loyalty to the church and his faithfulness to duty.

Fourth—That a copy of this be spread upon the minutes of our quarterly conference, a copy sent to the bereaved family and a copy be sent to the New Orleans Christian Advocate for publication.

Signed: E. M. Lane, J. T. Weems.

Bingham School, Asheville, N. C.

In Col. Bingham's new Catalogue he offers: A FREE ROUND TRIP Ticket from anywhere within 1500 miles of Asheville, to any parent who, after a careful inspection, is not convinced that, except for mere show, the Bingham \$30,000.00 Plant is the BEST and SAFEST such parent ever saw.

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## Tidings From the Field

### Van Cleave, Miss.:

The Lord has been good to the people of this community. On the third Sunday in May and the week following, we had a glorious revival at Mt. Pleasant Church. The Lord was there in his old-time power. Sinners were convicted of sin, of righteousness, and of judgment to come, mourners were happily converted and the Christians were made stronger in faith. The whole country was blessed and we feel that much lasting good was done. After Sunday the preaching was done by Brother W. J. Ferguson, of Brooklyn, Miss. I never heard him preach with more power and liberty. On last Sunday, the 18th of June, Children's Day was held at the same church (Mt. Pleasant). A beautiful program was gotten up and carried out by the committee, without any assistance from the pastor whatever. Miss Daisy Magee, field lecturer for the Sunday School Board of the Mississippi Conference, was with us that day. She lectured in the afternoon to a packed house. Her theme was "The Modern Sunday School" and she explained the graded course, the Cradle Roll and the Home Department. She spoke at 8 o'clock in the evening at Van Cleave on the Sunday school work, and we feel sure that our Sunday schools are going to profit by these lectures. Brother James Broom, a local preacher from the Mentor charge, was also with us at Mt. Pleasant, and after the lecture by Miss Magee, gave a very inspiring talk. We ask the prayers of all Christians who may chance to read these lines that our Father in heaven may lead us and teach us exactly what to say and do here in this part of the field. There are problems to solve here that are not found everywhere, and we need the prayers of all true Christians that God may in his own way solve and overcome these difficulties for us, if it be his will.—Jas. M. Lewis, P. C. June 21, 1911.

### Osyka and Liberty Charge (Miss.):

Thus far we have had a most pleasant year and are expecting the best to come. "The Lord of Hosts is with us," and we are rejoicing in his love and the sanctifying and keeping power of his Spirit. At our regular appointments two adults and one bright little girl have joined the church by profession of faith. One was received by certificate. We had the pleasure and honor of having our conference meet with us at Osyka in April. A better missionary spirit and more people tithing are some of the fruits of the conference. The last night, Rev. G. H. Galloway preached a masterful sermon on "the tenth," after which \$70 was received in cash and subscriptions on conference collections. The following Saturday and Sunday, our presiding elder, Rev. J. T. Leggett, held our second quarterly conference at Muddy Springs. On Sunday, after preaching a soul-stirring sermon to a well-filled house, he proved his efficiency as a collector by getting \$60.50 on Conference collections in cash and subscriptions. Better than that, after his sermon in the afternoon, a bright young girl came forward and united with the Church. The people on our work do not want the presiding elder changed or his office done away with.

Rev. Paul D. Hardin closed our revival meeting at Osyka last Friday, June 16. This meeting was a great blessing to the Church and town. Men have enrolled in Sunday school since the meeting who never came before.

Over 75 per cent of our Conference collections have been paid, and the remainder is in good subscriptions. The pastor's salary lacks only a few dollars of being up to date. "We press on."—J. Loyd Decell.

### Downsville, La.:

Our second quarterly conference at Douglas Church became history June 18. In the absence of the presiding elder, Dr. Keener, Rev. D. C. Barr presided, and that, too, as acceptably as a Bishop. We had a fairly good representation from over the circuit. Brother Barr preached two soul-inspiring sermons (Saturday at 11 a. m. and Sunday at 11 a. m.). I think everyone felt that it was good to be there. We have received 3 by certificate and 2 on profession of faith since our first quarterly meeting. We have 4 Sunday schools organized on this work of the 6 appointments. Children's Day was observed at Douglas Church, under the leadership of our faithful superintendent, Brother S. D. Rineheart. We had a good program and very good interest, and in spite of the inclemency of the weather the collection amounted to \$2.40. Our revival meetings begin the first Sunday in July at Walnut Lane and will continue until every point on the work has had meetings. Pray for us that God may pour out his Spirit upon us, and give us a gracious revival all over the charge. I will remember the Advocate during our meetings.—L. E. Crooks.

June 21, 1911.

### PROTRACTED MEETING AT SHUBUTA.

A protracted meeting of nine days' duration was recently held at Shubuta, Miss., ending on the 14th day of June. The meeting was conducted by Rev. G. A. Klein, an evangelist of Franklin, Tenn., who was highly recommended to our people by Prof. J. F. Collins, former principal of the Shubuta High School, and recently chosen principal of the Public School of Bloxi. Mr. Collins says of Bro. Klein that he is full of the Holy Ghost, and that he had never seen a more earnest man than he. Our experience with Bro. Klein fully justified the estimate placed on him by Mr. Collins. He is thoroughly in earnest and his whole soul is in his work. His entire time and strength is given to his meetings while in progress, and none is given to social pleasures. The church here was very much revived under his preaching. One lady has been making a canvass of the town in the interest of religion and of her Sunday school class since the meeting closed, and as a result of it, she has increased the size of her class several fold. Bro. Klein was assisted in the meeting by Bro. Piner, who conducted the song service and whose singing was enjoyed by all. Those who want a thoroughly consecrated preacher to assist them in meetings would do well to secure the services of Bro. Klein. D. W. HEIDELBERG.

Shubuta, Miss.

### NOTICE.

The Hattiesburg District Conference meets at Richton, Miss., July 11-14, 1911. I am very anxious to have all the names of the delegates from the different charges in the district so I may arrange for their entertainment. I am depending on the pastors of the district to send me the names of their delegates, and I hope they will do this at once. R. P. FIKES.

## SNOWDRIFT HOGLESS LARD

Snowdrift Hogless Lard is positively the first, the ORIGINAL hogless, digestible shortening. There are imitations on the market, that should be treated AS IMITATIONS! Which would you prefer, steak, or imitation steak? Apply the same preference to shortening. Get "SNOWDRIFT!" One-third less expensive, one-third more value. Makes delicious cake.

Snowdrift Hogless Lard is sold by all leading grocers who avoid "substitution" business. Buy in tins only. U. S. Inspected.

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Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.



## Epworth League

By Rev. H. B. Watkins.

### Devotional.

Our theme for July is "Our Help in the Lord." Our subject for July 2 is Patriotism, and is an appeal for good citizenship. Use II Samuel x, 12. The Era gives us the following:

### Some Things the True Patriot Will Do.

"The true patriot will defend his country. When the call for recruits is sounded, he will not hide away in the woods. He will hasten to stand in his place in the trench. In time of war the deserter is not a greater menace to the safety of a cause than the man who cowardly or selfishly refuses to enter for his country's defense. We do not maintain a sufficiently large standing army in America to guarantee security against invasion by a powerful foe. Our boasted dependence lies in the patriotism of our citizenship. Imagine a war with Japan. Would there be enough volunteers to swell the army to such proportions that America could hope for victory? To question the proposition would be by many considered treasonable.

"A war with Japan is remotely improbable. War with any nation appears to be ever more unthinkable. But the necessity of being on the defensive is not removed. Perils greater than invasion by an army with banners threaten our shores every day. Yellow fever, the plague, and thousands of unconsidered dangers lurk in waiting to find entrance to our country. We keep them out by strict quarantine regulations. When the yellow fever last got a foothold in New Orleans, the greatest danger to the whole country rose, not from the disease itself, but from the unpatriotic conduct of certain of the population along the coast. Many persons proved that they were ready to jeopardize countless lives merely for their own safety, and in not a few cases simply their own convenience. Upon the obedience of every citizen to prescribed regulations, upon general cooperation on the part of a majority of the members of a community whenever a crisis is met depends the power of the community to defend itself against untoward evils. The plague as well as war tests a man's patriotism.

"Every year more than a million and a half foreigners come to America to live. There is much debate concerning the conditions upon which these homeseekers ought to be admitted. Especially on the Pacific Coast trade conditions are said to be importantly affected by the coming of the foreigners. Laws are petitioned for looking to more stringent regulations in regard to immigration. Unquestionably we ought to defend our land against every ill, but to seek to do no more than to protect our markets against cheap labor and cheap goods is to put defense of country on an exceedingly trivial basis. Much more ought we to be concerned to defend our land against the corruption of morals, the deterioration of democratic institutions, the impoverishment of intellectual life, and the decay of religion so imminent by reason of the ingress of these thousands of aliens. And the form of defense ought to provide for the saving of the immigrant, not simply his exclusion.

"The true patriot will do all he can to maintain the honor and the dignity of his country. This involves the whole question of citizenship. The ideal to be striven for is fittingly symbolized by the schoolhouse with the flag flung over it and the Bible on the reading desk."

### NOTES.

Speaking of the Epworth Era, leads us to say that we have seen no publication of its kind that excels it. Dr. Parker is giving us a splendid periodical.

The Epworth Era this week contains a splendid likeness of Dr. H. Walter Featherston, of the Mississippi Conference, who was one of our best League pastors and a great League presiding elder. He is giving us just now a splendid series of articles in the Era on the New Testament Church.

### NOTICE TO MISSISSIPPI CONFERENCE LEAGUES.

This year's annual conference will meet at Seashore Camp Grounds, near Biloxi, July 21-23. Write me for circular, if you haven't already received one. CLIFFORD R. FIELD, Natchez, Miss.

### FROM FAR AWAY WASHINGTON

Mr. B. J. Barks, Everette, Wash., writes: "It seems I can not find your 'Gray's Ointment' in this far away place. I have used this wonderful ointment and tested its merits to my entire satisfaction. I feel that I cannot be without it, so enclose 25c, for which you will please send me a box by mail." "Gray's Ointment" is known and recognized the world over as the best and most efficient cure for cuts, bruises, boils, burns, blood poison, old sores, carbuncles, piles, poison oak, etc. Send direct if your druggist can't supply you—price 25c. A card addressed to W. F. Gray & Co., 864 Gray Building, Nashville, Tenn., will bring you a free sample box—get one.

### LOUISIANA CONFERENCE.

#### Monroe Dist.—Third Round.

Monroe	July	16
W. Monroe	July	16, 17
Bastrop, at Humphries		
Chapel	July	22, 23
Farmerville	July	29, 30
Waterproof, at Wesley	Aug.	5, 6
Gilbert, Holy Grove	Aug.	8
Bonita, at Jones	Aug.	12, 13
Lake Providence	Aug.	16
Delhi	Aug.	20, 21
Brooklyn	Aug.	23
Floyd	Aug.	26, 27
Downsville	Aug.	29, 30
Mangham, at Bouff River	Sept.	2, 3
Eros, at Indian Village	Sept.	6
Winnsboro, at Bouff		
Prairie	Sept.	9, 10
Rayville	Sept.	13
Florence	Sept.	17, 18
Mer Rouge	Sept.	20

District Conference will meet in Rayville, July 26, 10 a. m.

S. S. KEENER, P.E.

### Free to Our Readers

Write Murine Eye Remedy Co., Chicago, for 48-page Illustrated Eye Book Free. Write all about Your Eye Trouble and they will advise as to the Proper Application of the Murine Eye Remedies in Your Special Case. Your Druggist will tell you that Murine Relieves Sore Eyes, Strengthens Weak Eyes. Doesn't Smart, Soothes Eye Pain, and sells for 50c. Try It in Your Eyes and in Baby's Eyes for Sealy Eyelids and Granulation.

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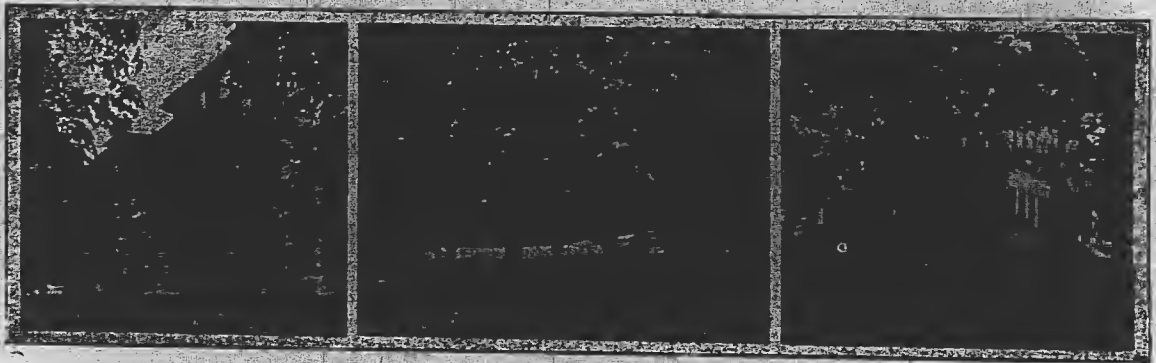
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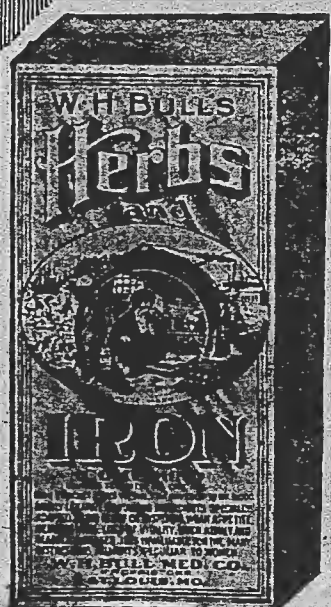
For particulars, address, stating age and sex of student. Chancellor WM. W. SMITH, A. M., LL. D. College Park, Lynchburg, Va.



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**THE EFFECT** Sluggish, impure blood is the most disastrous thing the system has to contend with. It breeds disease; retards digestion; causes constipation; heart palpitation; dizziness; headaches; nervousness and wrecks the whole body generally. It produces that tired, indifferent, good-for-nothing feeling, brings on the blues and makes you feel as though life were not worth the living.

**THE CURE** W. H. Bull's HERBS and IRON is an ideal combination of medicinal herbs and Pyrophosphate of Iron, which makes it invaluable in all cases of liver, kidney and stomach troubles, and is especially recommended to women suffering from female weaknesses in any form. W. H. Bull's HERBS and IRON makes pure, rich, red blood and strengthens heart action. Invigorates the nerves and restores the organs to normal health; cleanses the bowels and insures perfect digestion; creates a hearty appetite and eliminates uric acid from the blood. Mrs. T. Dilworth, Aberdeen, Miss., writes: "I have tried your Herbs and Iron and can vouch that it did me a great deal of good, especially in cleaning up my system and in putting new life and energy into my body."

**THE GUARANTEE** W. H. Bull's HERBS and IRON is sold by all druggists. Here is our Guarantee. Get a bottle, take two-thirds of it, and if you are not satisfied that it is improving your health, take the remainder back to your druggist and he will refund your money—every cent of it. If your druggist's supply is exhausted ask him to order it for you from his jobber.



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Brookville, Miss.

**A Fitting Memorial****What to use and what not to use in erecting a Monument.**

The question of selecting the proper material for a monument is one that each and every one of us will be interested in at some time. More monuments are being erected to-day than ever before, and you can't tell when you are going to be one of a committee to select monumental material for some worthy cause, or when it will be necessary to select one for your own needs. In either event, this information will be of value to you, or possibly enable you to intelligently advise some friend as to the proper material.

First of all, ask yourself the question, "why are monuments erected?" The answer is, "to perpetuate the sacred memory of some one dear to our hearts, who is here no more." The problem, then, is to select a material that is perpetual, something that will stand the test of time and weather, not for a year, or even a score of years, but always, even unto eternity. But this is not all; that material in addition to possessing time-resisting qualities, must also be a thing of beauty and adornment, that your last tribute to the honored dead may bespeak the sentiments and feeling of your inmost soul for those loved ones.

For a monument of any kind, whether it be in the shape of a stone, sepulchre, building, or what not, there is no material in the whole world so fitting and appropriate as Georgia Marble, and this statement is made after a thorough examination into the various marbles and granites used for this purpose. In beauty and attractiveness Georgia Marble is unsurpassed. It has a variation in color from an almost pure white, which is known as "Kennesaw," to a mottled black and white, called "Creole," and there is also a pink called "Etowah," but coming between light and dark is what is known as "Cherokee," which is a silver grey. This marble is the greatest product of Georgia and is noted for its artistic tracings of black, which makes it a favorite marble for both structural and monumental purposes. When lettered, the inscription stands out in bold contrast with the beautiful background, and is plainly legible for quite a distance.

When it comes to the durability and lasting qualities of Georgia Marble, its crystalline formations are so closely interlocked as to prevent the slightest degree of absorption or decomposition. Its crushing strength is, by U. S. Government test, upwards of 10,000 pounds per square inch, and its heat resistance is upwards of 1,000 degrees Fah. Georgia Marble is by far the most superior material for monumental purposes, being the best American marble and resembling in every particular the marble used in ancient times in erecting those magnificent palaces and gorgeous temples. Every live dealer can supply you with Georgia Marble in the Cherokee, Creole, Etowah and Kennesaw grades, but if your dealer should not happen to have it, write to the Georgia Marble Co., Tate, Ga., and they will put you in touch with a nearby dealer who can supply you.

**Sunday School****LOUISIANA NOTES.**

By Rev. P. O. Lowrey.

After zealously pursuing his determined course, Rev. W. D. Kleinschmidt, on June 11, completed the organization of a Bible class of thirty eight charter members for the men who are employed at the sawmill at Bon Ami, La. Rev. J. F. Foster, who has built up a class of one hundred since Conference at De Ridder, was present and gave some inspiring thoughts on the Adult Bible Class Movement and Work, and the pastor is expecting this class to accomplish large things. The officers are: Mr. L. E. Stewart, President; Mr. Munro Jones, vice-president; Mr. P. O. Bedgood, secretary and treasurer, and Mr. Martin, teacher.

Last year Rev. D. C. Bennett, pastor of the Longville and Merryville charge, organized a Sunday School at Fields, a logging location twelve miles from the railroad, and on Children's Day of this year when the school was less than twelve months old he had 89 scholars present, besides the visitors, and \$5.80 collection. Some of our more pretentious Sunday Schools don't beat this. There are seven teachers, and Mr. S. W. Ishell, log scaler, is superintendent, and Mr. Tyler, bookkeeper and paymaster, teaches the Bible class. Good for Fields!

The Jennings Sunday School has elected Mrs. J. S. McElhinney superintendent of the Home Department and Mrs. E. A. Lee superintendent of the Cradle Roll. A monthly teachers' and workers' meeting has also been inaugurated which assembles among the members from place to place with a social side to the work.

Mr. Joe Wynn, teacher of the Young Men's Bible Class in Crowley, is also doing a fine mission work in superintending a mission Sunday school at Davidson's school-house. He teaches the men's class; Mrs. Wynn, the children's class, and Mrs. Dr. Haussey, the woman's class. There are 80 scholars.

Rev. J. F. Wynn has been chosen teacher of the Business Men's Class of the Crowley Sunday school, vice Prof. Shaw, who is absent for the summer. The class numbers about twenty.

**MISSISSIPPI CONFERENCE NOTES.**

By Rev. B. F. Lewis.

It may sound paradoxical, yet it is too often true that an evil has resulted from our well organized and graded Sunday schools. The parent in too many instances has turned over all religious instruction to the school. This should not be. No parent should be willing for any other to make the first impression on the child's mind for Christ. If every school will see that an adult Bible class is organized, and a Home Department started, this evil, for evil it is, will to a very great extent be mitigated, if not corrected.

In the recent Year-Book of the Baltimore Conference Sunday School Board, there is an honor roll, containing a list of all Sunday schools contributing ten dollars and over during the year to Children's Day Fund, also the "Blank Family." The latter is a list of all charges in the Conference which did not observe the day during the year. It is to be hoped the "Blank Family" of the Mississippi Conference will not be of the Rooseveltian type this year.

At the International Sunday School Convention just closed in San Francisco Cal., Mr. Marion Lawrence, General Secretary, reported 14,946,504 Sunday school scholars in the United States and Canada, which is an increase of 1,431,006, in the past three years.

The Sunday school at Vanceave has recently observed Children's Day. The field secretary was present and took part in the exercises. The school is in good condition, is preparing to grade the pupils and will introduce the graded literature in the fall.

**EDUCATIONAL****MERIDIAN WOMAN'S COLLEGE****Among the Health-giving Pine Hills of Mississippi.**

The largest private school for girls in the South, an ideal union of home and school. Non-sectarian, yet Christian, a school where the social and religious welfare of your daughter is carefully guarded and no phase of her education neglected. Beautiful 60 acre campus. Largest conservatory of Music in the entire South; Oratory and Art.

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**Meridian Woman's College, J. W. Beeson, A. M. President, Meridian, Miss.**

Meridian Male College, a quarter mile distant, is an ideal place for your son. Military discipline. Christian home influences. Operated in connection with the Meridian Woman's College.

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**CHAMBERLAIN-HUNT ACADEMY, Port Gibson, Mississippi.**

A High Grade Training School for Boys and Young Men.

First class boys wanted. Industrial and Practical in aim. Courses on Agriculture and Manual Training just added. Buildings modern, steam heat, electric lights, etc. In old historic section near Vicksburg. No malaria. Among High



Hills. Four Optional Courses. Instructors all College Graduates. No Hazing; Military abolished. Some boys reduce expenses by work. Non-sectarian, but Christian. Bible a Text Book. Last session crowded. Cheapest school of its kind in the South.

\$100 Pays all Expenses. Kind of School South Needs.

Mention the Advocate. For Catalog address **M. R. MELVIN, A. M., Pres.**

**MARTIN COLLEGE.**

An Endowed School for Girls and Young Women.

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Located on Main line of the L. & N. R. R., eighty miles south of Nashville, forty miles north of Decatur, in the beautiful "Blue Grass" region so famous for health and the beauty of its scenery. Cultured community. All departments. German Director of Music. Conservatory and University trained teachers. Modern buildings. Good pianos, new \$1000 grand for recitals. Correspondence invited. Forty-first session begins Sept. 20, 1911. Write for catalogue. Address **W. T. WYNN, Pulaski, Tennessee.**

**Morgan School Not Better than Some Others**

Morgan School has no better building, the health of the school and town is not superior to some, the Dormitory and Gymnasium are not better than some others in the State.

All these are good enough.

But the standard of character and scholarship is equal to the best and superior to many.

If information is desired, write for catalogue.

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**The Mississippi Conference Training School, MONTROSE, MISS.**

A unique Preparatory school for boys and girls with wholesome moral surroundings and positive Christian influence.

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cover the blemishes and to excuse the  
failings of a friend; to draw a cur-  
tain before his stains, and to display  
his perfections; to hurry his weakness-  
es in silence, but to proclaim his vir-  
tues upon the housetop.—Robert  
South.

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not injure the most delicate skin.

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been called home. In the presence  
of the bereaved husband, Rev. Robert  
Randle, and children, relatives and  
friends, the Rev. D. C. Barr and the  
writer officiating, we laid to rest in  
the cemetery at Minden, La., at 10  
a. m., the 12th inst., Sister Pauline  
Randle, of Cotton Valley, La., and on  
the 14th inst., at 4 p. m., in the  
Greenwood cemetery at Shreveport,  
La., in the presence of her sorrowing  
husband, Rev. J. G. Sloane, children  
and friends, Dr. G. E. Cameron and  
the writer officiating, we buried Sister  
Gettie Sloane, of Haughton, La. In  
the going home of these two conse-  
crated workers, whose lives have con-  
tributed so much to the success of  
the ministry of their husbands, I  
feel that our Conference has lost  
much, but that they have gained  
more. The Lord comfort our be-  
reaved brethren and friends.

W. J. PORTER.

**QUARTERLY CONFERENCES.**

**NORTH MISS. CONFERENCE.**

**Sardis Dist.—Third Round.**

Pleasant Hill at Baker's Chap-  
el ..... July 1, 2  
Mt. Pleasant, Marshall Inst. July 8, 9  
Sardis ..... July 16, 17  
Hernando ..... July 19  
Lake Comerant and Hinds. at  
Poplar Corner ..... July 20  
Byhalia, at Fount. Head. July 22, 23  
Como ..... July 30, 31  
Tyro, at Mt. Vernon ..... Aug. 5, 6  
Olive Branch, Oak Grove. Aug. 12, 13  
Wall Hill, at Grubb Hill. Aug. 15  
Long Town, McGee's Chap. Aug. 17  
Oakland, at Bethel. Aug. 19, 20  
Courtland, at Shiloh ..... Aug. 22  
Senatobia ..... Aug. 23  
Cockrum, at Independence. Aug. 26, 27  
Eureka, at Pisgah ..... Sept. 2, 3  
Arkabutla ..... Sept. 9, 10  
Crenshaw ..... Sept. 12

W. M. YOUNG, P. E.

**Winona Dist.—Third Round.**

Winona Circuit, at Salem. July 8, 9  
Carrollton, at Valley Hill. July 14  
Ruleville, at Sandy Bayou. July 15, 16  
Webb, at Parchman ..... July 22, 23  
Inverness, at Colle. July 23, 24  
Mar's Hill, at Hopewell. July 26  
Schlater ..... July 29, 30  
North Carrollton, at Mc-  
Carley ..... Aug. 5, 6  
Indianola, at Falsonia. Aug. 12, 13  
Moorhead, at Blaine. Aug. 13, 14  
Lambert, at Glendora. Aug. 19, 20  
Minter City. 8 p. m. Aug. 20  
Eupora, at Eupora ..... Aug. 24  
Bellefontaine, at Walthall. Aug. 24  
Kilmichael, at Lodi ..... Aug. 26, 27  
Tutwiler, at Marks. Sept. 2, 3  
Slate Springs, at Bethel-  
hem ..... Sept. 9, 10

E. S. LEWIS, P. E.

**Corinth Dist.—Third Round.**

New Albany Circuit, at  
Ingomar ..... July 1, 2  
New Albany Station, at  
New Albany ..... July 2, 3  
Corinth Ct., at Mt. Carmel. July 8, 9  
Corinth, South Side, at  
Corinth ..... July 9, 10  
East Booneville Circuit, at  
Blythes Chapel ..... July 14  
Mooreville Ct., at M. .... July 15, 16  
Mantachie Ct., at Hebron. July 17  
Jonesboro Ct., at Ebenezer. July 22  
Ripley and B. M., at  
Falkner ..... July 23, 24  
Rienzi Ct., at Bethel. July 29, 30  
Tishomingo Ct., at Paradise. Aug. 4  
Bellmont Ct., at Patterson  
Church ..... Aug. 5, 6  
Booneville Ct., at Shady G. Aug. 12, 13  
Dry Run Ct., at Mt.  
Carmel ..... Aug. 19, 20  
Hatchie Mission, at Mt.  
Pisgah ..... Aug. 21  
Ripley Mis., at Black Jack. Aug. 22  
Dumas Ct., Jacobs Chp. Aug. 23  
Sherman Ct., ..... Aug. 25  
Myrtle Ct., at Ebenezer. Aug. 26, 27

Kossuth Circuit, at Pleas-  
ant Hill ..... Sept. 2  
Guntown and B., at Bald-  
wyn ..... Sept. 3, 4  
Baldwyn Mission, at Pales-  
tine ..... Sept. 9, 10  
BEN P. JACO, P. E.

**Greenville District—Third Round.**

Cleveland ..... July 1, 2  
Clarksdale ..... July 2, 3  
Hollywood ..... July 8, 9  
Lula ..... July 9, 10  
Sabino ..... July 11  
Dundee ..... July 12  
Dockery ..... July 16, 17  
Litton ..... July 18  
Hillhouse ..... July 22, 23  
Kuhn ..... July 29, 30  
Hollondale ..... Aug. 5, 6  
Shaw ..... Aug. 13, 14  
Sherard ..... Aug. 20, 21

Let the pastors take particular note  
of question No. 17 in the business of  
the quarterly conference, and make a  
written report in full of this question,  
as the Discipline requires.

W. W. WOOLLARD, P. E.

**Columbus Dist.—Third Round.**

Macon ..... July 2, 3  
Brooksville, at New  
Bethel ..... July 4  
Columbus, First Ch. .... July 9, 11  
Columbus, Second Ch. .... July 9, 19  
Mashulaville, at Mt. He-  
bron ..... July 15, 16  
Crawford, at Pope's Chp. July 22, 23  
Starkville Ct., at Kilgore. July 29, 30  
Sturgis, at Pughs ..... Aug. 5, 6  
Mayhew ..... Aug. 11  
Cedar Bluff, at Pearson. Aug. 12, 13  
Cochrane ..... Aug. 19, 20  
Columbus Circuit ..... Aug. 26, 27

J. E. THOMAS, P. E.

**Aberdeen Dist.—Third Round.**

Tupelo ..... June 25, 26  
Amory and Nettleton. June 25, 26  
Smithville, at S ..... July 1, 2

JAMES H. FELTS, P. E.

**Durant Dist.—Third Round.**

West, at Hebron ..... July 1, 2  
Durant ..... July 3  
Kosciusko Station, at East  
Union ..... July 6  
Pickens, at Richland ..... July 8, 9  
Valden, at Midway ..... July 15, 16  
McCool, at Shady Grove. July 22, 23  
Louisville, at Rocky Hill. July 26  
Rural Hill, at Plattsburg. July 29, 30  
High Point, at Mt. Pleasant. July 30, 31  
Chester, at South Union. Aug. 1  
Ackerman, at Mt. Airy. Aug. 4  
Ebenezer, at Bethany ..... Aug. 5, 6  
Kosciusko Ct., at Salem. Aug. 12  
Sallis, at Salem ..... Aug. 13, 14  
Black Hawk, at B. Hawk. Aug. 19, 20  
Poplar Creek ..... Aug. 26, 27

N. G. AUGUSTUS, P. E.

**Oxford Dist.—Third Round.**

Red Banks, at Mahon. June 24, 25  
Holly Springs ..... July 9, 10  
Taylor, at Burgess. July 15, 16  
Coffeeville, at Gray Rock. July 15, 16  
Abbeville, at Union Hill. July 15, 16  
Potts Camp, at Winborn. July 15, 16  
Oxford ..... July 16, 17  
Toccapola, at Tula. July 22, 23  
Holly Springs Circuit, at  
Sylvestria ..... July 22, 23  
Paris, at Pine Flat. July 22, 23  
Water Valley, Main St. July 23, 24  
Water Valley, First Ch. July 23, 25  
Pine Valley, at Salem. July 29, 30  
Randolph, at Sprg. Hill. July 29, 30  
Grenada Circuit, at Hol-  
comh ..... July 29, 30  
Lafayette, at Liberty ..... July 29, 30  
Waterford, at Harris Chp. July 29, 30  
Duck Hill, at Bethel ..... July 29, 30  
Ashland ..... Sept. 2, 3  
Charleston, at Oak G. .... Sept. 9, 10  
Grenada ..... Sept. 10, 11

J. E. CUNNINGHAM, P. E.

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## Meridian Dist.—Third Round.

Enterprise and Stonewall,	
at Concord .....	July 1, 2
Scooba, at Spring Hill .....	July 8, 9
Vimville, at Why Not .....	July 22, 23
DeKalb, at New Hope .....	July 29, 30
Moscow, at Big Oak .....	July 31
Shubuta and Quitman, at	
Shubuta .....	Aug. 2
Matherville, at Poplar	
Springs .....	Aug. 3
Clara, at Goldwood .....	Aug. 5, 6
Meridian, 5th Street .....	Aug. 9
Lauderdale, at Marion .....	Aug. 12, 13
Meridian, Central .....	Aug. 16
Binnsville and Wahalak,	
Binnsville .....	Aug. 20, 21
Meridian, East End .....	Aug. 23
Porterville, at Porterville .....	Aug. 26, 27
Daleville, at Andrew's Chp. .....	Aug. 30
Waynesboro Circuit, at Fe-	
dora .....	Sept. 2, 3
DeSoto, at Hopewell .....	Sept. 9, 10
Meridian, 7th Ave. ....	Sept. 13
Meridian, Poplar Spgs. ....	Sept. 14
Waynesboro .....	Sept. 17, 18
Bucatanua, at .....	Sept. 19
Meridian, South Side .....	Sept. 20

W. H. LEWIS, P. E.

## Seashore Dist.—Third Round.

Lumberton .....	July 23
Escatawpa, at Orange Gr. ....	July 27
Americus, at Rosedale .....	July 28
Moss Point .....	July 29, 30
Columbia .....	Aug. 2
Hub, at Pinebur .....	Aug. 3
Oakvale, at Baxterville .....	Aug. 4
Ocean Springs .....	Aug. 5, 6
Mississippi City .....	Aug. 9
Vanceave, at Shiloh	
11 a. m. ....	Aug. 10
Mentorum, at Antioch .....	Aug. 12, 13
Lumberton .....	Aug. 16
Poplarville .....	Aug. 17
Derby, at Mill Creek .....	Aug. 18
Carriere and McNell, at	
Picayune .....	Aug. 19, 20
Gulfport, 25th Avenue .....	Aug. 23
Wolf River Mission, at Dur-	
ham's Chapel .....	Aug. 26, 27
Long Beach .....	Aug. 30
Biloxi .....	Sept. 2, 3
Bay St. Louis .....	Sept. 6
Logtown .....	Sept. 7
Coalville, at Poplar Head .....	Sept. 9, 10
McHenry and Wiggins, at	
McHenry .....	Sept. 13

W. B. JONES, P. E.

## Newton Dist.—Third Round.

Pachuta, at McGowan's	
Laurel, First Church .....	July 8, 9
Laurel, Kingston .....	July 8, 9
Laurel, Sixth Street .....	July 8, 9
Montrose, at Reid's	
Chapel, Tuesday .....	July 11
Lake, at Lake. Wed. ....	July 12
Rose Hill, at Paulding .....	July 15, 16
Chunkey, at Suquelen. ....	July 22, 23
Decatur, at Union. Wed. ....	July 26
Dist. Conf., at Union .....	July 26, 30
Shiloh, at Johns. Wed. ....	Aug. 2
Trenton, at Pulaski .....	Aug. 5, 6
Carthage, at Singleton	
Friday .....	Aug. 13
Walunt G., at Freeny .....	Aug. 19, 20
Homewood, at High Hill	
Tuesday .....	Aug. 22
Morton, at Zion Grove, Fri-	
day .....	Aug. 25
Hickory, at Garlandville .....	Aug. 26, 27
Philadelphia .....	Fri. Sept. 1
Neshoba, at Sand Town .....	Sept. 2, 3
Hillsboro, at Prairie Hill,	
Friday .....	Sept. 8
Forest, at Lena .....	Sept. 9, 10
Indian Mission, at Nesho-	
ba .....	Sept. 16
Stallo, at Neshoba .....	Sept. 16, 17
Newton .....	Sept. 20

T. J. O'NEIL, P. E.

## Port Gibson Dist.—Third Round.

Vicksburg, Crawford St. ....	July 9, 10
Silver City, at Midnight .....	July 11
Anguilla, at Anguilla .....	July 12, 22
Port Gibson .....	July 23, 24
Utica, at Learned .....	July 26
Fayette .....	July 29, 30
Gloster .....	Aug. 5, 6
Hamburg, at Knoxville .....	Aug. 11
Sunflower, at Straight	
Bayou .....	Aug. 12, 13
Rolling Fork, at .....	Aug. 15
Mayersville, at M. ....	Aug. 19, 20
Harriston, at Martin .....	Aug. 25
Washington, at Pine G. ....	Aug. 26

Natchez, Jefferson St. ....	Aug. 27, 28
Nebo, at Oak Grove .....	Sept. 2, 3
Wilkinson, at Mars Hill .....	Sept. 9
Woodville .....	Sept. 10
Hermanville, at .....	Sept. 16
Natchez, Pearl St. ....	Sept. 17
Rocky Springs, at .....	Sept. 23, 24
Oak Ridge, at .....	Sept. 30

Vicksburg, South Washing-  
ton Street .....

Centerville .....

Homochitto, at .....

Will the preachers in charge kindly have a carefully written answer to Ques. 19, as well as to Ques. 18 and Ques. 23? Please have all the items ready to fully answer Questions 8 and 9. We have had some vexations, delays and uncertainties here.

Let all of us bend all energy and faith to the matter of revival.

H. WALTER FEATHERSTUN, P. E.

## Brookhaven District—Third Round.

Crystal Springs .....	July 2, 3
Hazlehurst .....	July 8, 9
Bogue Chitto and Norfield,	
at Bogue Chitto .....	July 12
Tylertown, at Tylertown .....	July 15, 16
Bayou Pierre, at Sweet Wa-	
ter .....	July 22, 23
Barlow, at Lebanon .....	July 29, 30
Osyka, at Liberty .....	Aug. 5, 6
North Wesson, at Provi-	
dence .....	Aug. 12, 13
Topisaw, at Topisaw .....	Aug. 16
Buford, at Hopewell .....	Aug. 19, 20
Magnolia .....	Aug. 26, 27
McComb and Fernwood, at	
South McComb .....	Aug. 27
Wesson .....	Aug. 30
Adams, at Ebenezer .....	Sept. 1
Meadville, at Ediceton .....	Sept. 2
Pearlhaven, at Bethel .....	Sept. 3
Brookhaven .....	Sept. 3, 4
Summit, at East McComb .....	Sept. 10
McComb, Centenary .....	Sept. 10, 11
Monticello, at Georgetown .....	Sept. 16, 17
Scotland, at Bethesda .....	Sept. 23, 24

J. T. LEGGETT, P. E.

## Hattiesburg Dist.—Third Round.

Ellisville, at Ellisville .....	July 2, 3
Richton, at Richton .....	July 9, 10
Hattiesburg—Broad St.,	
at Petal .....	July 15, 16
Hattiesburg—Court Street .....	July 17
Hattiesburg—Main Street .....	July 18
Vosburg, at Saundersville .....	July 23, 24
Purvis, at Pine Grove .....	July 25
New Augusta, at Batson .....	July 26, 27
Summerland, at S. ....	July 29, 30
Mt. Olive, at Oakvale .....	Aug. 2, 3
Taylorville, at Okahay .....	Aug. 4
Collins, at Ora .....	Aug. 6, 7
Magee, at Sharon .....	Aug. 9
Silver Creek, at Bethel .....	Aug. 12, 13
Sumrall, at Sumrall .....	Aug. 16
Oloh, at Advance .....	Aug. 17
Prentiss, at Bassfield .....	Aug. 19, 20
Lucedale, at Shlpman .....	Aug. 27, 28
McLain, at Cross Roads .....	Sept. 2, 3
Eastabuchie, at McLaurin .....	Sept. 7
Eucutta, at Broyls .....	Sept. 9, 10
Sanford, at Sanford .....	Sept. 16, 17
Seminary, at Bethel .....	Sept. 20

District Conference at Richton, July 11-14. The conference will organize on the 11th at 8:30 p. m. All members are requested to be present at the organization.

M. B. SHARBROUGH, P. E.

## Jackson Dist.—Third Round.

Madison, at Pocahontas .....	July 15
Jackson, First Ch .....	July 16
Jackson, Galloway Chp. ....	July 19
Brandon .....	July 23, 24
Thomasville, at Forest	
Hill .....	July 24
Jackson, First Church,	
8 p. m. ....	July 26
Camden, at Forest G. ....	July 28
Sharon, at Millville .....	July 29, 30
Terry, at Forest Hill .....	Aug. 2
Canton .....	Aug. 6, 7
Mendenhall, at Holly G. ....	Aug. 8
Harrisville, at Poplar	
Springs .....	Aug. 9
Jackson, Capitol St. ....	Aug. 13, 14
Jackson, Rankin Street,	
7:30 p. m. ....	Aug. 13, 16
Florence, at Richland .....	Aug. 19, 20
Eden, at Phillips .....	Aug. 21
Lintonia, at Lake City .....	Aug. 22
Edwards .....	Aug. 24
Yazoo City .....	Aug. 27
Benton, at Tranquill. ....	Aug. 28

J. R. JONES, P. E.

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## MERIDIAN DISTRICT CONFERENCE.

A most delightful and spiritual session of the Meridian District Conference was held at Lauderdale, beginning Monday afternoon, May 29th, with an inspiring sermon by Rev. Roy H. Kleiser, and closing Friday, June 2, at noon, after a rich and mellow sermon by Rev. B. F. Jones, followed by an altar service and an old-time Methodist handshaking. It was a time of refreshing from the presence of the Lord, and good to be there.

Under the presidency of the district beloved, Rev. W. H. Lewis, the work of the Conference was carefully and diligently prosecuted.

This scribe, with Rev. R. H. Kleiser as assistant, occupied the secretary's table.

All the preachers-in-charge were present, except one who was detained by sickness, and a large number of lay delegates were in attendance.

One full day was devoted to the cause of missions, and a carefully prepared and helpful program was carried out under the guidance of Rev. George H. Galloway, Conference Missionary Secretary. It was determined to make one dollar per capita the minimum for missionary collections in the district. The work of the Woman's Societies was admirably presented in strong addresses by Mrs. R. M. Hand, Shubuta, and Mrs. S. B. Flynt and Mrs. J. A. Gully, Meridian.

The Travellers' Aid at the Union depot, Meridian, inaugurated by Mrs. Clara H. Cope, and now in charge of Miss Alice Byrd, was given endorsement, and the pastors urged to bring this valuable work to the attention of their congregations.

An interesting Sunday School Institute was held, presided over by Rev. B. F. Lewis, President of the Conference S. S. Board, assisted by Miss Magee, Field Secretary, and others.

Licenses to preach was granted to Henry E. Raley, Daniel P. Yaeger, Lowry Smith, 7th Ave, Meridian; Joseph R. Sarnett, Poplar Springs, Meridian, and Obed B. Matheny, Matherville. William L. Spinks, was received as a local preacher from the Baptist Church.

The characters of the following local preachers were passed and their licenses renewed: A. S. Oliver, H. J. Marshall, J. T. Daws, E. E. McKeithen, A. Trotter, J. T. Griffith, E. A. Sterns, W. W. Moore, L. B. Moore, M. G. Matheny and E. A. Moody.

Those in orders who were passed in character were A. C. Flowers, J. N. Tucker, E. T. Breland, R. B. Chisholm, W. W. Hopper, Robert Zachary, J. B. Crymes, J. W. Broadway and Dr. C. W. Campbell.

William L. Spinks was recommended to the Annual Conference for recognition of local elder's orders.

The Conference instructed the secretary to officially notify the local preachers of the district that failure to send in a written report is ground for censure, and that henceforth they must meet the disciplinary requirement.

The lay delegation elected to the Annual Conference is: L. P. Brown, D. S. Harmon, B. B. Davis and W. W. Hopper. Alternates, W. E. Latham and J. W. Holmes.

W. D. Hawkins, of Meridian, was re-elected District Lay Leader.

The licensing committee consists of the presiding elder, W. H. LaPrade, B. F. Jones, R. E. Rutledge and G. S. Harmon.

Waynesboro was selected as the seat of the next District Conference.


A resolution was passed endorsing the Methodist Hospital at Memphis, Tenn., and heartily commending Rev. H. M. Ellis as Field Agent.

Two resolutions were passed concerning the New Orleans Christian Advocate, one commendatory of the editorial department, and the other asking a discontinuance of Coca-Cola advertisements.

The reports of the pastors indicated an evangelistic spirit abroad in the district, and some progress along various lines of church activity.

A number of visitors "for cause" were in attendance at some time during the Conference and by their presence and speeches added much to the general interest. They were: Rev. G. W. Bachman, Conference Colporteur; Rev. W. W. Moore, president Mississippi Conference Training School, at Montrose; Prof. J. E. Walmsley, of Millsaps College; Rev. B. F.

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Lewis, president, and Miss Magee, field agent of the Conference Sunday School Board; Rev. G. H. Galloway, Conference Missionary Secretary; Rev. W. M. Williams, Manager Orphans' Home; Rev. Robert Selby, Conference Secretary of Education; Rev. W. J. Dawson, Conference Board Church Extension, and Mmes. R. M. Hand, S. B. Flynt, and J. A. Gully, representing the woman's work.

Resolutions were passed expressing appreciation of the splendid management of the Orphans' Home, and of the faithful service rendered the church by Rev. G. W. Bachman.

The Conference was unusually spiritual; devotional features were emphasized, and prominence given to preaching. The Word was dispensed by Revs. R. H. Kleiser, G. S. Harmon, G. H. Galloway, B. F. Lewis, W. H. LaPrade, Robert Selby, John Paul, and B. F. Jones.

Resolutions of thanks were passed by a rising vote for the generous hospitality of the good citizens of Lauderdale; the untiring efforts of the pastor, Rev. A. B. Barry, and to the Presbyterian brethren for the use of their church building.

G. S. HARMON, Secretary.

## IMPROVEMENTS AT MILLSAPS.

Dear Dr. Meek: Please allow me space in your columns to tell the readers of the Advocate, and especially our students, both the old ones and the prospective ones, about the improvements in progress at Millsaps College.

The chapel or main building is being repaired with new porches at the east and west entrances and with an entirely new roof. This should be good news to the literary societies and the fraternities whose members were annoyed by leaks in the old roof last year.

The carpenters have just completed the woodwork necessary to place the cottages in good repair, and the janitor will begin at once to give them a thorough scrubbing. The walk in front of them will be improved, and, best of all, a comfortable and commodious bath and toilet room with water and sewerage connections is in process of construction. This will make the cottages highly desirable as inexpensive living quarters for our students, and we hope to see them filled at the opening of the next session.

At Founder's Hall, henceforth the home of the Millsaps Preparatory School, the class rooms and study hall are to be equipped with new seats, desks, and blackboards, and will be comfortable and convenient places for study and instruction. This furniture has already been ordered and will be installed about the first of August. The dining room and kitchen at Founder's Hall are to be thoroughly renovated; the wood and brick work is to be repaired and repainted; the dining room is to have a new floor, new tables and new chairs; and the

boiler room is to be repaired, provided with a separate entrance, and shut off entirely from the dining room. In this building we expect to have as fine a fitting school, with as wholesome and helpful discipline, as can be found in the South. The improvements in progress will, when completed, make it a fine place for such a school; and in an early issue of the Advocate, I want to give our patrons a statement of our plans and policies with regard to it.

Meanwhile, the President and Secretary of the College are ready to answer any and all questions that our friends may wish to ask; and I desire to urge every member of the "400" club to begin at once to canvass his portion of the field, and to send in the names of prospective students.

In conclusion, I beg to thank you, Mr. Editor, for the very favorable and kindly notice of our recent commencement which appeared in your issue of June 15.

Yours for a "Greater Millsaps,"

D. C. HULL, President.


## SEASHORE CAMP MEETING.

The Year-Book of the Seashore Divinity School announces the Annual Camp Meeting for July 8-15. This is an error. The meeting will begin Wednesday night, July 12, and close on Wednesday night of the following week, July 19. The preachers who have been secured for the Camp Meeting are: Rev. W. R. Hendrix, D. D., of "The Temple," Louisville, Ky.; Rev. G. T. Rowe, D. D., of the Tryon Street Church, Charlotte, N. C., and Rev. A. P. McFerrin, D. D., of the St. Francis Street Church, Mobile. These are eminent men and deserve a wide hearing. It is our aim to try to have one of the best meetings in years, and to this end we invite the earnest prayers and hearty co-operation of all Christians. The visiting preachers will be entertained this year free of charge, as usual, and all who are able to come will enjoy a feast of good things, and will be able to help us greatly in the meeting.

Ample accommodations can be had for all the people who will come, and we trust that many will avail themselves of the opportunity. Let united prayers go up for an old-time camp meeting, and for the gracious presence of the Lord from the beginning, and a mighty outpouring of the Holy Spirit.

W. B. JONES,

for the presiding elders in charge.



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